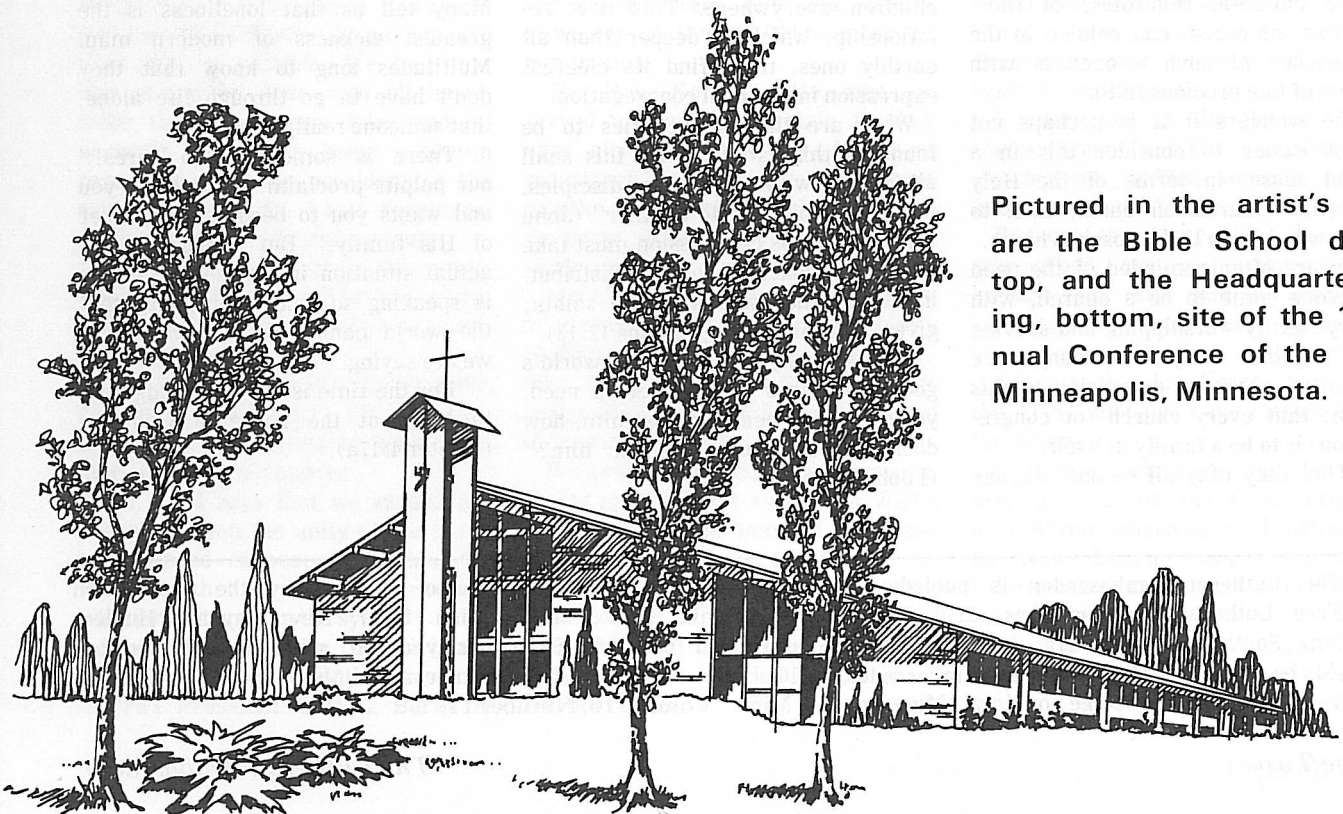
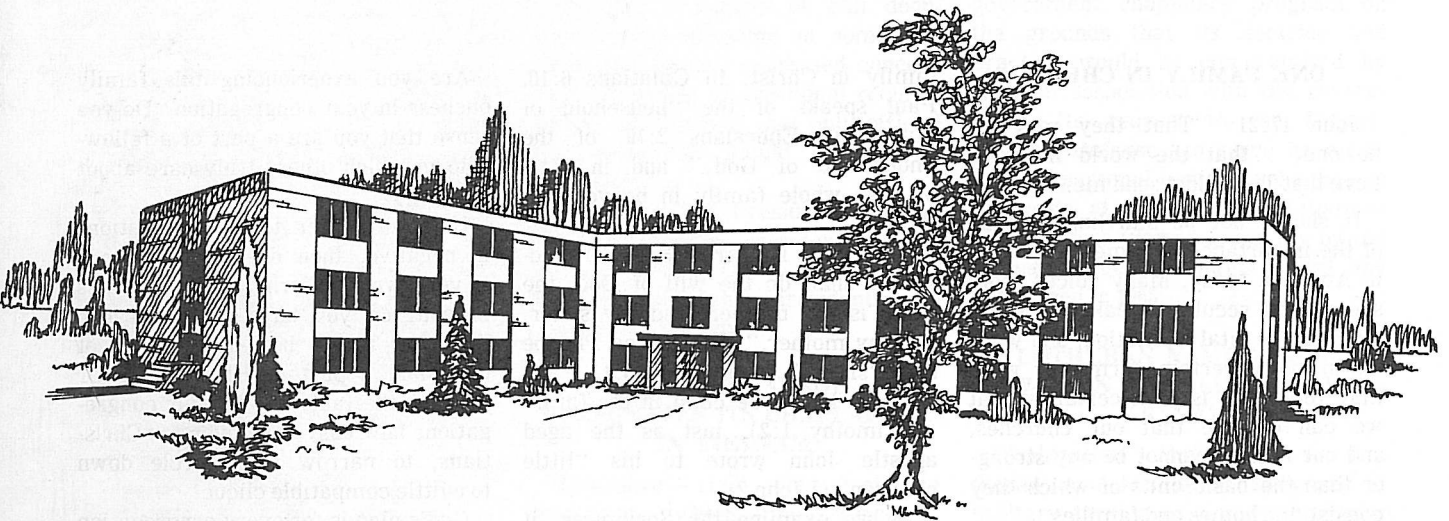
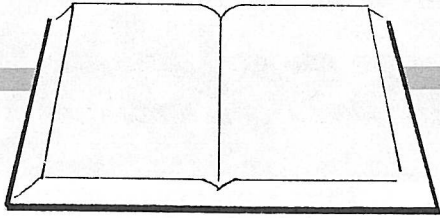


May 23, 1972

# The Lutheran Ambassador



Pictured in the artist's sketches are the Bible School dormitory, top, and the Headquarters building, bottom, site of the 1972 Annual Conference of the AFLC, in Minneapolis, Minnesota.



## According to the Word

### ONE FAMILY IN CHRIST

John 17:21: "That they may all be one; . . . that the world may believe that Thou didst send me."

It should not be startling to read of the importance of home and family in America today. Many voices, both sacred and secular, speak of the decline of this vital institution, and warn us in no uncertain terms of what may follow. It is with certainty that we can declare that our churches, and our nation, cannot be any stronger than the basic units of which they consist, the homes and families.

Our Scripture theme speaks of oneness; many misapply this to organization, when the unity of which it speaks is clearly spiritual. All of God's children, regardless of race, country, or creed, can rejoice in the experience of such a oneness with others of like precious faith.

One wonders if it is perhaps not a lot easier to consider this in a broad sense, in terms of the Holy Christian Church on earth, than to narrow it down a little closer to home.

We are often reminded of the need of every home to be a church, with every family worshipping and serving God together daily. But many have forgotten a second dimension to this truth: **that every church** (or congregation) **is to be a family** in itself.

"That they may all be one" . . . one

family in Christ. In Galatians 6:10, Paul speaks of the "household of faith;" in Ephesians 2:19, of the "household of God;" and in 3:14, of "the whole family in heaven and on earth."

Jesus said, in Mark 3:35, "For whosoever shall do the will of God, the same is my brother, and my sister, and my mother." Paul called Phoebe his "sister" (Romans 16:1), and Timothy his "true child in the faith" (I Timothy 1:2), just as the aged apostle John wrote to his "little children" (I John 2).

As we examine the Scriptures, it becomes very clear that in Christ we not only become God's children, but we also become part of a **shed-blood-relationship** with all of His other children everywhere. This new relationship, which is deeper than all earthly ones, must find its clearest expression in the local congregation.

What are the characteristics to be found in this family? "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). And this compassion must take on a very concrete form: "distributing to the necessities of the saints; given to hospitality" (Romans 12:13).

"But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (I John 3:17).

Are you experiencing this family oneness in your congregation? Do you sense that you are a part of a fellowship in which others truly care about you?

If your answer to these questions is negative, then one of two things is very wrong. Perhaps the fault lies in you; do you have the assurance that you are a born-again child of God, and a part of His family? Or perhaps the fault lies in your congregation; how easy it is, even for Christians, to narrow their circle down to a little compatible clique!

God's plan is for every congregation to be a family, in a deep spiritual sense, and the lack of this oneness is more serious than we suppose.

"That the world may believe . . ." Many tell us that loneliness is the greatest sickness of modern man. Multitudes long to know that they don't have to go through life alone, that someone really cares.

"There is someone who cares!" our pulpits proclaim. "God loves you and wants you to become a member of His family." But sometimes the actual situation in our congregations is speaking so loudly for itself, that the world cannot hear a word that we are saying.

"For the time is come for judgment to begin at the house of God" . . . (I Peter 4:17a).

Robert L. Lee

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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 \$3.50 per year in advance. Subscriptions should be sent to **The Lutheran Ambassador**, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55427. Second-class postage paid at Minneapolis, Minn. Volume 10, Number 11

**The Tenth Annual Conference  
of  
The Association of Free Lutheran Congregations**

**June 14-18, 1972**

**The Association Schools  
3110 East Medicine Lake Boulevard  
Minneapolis, Minnesota**

**Theme: "His Truth Is Marching On"  
Conference Text: Ephesians 4:1-16**

**Wednesday, June 14, 1972**

- 9:00 a.m. The Conference Committees meet for devotions, instructions and room assignments.
- 8:00 p.m. The opening service of the Conference with the sermon on the Conference text being brought by Pastor Julius Hermunslie, Fergus Falls, Minnesota. The opening of the Conference by Pastor John P. Strand and the appointment of the necessary committees. Offering to the General Fund.

**Thursday, June 15, 1972**

- 9:00 a.m. Devotions  
Report of the Credentials Committee, always in order.  
Election of the Nominating Committee for 1973  
President's Report  
Report of the President of the Co-ordinating Committee, Pastor Julius Hermunslie  
Financial Report  
Report of the Budget Analysis Committee  
Report of Committee No. 1
- 11:30 a.m. Prayer Hour. The prayer hours will be led by Pastor Herbert Franz, Cloquet, Minnesota.
- 2:00 p.m. Devotions  
Report of the Nominating Committee, always in order.  
Election of nominees for the Mission Corporation and the Mission Boards  
Election of nominees for the Association Free Lutheran Theological Seminary Corporation and Board.  
Election of the President of the Association of Free Lutheran Congregations.  
Continuing discussion of the report of Com-

mittee No. 1

- Election of the Vice-President and the Secretary of the Association of Free Lutheran Congregations  
Election of nominees to the Co-ordinating Committee  
Election of Committee No. 1 for the 1973 Annual Conference  
6:00 p.m. Meeting of the Seminary Corporation  
8:00 p.m. Mission Festival Service conducted by the Women's Missionary Federation. Message by Pastor Mark Seyer, Spokane, Washington. Installation of WMF Officers.

**Friday, June 16, 1972**

- 7:00 a.m. Mission Corporation Annual Meeting  
9:00 a.m. Devotions  
Report of the Dean of the Theological Seminary, Pastor Amos Dyrud  
Report of the Dean of the Bible School, Pastor Richard Snipstead  
Report of the Chairman of the Seminary Board, Pastor Ernest Langness  
Report of Committee No. 2  
Election of Committee No. 2 for the 1973 Annual Conference
- 11:30 a.m. Prayer Hour  
2:00 p.m. Devotions  
Report of the Chairman of the Foreign Mission Board, Pastor Arvid L. Hokonson  
Report of the Chairman of the Home Mission Board, Pastor Herbert Franz  
Report of the Chairman of the Commission on Evangelism, Pastor Jay G. Erickson  
Report of Committee No. 3
- 6:00 p.m. Banquet for the pastors and their wives  
8:00 p.m. Worship service conducted by Laymen of the Church. Offering to the Praise Program.



## Saturday, June 17, 1972

9:00 a.m. Devotions  
Continuing Discussion of the Report of Committee No. 3  
Election of members to the Commission on Evangelism  
Election of Committee No. 3 for the 1973 Annual Conference  
Report of the Chairman of the Board of Publications and Parish Education, Pastor Raynard Huglen  
Report of the Executive Secretary of the Department of Parish Education, Miss Judith Wold  
Report of the Chairman of the Youth Board, Mr. Sheldon Mortrud  
Report of the President of the Luther League Federation, Mr. Kenneth Moland  
Report of Committee No. 4  
11:30 a.m. Prayer Hour  
2:00 p.m. Devotions  
Election of nominees for the position of Editor of The Lutheran Ambassador  
Election of members to the Board of Publications and Parish Education and the Youth Board  
Election of Committee No. 4 for the 1973 Annual Conference  
Report of the Chairman of the Stewardship Board, Pastor Wendell Johnson  
Report of the Chairman of the Board of Pensions, Mr. Eldor Sorkness  
Report of Committee No. 5

Election of the members to the Stewardship Board and the Board of Pensions  
Election of Committee No. 5 for the 1973 Annual Conference  
Report of Special Committees  
Election of the Budget Analysis Committee for 1973  
Report of Committee No. 1 as the Committee on General Resolutions  
Outdoor Barbecue for the Youth  
5:30 p.m. Youth Night at the Conference, with Mr. Kenneth Moland leading the service. Message by Pastor Francis Monseth. Music by the Youth. Offering to Home Missions.  
8:00 p.m.

## Sunday, June 18, 1972

8:00 a.m. Communion Service with the meditation to be given by Pastor Raynard Huglen, Roslyn, South Dakota  
10:30 a.m. Ordination Service with the message by Pastor John P. Strand, Minneapolis, Minnesota. Offering to Foreign Missions.  
2:00 p.m. Praise Service, led by Pastor Kenneth Anderson, Radcliffe, Iowa. Message by Pastor Richard Snipstead. Music by Bible School Alumni Choir, directed by Mr. Donald Rodvold.  
Burning of the Mortgages  
Offering to the Bible School and Seminary  
Closing of the Conference  
Conference Committee  
Pastor John P. Strand  
Pastor Robert E. Rieth

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## INVITATION TO THE ANNUAL CONFERENCE

The tenth anniversary of the Association of Free Lutheran Congregations will be celebrated at our annual conference at our Schools, June 14-18, 1972. Psalm 95 contains a very appropriate invitation for us. "O come, let us sing for joy to the Lord; let us shout joyfully to the rock of our salvation. Let us come before His presence with thanksgiving; let us shout joyfully to Him with psalms. For the Lord is a great God, and a great King above all gods, in whose hand are the depths of the earth; the peaks of the mountains are His also. The sea is His, for it was He who made it; and His hands formed the dry land. Come, let us worship and bow down; Let us kneel before the Lord our Maker. For He is our God, And we are the people of His pasture, and the sheep of His hand" (Psalm 95:1,2,3,6,7a).

We will gather in thanksgiving, for God has been, and continues to be, so very good to us. We stand amazed at what God has done for and through the Association these past ten years.

We will gather in worship, bowing in adoration to our great God, and in repentance over our sins and failures.

We will gather in confidence and assurance, knowing

that we are People of God, feeding in His Pastures, held by His Hand.

Yes, our tenth anniversary conference will be above everything else a conference of praise and submission to our God.

We also must do some planning for the future. There are elections, there are decisions to be made. These are to be made prayerfully. These are to be made on the basis of reports to be presented.

There will be rich Christian fellowship. This has been the dominant feature of so much of our work together.

There will be rich feasting on the Word of God. There will be joyous and inspiring music.

What a feast is awaiting us at our tenth annual conference. This feast will be for those who attend. We hope to see hundreds of our folks coming from all our congregations. There will be good facilities. Come praying and rejoicing.

Sincerely in Christ,  
Pastor John P. Strand  
President

Association of Free Lutheran Congregations



# HOUSING INFORMATION FOR THE ANNUAL CONFERENCE

Please make your own reservations. They must be made at once.

Motel	Location	Telephone Area Code 612	Cost				Other
			For 1	For 2	For 3	For 4	
Aqua-Tel	Hwys. 52 & 152	537-3696	\$9.88	11.96 & 14.66	16.64	18.72	
Bungalow	Hwy. 52 & Bass Lake Rd. 6221-56th Ave No.	533-5371	12.00	14.00	18.00	20.00	Family rate—\$18.00 (2 adults, 3 children)
Carriage House	8625 Hwy. 12	544-3601	14.50	18.50	20.50	22.50	Possible bargain rates for staying number of days.
Crystal	Hwy. 52 & Co. Rd. 10, & Bass Lake Rd. 5650 N. Hwy. 52	537-3680	10.50	12.50	14.50	16.50	
Holiday	812 N. Lilac Dr. Hwys. 100 & 55	588-4665	13.50 15.50	17.50 19.50	21.50 23.50	25.50 27.50	
Minnetonka	15818 Hwy. 12 3/4 mile west of 494	473-4616	12.50	14.50	16.50	18.50	
Hopkins House	4820 Hwy. 55	588-0511	15.00 15.50	18.50 21.50	23.50	25.50	
Cosmopolitan	Hwy. 100 and 36th Ave No.	537-3696	12.00—one double; 14.00—twin beds; 14.00—twin & double; 16.00—two double.				
Royal Crown	6000 Lakeland Ave.	533-2900	10.00 12.50	14.50	15.50	16.50	
Suburbia	5454 Lakeland Lane. N.	537-9900	8.00	9.50	11.00	12.00	

Note: \$2.00 to \$2.50 is usually charged for roll-away beds.

Room reservations may also be made at the Bible School dormitory at 3110 E. Medicine Lake Blvd., Minneapolis, Minn., 55441. Cost is \$1.00 per night, plus \$2.00 for the linen pack used during your stay. It includes towels. You must bring your own sheets and pillow. Write: Mrs. Aini Myking. Please state the nights you plan to stay at the dormitory (give dates). Telephone: 612-544-9501.

## THE NOMINATING COMMITTEE FOR THE 1972 ANNUAL CONFERENCE

Albin Haugen, McVille, N. Dak.  
Melvin Gravggaard, Tioga, N. Dak.  
Dr. Wayne Sletten, Faith, S. Dak.  
Rev. David Molstre, Thief River  
Falls, Minn.  
Rev. Fred Carlson, Sebeka, Minn.  
Rev. Forrest Swenson, Winger, Minn.  
Rev. Reuben Wee, Granite Falls,  
Minn.  
Kenneth Williams, Ishpeming, Mich.  
Leonard Swanson, Nogales, Ariz.  
Fred Klein, Kirkland, Wash.

## OFFICERS TO BE ELECTED AT THE ANNUAL CONFERENCE

\* designates incumbent

**President** (3-year term)  
\* Rev. John P. Strand, Minneapolis,  
Minn.  
(Having served three full terms, the  
incumbent must receive a 3/4 majority  
to be re-elected.)  
**Vice-President** (1-year term)  
\* Rev. Kenneth L. Anderson, Radcliffe,  
Ia.  
**Secretary** (1-year term)  
\* Rev. Robert E. Rieth, Kirkland,  
Wash.

## NOMINATIONS BY THE ANNUAL CONFERENCE

\* designates incumbent  
(Elections by the respective corpora-  
tions)

**Co-ordinating Committee**  
(Two 5-year terms)  
\* Clifford Johnson, Esko, Minn.  
\* Sheldon Mortrud, Thief River Falls,  
Minn.

**Foreign Mission Board**  
(5-year term)  
\* Rev. A. L. Hokonson, Osseo, Minn.

**Home Mission Board**  
(5-year term)  
\* Joel Rogenes, Buxton, N. Dak.

**Board of Trustees**  
(5-year term)  
\* Howard Lieder  
(2-year term to fill the unexpired one  
caused by the resignation of Philip  
Grothe)

(Continued on page 6)

(Continued from page 5)

## ELECTIONS BY THE ANNUAL CONFERENCE

\* designates incumbent

### Stewardship Board

(5-year term)

\* Even Ose, Thief River Falls, Minn.

### Board of Publications and Parish

#### Education

(5-year term)

(Mrs. Vernon R. Nelson, Grand Forks, N. Dak., has served two full terms and is not eligible for re-election.)

### Youth Board

(5-year term)

\*Sheldon Mortrud, Thief River Falls, Minn.

### Board of Pensions

(5-year term)

\*Albert Moen, Grand Forks, N. Dak.

### Commission on Evangelism

(5-year term)

(One member to be elected. Information lacking as to who the incumbent is.)

## SEMINARY CORPORATION (SCHOOLS)

The Nominating Committee of the Annual Conference will present two names for every vacancy on the Schools Corporation. Nominations may also be made from the floor. The Corporation elects its own members. Members of the Board of Trustees must come from the membership of the Corporation. Failure to be re-elected to the Corporation while serving on the Board of Trustees automatically excludes one from membership on the Board. Here is the present membership.

\*denotes Board member

### Terms expire in 1972:

Paul Bjornstad, Duluth, Minn.  
Rev. Trygve F. Dahle, Boscobel, Wis.  
\*Rev. Leslie Galland, Spicer, Minn.  
Lester Hanson, Ferndale, Wash.  
Rev. Albert Hautamaki, Negaunee, Mich.  
Irvin Hodnefield, Radcliffe, Ia.  
\*Rev. Ernest J. Langness, Ishpeming, Mich.  
Vernon Madsen, Virginia, Minn.  
Arthur Olson, Tioga, N. Dak.  
Clarence Quanbeck, McVile, N. Dak.

### Terms expire in 1973:

Rev. Kenneth L. Anderson, Radcliffe, Ia.  
Mrs. Robert Bursheim, Winger, Minn.  
Rev. A. L. Hokonson, Osseo, Minn.  
\*Raymond Jacobson, Minneapolis, Minn.  
R. Martin Konsterlie, Willmar, Minn.  
Rev. Robert L. Lee, Tioga, N. Dak.  
\*Howard Lieder, Minneapolis, Minn.  
Rev. David C. Molstre, Thief River Falls, Minn.  
Rev. R. Snipstead, Minneapolis, Minn.  
Rev. Hans J. Tollefson, Eben Jct., Mich.

### Terms expire in 1974:

Ernest Hegre, Northwood, N. Dak.  
\*Rev. Raynard O. J. Huglen, Roslyn, S. Dak.  
Philip Grothe, Thief River Falls, Minn.  
Rev. Orville Olson, McIntosh, Minn.  
Kenneth Rolf, McIntosh, Minn.  
\*Amos Hinderaker, Radcliffe, Ia.  
Jacob Ullestad, Story City, Ia.  
George Johnson, Eben Jct., Mich.  
Howard Johnson, Astoria, Ore.  
Rev. Karl I. Stendal, Ontonagon, Mich.

## MISSION CORPORATION

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

\*denotes Board member

### Terms expire in 1972:

G. N. Arneson, Fargo, N. Dak.  
\*Rev. Herbert L. Franz, Cloquet, Minn.  
Rev. Marvin Haara, Broton, Minn.  
Clifford Johnson, Esko, Minn.  
Rev. Howard Kjos, Hampden, N. Dak.  
Rev. Harry C. Molstre, Valley City, N. Dak.  
Rev. G. F. Mundfrom, Grafton, N. Dak.

Dr. Wayne Sletten, Faith, S. Dak.  
Iver Solberg, Ray, N. Dak.  
Judith Wold, Thief River Falls, Minn.

### Terms expire in 1973:

Obert Berg, Hatton, N. Dak.  
Mrs. Morris Borstad, Tioga, N. Dak.  
\*Rev. Hubert DeBoer, Thief River Falls, Minn.  
Fred Ferguson, White Earth, N. Dak.  
\*Rev. A. L. Hokonson, Osseo, Minn.  
Mrs. Birdeen Holt, Fosston, Minn.  
Rev. Edwin Kjos, Faith, S. Dak.  
Torkel Ose, Thief River Falls, Minn.  
Philip Peterson, Sand Creek, Wis.  
Rev. Robert Rieth, Kirkland, Wash.

### Terms expire in 1974:

Andrew Anderson, Radcliffe, Ia.  
Alver Christopherson, Grand Forks, N. Dak.  
Paul Flaten, Strandquist, Minn.  
Alvin Grothe, Stacy, Minn.  
Edwin Mathison, Bagley, Minn.  
\*Roy Mohagen, Grafton, N. Dak.  
Rev. Francis Monseth, Minneapolis, Minn.  
Daniel Oien, Binford, N. Dak.  
Lay Pastor Gene Sundby, Culbertson, Mont.  
Rev. Reuben Wee, Granite Falls, Minn.

### Terms expire in 1975:

Pearl Aanstad, Hampden, N. Dak.  
\*Rev. Trygve F. Dahle, Boscobel, Wis.  
\*Chester Dyrud, Thief River Falls, Minn.  
Sheldon Mortrud, Thief River Falls, Minn.  
Marvin Quanbeck, McVile, N. Dak.  
Harry Rorvig, Dalton, Minn.  
\*Rev. Larry Severson, Abercrombie, N. Dak.  
Rev. Gary Skramstad, Kalispell, Mont.  
Rev. Forrest Swenson, Winger, Minn.  
Rev. Marvin Undseth, Everett, Wash.

### Terms expire in 1976:

Rev. Roy A. Bredholt, Grand Forks, N. Dak.  
\*Joel Rogenes, Buxton, N. Dak.  
Melvin Gravgard, Tioga, N. Dak.  
John Rieth, Minneapolis, Minn.  
Rev. Jerome Nikunen, Roseau, Minn.  
Mrs. Bernard Myking, Minneapolis, Minn.  
\*Eldor Sorkness, Sand Creek, Wis.  
Rev. L. C. Dynneson, Nogales, Ariz.  
Pastor Ray Persson, Astoria, Ore.  
\*Robert Knutson, McVile, N. Dak.

# MEET

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# the

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# Churches

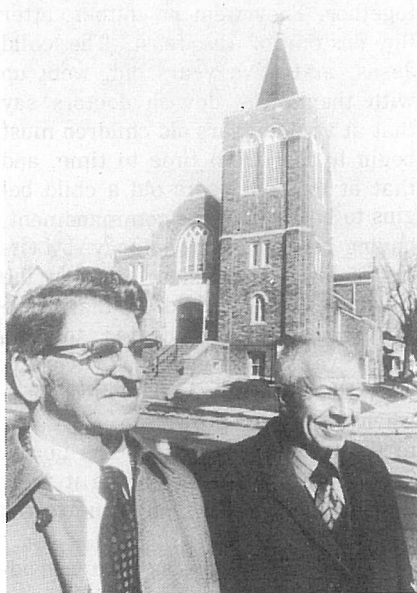
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# OF OUR

# FELLOWSHIP



**Today:** Morgan Avenue Lutheran Church, Minneapolis, Minnesota



Morgan Avenue Lutheran Church, with Wm. J. Kangas in the foreground, left, and Rev. Chester Heikkinen.

Credit *Minneapolis Star* 3-22-72

On January 30, 1898, a group of 30 persons held a meeting in Newman Hall at Washington and 3rd Avenues North for the purpose of organizing a Lutheran congregation to serve the Finnish people of the city. A church board was elected consisting of five men, a constitution and by-laws was adopted and duly recorded April 19, 1898, at the Hennepin County Register of Deeds office. The congregation was served by lay preachers at first, among them a certain Mr. Baurus, who was called to preach once a month, for which he was com-

pensated \$7.00, paying his own train fare to get to Minneapolis.

Dr. J. K. Nikander, president of the Suomi Synod, was the first ordained clergyman preaching in the congregation, and did so in August, 1898. Rev. G. Sahlberg of the Finnish Seamen's and Immigrants' Mission, established headquarters in Minneapolis, in July, 1899, and he served the congregation in addition to his other duties, which also comprised extensive travelling in several states on preaching missions to Finnish communities. After some years, Rev. Sahlberg returned to Finland, so the work was largely left to lay preachers with the exception of the ordained clergy of the Suomi Synod, who while travelling through Minneapolis, would stop over to hold services, baptize infants, etc.

This somewhat haphazard arrangement of securing clergymen obtained for many years. Rev. H. Sarvela, in July, 1914, was called to serve once a month, the services being held in a German Lutheran Church, and also the Wells Memorial Hall. Many meetings were held in the parishioners' homes, especially during the winter months. Ladies Aid, Sunday School and youth groups were organized and were well attended, youth meetings often drawing over 100 participants. Rev. N. Saastamoinen served the congregation from October, 1917, to the early winter of 1919. The Rev. David Samanen was called in July, 1920, taking over the arduous task of serving five congregations, Minneapolis, Kingston and French Lake, in Minnesota; Owen and Almena, in Wisconsin. In May of 1922, a lot was purchased, the present site of the Morgan Avenue Church. Pastor Samanen left the parish in March, 1925.

His successor was Rev. A. O. Kuusisto, whose immediate concern upon arriving was the building of a parsonage and a church edifice, the former being built in 1926, and the ground breaking for the church taking place on August 1, 1927. By the fall of 1928, when the outer shell of the superstructure and the basement parlor were finished, the latter was used for services and various church functions. Countless hours of free labor were donated by the members,

men and women, but the cost to that point still went well over \$25,000.00, which sum translated to present inflated currency would exceed \$80,000.00. Some of our members viewed such an outlay with doubts and trepidation as to how we, a comparatively small group could survive and not lose out in the end. Others had the conviction that the Lord would not let us down, but would lead and direct our undertakings IF we remained faithful to the stewardship He had laid upon us. Opposition from atheists burst forth in one of their women going around seeking signatures to a petition to prevent the church construction. The petition was denied, and the project went ahead.

Pastor Kuusisto resigned in 1935, having served the parish for ten years. Pastor Carl Tamminen succeeded Rev. Kuusisto. The language question had been seriously hampering the work and the effectiveness of our congregation, especially among the young people, because the Finnish language was being used almost exclusively. After Pastor Tamminen took over, the official language was changed to English, thus enabling the church to serve the entire community with the Gospel of Jesus Christ. The two Wisconsin congregations were dropped from the parish, which contributed much to the effectiveness of the local church. Pastor Tamminen resigned in the spring of 1939, and was succeeded by Rev. Arne Juntunen, who worked under a number of handicaps, among them the war effort. He received a call to service in the armed forces and prepared for chaplaincy in the U.S. Navy, where he later served with a Lt. Commander's rank. He resigned from our congregation in December, 1942.

An interim period was filled by Rev. W. Kukkonen, until Dr. John Wargelin took over in June, 1943, and the work of the church was unified and strengthened. War restrictions on building materials were still in effect, but a campaign for raising funds to complete the sanctuary was launched. Now \$7000.00 was available, but still no building material. Dr. Wargelin, upon receiving a call to the presidency of Suomi College, tendered his resignation in the spring

*(Continued on page 13)*



## CONFIRMATION AND FIRST COMMUNION

Confirmation instruction is not the end aimed at, but only a means to an end. The end aimed at must always be a living heart-relationship with Jesus. The heart must be reached through the understanding. To know about Christ is not life eternal. We must know **about** Him before we can know Him. But we might **know** all about Him and stop there without ever knowing Him heart to heart, as our personal Savior and loving Friend, our Lord and our God.

Lutherans generally agree that confirmation is associated with both Sacraments. Confirmation instruction nurtures the faith created by the Holy Spirit through the Word in Holy Baptism.

Instruction opens up to the confirmand the meaning of baptism and conversion. In Baptism God received the child into His covenant of grace. In Baptism the child was made a member of His Church. On God's part this covenant is never broken. Therefore Baptism is **unrepeatable**.

The instruction in the Word of God is the real confirmation of faith in Christ as personal Savior and Lord and is continued throughout life.

Confirmation is intended to prepare the child for a reverent and joyful participation in the Lord's Supper, and a richer sharing of all that life in Christ and in the fellowship of the congregation offers to the faithful.

Preparation for the Lord's Supper should satisfy the Scriptural requirements for a worthy eating and drinking according to I Corinthians 11: 28-29. "But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Examining oneself means that we confess our sins to God (to our fellowman, too, if we have sinned against them); it means that we must believe the words of Christ: "This is my body, which is given for you; this is my blood, which is shed for you

for the forgiveness of sins." It also means that we believe that Jesus Christ, the Crucified and Risen Lord, is present and gives us His body and blood in with and under the bread and wine, as a visible token of the forgiveness of sin, which He won for us by His death on the cross and resurrection to life. We eat of the bread and drink of the fruit of the vine in remembrance of Christ's redeeming sufferings and death in our behalf.

If we believe Christ's own words concerning the Lord's Supper and do as He therein commanded, then we have rightly examined ourselves and may worthily eat His body and drink His blood for the forgiveness of our sins. Then having done so we must remember to praise and thank our Almighty God, the Father of our Lord Jesus Christ, for such a great gift, and also remember to sincerely love our fellowmen.

Since the Lord's Supper is a Sacrament instituted by Christ for the Church, the congregation is personally concerned with the spiritual life and growth of every communicant, and especially should it be concerned for the first communion. For this reason the Church (or congregation) must provide adequate instruction in the Word and pray especially for the confirmands and first communicants.

The privilege to partake of the Lord's Supper is based on Baptism or regeneration. Confirmation, in the eyes of the congregation, merely permits the confirmand to exercise his privilege. At every following participation in the Lord's Supper, he, together with all other communicants, must go through the same self-examination in order to be rightly prepared.

How old, then, must a child be in order to satisfy the Scriptural requirements for a worthy eating and drinking, according to I Corinthians 11: 28ff? This depends on the spiritual maturity of the individual child. Some believe that it could be anywhere from six to sixteen years of Age. The im-

portant thing is that one knows his sinfulness and repents of his sins and turns to Christ in faith, and feels his need and wants tangible assurance of forgiveness.

Jesus, let us remember, took His place in the temple at the age of twelve. No doubt we may have a guideline here. In Luke 2:41-52, we have the only story recorded concerning Jesus from His infancy to the day of His showing to Israel. Christ at the age of 12 went with His parents to Jerusalem to attend the feast of the Passover.

Concerning Luke 2:41-42, Matthew Henry says, "It was their constant practice to attend these, according to the law, . . . public ordinances must be frequented, and we must not forsake the assembling of ourselves together. They went up thither, after the custom of the feast. The child Jesus, at twelve years old, went up with them. The Jewish doctors say that at twelve years old children must begin to fast from time to time, and that at **thirteen** years old a child begins to be a son of the commandment, having been from his infancy, by virtue of his circumcision, a son of the covenant . . . those children that were in their infancy dedicated to God (here we would say given to God in Holy Baptism) should be called upon, when they are grown up, to come to the gospel passover, to the Lord's Supper, that they may make it their own act and deed to join themselves to the Lord."

Confirmation must not be considered as terminal or a graduation from instruction in the Word of God and the Catechism, which is based on the Word.

We must not be satisfied with a mere outward knowledge of the truth. For if it were possible to understand all mystery and all knowledge, and not have love, and that means heart-trust in and love to God because of Jesus, it would profit nothing. The true aim and end of all catechetical instruction in the Sunday School, in the home, and in the pastor's confirmation class, must always be a repentant, believing and loving heart in each pupil.

Where the seeds of baptismal grace have been neglected (i.e. no spiritual

*(Continued on page 14)*

our churches, are woefully neglected. Only a certain few can be counted on in most congregations to attend with any degree of regularity. Thank God for them. Let us not be weary in well-doing. A much increased vitality will come from a growing attendance at these powerhouse meetings in the church.

The early Christian Church was marked by group prayer. It was a church of power. Today, as people will gather in larger numbers for prayer there will be greater power. Thank God the effectiveness of the prayer meeting is not dependent upon numbers, but dare we not believe that as more people yield to the will of God in prayer even greater things may happen for Christ's cause?

Our congregations **ought** to cherish opportunities for Bible study and prayer fellowship in their weekly programs.

### CONFERENCE TO MARK TEN YEARS

When Association Lutherans assemble in Minneapolis next month for annual conference, they will be marking their tenth anniversary as a church fellowship. The date of organization was October, 1962, but the remembrance of that will be marked this June.

1972 also is the 75th anniversary of the organization of the Lutheran Free Church, antecedent church for most AFLC members. The majority of the LFC entered the American Lutheran Church on Feb. 1, 1963.

When the Association was started, patterned after the Guiding Principles, there were no tangible assets other than the some sixty congregations with their church buildings, the ownership of some being yet in question because of the merger problems. There was no common property (not even the proverbial filing cabinet) and no corporations to hold property.

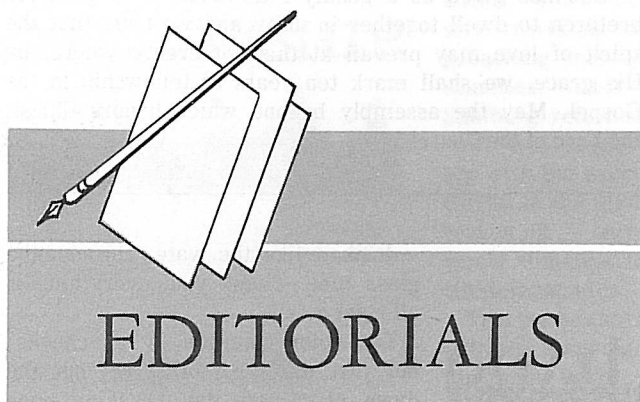
And now, through God's mercy and grace and the generous gifts of the people (including friends not a part of the AFLC), there are some definite properties. At headquarters in Minneapolis we have some 25 acres of very desirable land in a western suburb. Situated on it are two extremely serviceable buildings serving the church and our Seminary and Bible School. In addition there is the residence of the dean of the Bible School, a home being used by the maintenance engineer and another smaller home. About a mile away there is a residence for the church president.

In the nation of Brazil we have an ever expanding mission field with a number of congregations and a Bible School and Seminary. Three missionary couples augment the native staff.

The Board of Home Missions is giving aid in direct grants and through the loan program of the Church Extension Fund to new congregations and older ones seeking new development.

Progress has been steady, even if not spectacular. Each year new congregations choose to affiliate with the AFLC, believing that in this fellowship they can best serve the Lord.

The Annual Conference of 1972 will be of special interest, aside from being an anniversary year, in that it must elect a president for a three-year term. Rev. John P. Strand has served in that capacity since the AFLC was



### BIBLE STUDY AND PRAYER

"Congregations will cherish opportunities for Bible study and prayer fellowship."

**Declaration of Faith, V:8**

If the saying is true that attendance at the prayer meeting is the thermometer of the congregation, then many congregations have low temperature and are not healthy.

There is another maxim to the effect that attendance at the Sunday morning service tells how popular the particular church is (such as St. John's), attendance at the Sunday night service shows the popularity of the preacher, and attendance at the Bible study and prayer hour reveals how popular Jesus is.

Not entirely true, but with more than an element of truth in it.

The Association of Free Lutheran Congregations boasts the ideal and objective of free and **living** congregations. It is a good deal easier to be free than to be **living**. The living congregation wants to keep in touch, in communication with the Lord. It doesn't want to be guilty of having a form of godliness but found denying its power.

Where there is life, fire will be found, the fire of fellowship. A living church will have members united in supplication to God, the Lord of the Church.

Fortunate is the organized congregation where people come together to study the Word of God and to approach the Throne of Grace. The formal worship service, important as it is, doesn't provide the opportunity for digging into the Word with give-and-take as the midweek Bible study does. Nor do the prayers of a worship service allow the participation that can be found in the group gathered specifically for the purpose of praying together.

Bible studies and prayer meetings, often combined in

organized in Thief River Falls, Minn. Delegates to the conference should be aware that under our rules he will need a three-fourths majority to be re-elected, having served three full terms. A year ago Pastor Strand resigned prior to the annual conference, but agreed to continue in office when the conference asked him to reconsider by a vote of 250 to 9. He is apparently willing to stand for re-election this year if the conference should so choose.

In addition to all the other elections that will take place, the conference will hear a report from the Board of Trustees of the Schools requesting that the church consider the need for a new dormitory-classroom building at the Bible School. Because little has been done up to now to prepare for paying off the individual loans used in construction of the first Bible School building, it would be good to hear from the people who loaned that money, as to their feelings about another building project at this

time. The need at the Bible School is very real, of that there is no doubt.

A study committee will share its findings at the conference in regard to the ordination of women and confirmation and early communion. The sentiment of the church is opposed to the ordination of women and early communion. The committee will present the arguments or reasons for opposition, ones which it is hoped can be used by the Association in the future to delineate her stand when others ask. The second of those reports is to be found in this issue of the **Ambassador**.

God has given us a goodly fellowship. It is good for brethren to dwell together in unity and we trust that the spirit of love may prevail at this conference where, by His grace, we shall mark ten years of fellowship in the Gospel. May the assembly be one which honors Christ, the Lord of the Church.

## I TOOK HIS HAND



Sketches from the hospital ministry of the late Rev. Wm. Hagen

### A SCOTCHMAN OPENS HIS HEART

Let me tell you about a young Scotchman, one of the many sufferers in the stream of life. He has travelled to the four corners of the earth in his young life and can give just as fascinating first-hand reports of distant peoples and scenes as we read in "Asia" or "National Geographic" or Nansen's "Through Siberia." Yet after all our talks about his travels and experiences in various countries he always comes back to Scotland's cliffs and highlands—and heather!

"If someone could only bring me a bit of heather! That would be almost as good as getting a letter from mother back home," he declared once when I saw him. His voice betrayed a certain homesickness—and something more.

I told him about a bunch of dry, withered heather blossoms lying at home; yes, two bunches, one from Norway and one from France. "Should I take them along next time?" I asked.

He smiled with the gentle radiance

of a setting sun in a clear sky. Then he became very quiet—and tired and thirsty!

A tumbler of water with a glass drinking tube was near by, so I offered it to him. Along with it I gave him this verse: "And he that is athirst, let him come: he that will, let him take the water of life freely" (Rev. 22:17).

"Oh, if I could only drink of that water I should be satisfied," he said.

It seemed as though the living water streamed through the words spoken: "He that **will**, let him **take... freely**."

"Really? May I take it myself, may I help myself?...I have been used to doing that since I left home." He lay there awhile with his eyes closed, whispering to himself, "Take...the water of life...freely...freely."

I offered a little prayer. As soon as it was finished he wanted to raise himself but could not do it for lack of strength, uttering meanwhile: "Now it comes streaming into my heart, like the brooks in the tropics—O God! I have never known that the goodly life was so close to a sinner that he could take hold of it himself

—drink it like the water through the glass tube. Thank you, everything is all right now."

The color returned to his cheeks; not just the flush of fever, but the dawn of a new day breaking upon his soul with the light of eternal life.

I sat and marvelled at two things: How open some hearts are to God's love and how plenteously God sheds His grace upon those hearts.

—Wm. Hagen

### BIBLE BOOK NOOK PURCHASES NEW EQUIPMENT

The board of the Bible Book Nook, Inc., of the Eastern North Dakota District of the AFLC has purchased an A. B. Dick off-set printer for use by the store located at 809 McHugh Avenue South in Grafton, N. Dak.

This press will be used by Rev. Gerald Mundfrom, manager, to print tracts, sermons, newsletters, letterheads, envelopes and other important materials which will be available to churches for the spreading of the Gospel of our Lord Jesus Christ.

We look to interested Christian friends to pray and give to the work of the Bible Book Nook. If you can give and especially will pray for this new venture, please write Rev. Mundfrom about it. Such letters will be a source of encouragement to him.

We are asking God to supply the need for \$1,000.00 in 45 days.

Rev. Dennis D. Gray  
President, Bible Book Nook, Inc.



# WHO NEEDS DOCTRINE?

by Rev. Roy A. Bredholt  
Grand Forks, N. Dak.

"Who needs doctrine?" The question came as climax to a conversation between two young men discussing their religious beliefs. It began with Bill confiding that he could see no point in regular weekly worship. And as for Bible study, he scoffed at the idea when he had so many other things he could be doing with his time. Tom, consciously committed to Christ, was baffled for a time by these statements, especially since his friend had always vocally maintained he was a Christian, too.

Aware of his friend's inconsistency, Tom gently probed, "But how can a person claim to be a believer, when he doesn't know what it is he believes?"

"Oh, come off it, Tom! What's there to know about? I told you I believe in Jesus, isn't that enough? I'm no theologian, and neither are you."

"Well, it's good to hear you say you believe in Christ, Bill, but truthfully, if someone were to tell me he believed a certain bus would arrive at a certain time and couldn't back it up with schedules or previous experience, I'd really question whether he knew what he was talking about. Don't you see that in one way bus schedules are to a person's belief in the arrival of a bus as doctrines are to a person's belief in Jesus. Doctrines spell out exactly what is involved in my claim to believe in Christ. Exactly what I believe about Him, as well as what I believe He has done, is doing and will do for my life."

At that point, Bill voiced the climactic question, "Who needs doctrine?" And without waiting for Tom's reply, let's give our own answer to this important question: **EVERY PERSON WHO CLAIMS TO TRUST IN CHRIST NEEDS DOCTRINE.** Who

needs doctrine? You and I do if we claim Jesus as personal Savior from sin and Lord of our lives.

## No Doctrine—No Living Faith

There can be no equivocation on this point. Without doctrine, we have no faith in Christ. Why? Because doctrine spells out the content of what we believe, the content of our faith. The American College Dictionary defines doctrine as: "a body or system of teachings relating to a particular subject." For the Christian, our particular subject or concern is Jesus Christ.

Christianity is an historic faith. This means it rests on specific acts of God in history. And at the center of those acts is Jesus Christ and our convictions about Him. Christianity, as trite as it may sound, cannot exist without Christ. What He is and what He has done is the foundation of our Christian belief. If this is true, then we must be very careful in setting down exactly what it is that God has revealed concerning our subject, the Lord Jesus Christ, and all the things concerning our faith in Him. We can not deviate from the revelation of God. And where do we find this revelation? In our hearts? NO! In beautiful landscapes of nature? NO! Nowhere else but in the sacred Scriptures, the Holy Bible, God's written Word to us.

Once having said this, you see, we have already entered into the mysterious realm of doctrine. We have outlined our belief that God's teaching concerning His Son, Jesus Christ, comes to us only through the 66 canonical books of the Bible. And in pursuing this particular doctrine, we'd soon discover that because of what God says in His Word, we believe we have an infallible and inerrant record. In fact, nothing less than **God's Word**, even though written by men.

It's clear that when we say we believe the Bible is the Word of God, this belief will directly affect the way in which we regard the Bible. More than that, the way in which we allow the Bible to affect us. Certainly, if I truly believe that the words inscribed within my Bible are actually words from the Creator and Supreme Sovereign of the Universe, certainly my response will be much different than if I saw the Bible as just a series of myths and maybes.

And what is true for the doctrine of God's Word remains true for the effect that all Christian doctrine will have on my life. For example: if I really believed that every time I went for a swim in a particular pool my body was rejuvenated to its physical peak at, say, age 21, I'd show my belief by visiting that pool on a regular basis. In effect, my entire life and the schedules of my life would be regulated by my faith in that pool. Doctrines or teachings when believed will affect a person's life.

Of value are the words of Paul (II Timothy 2:9 **Living Bible** Paraphrased), where he says, "It is because I have preached these great truths that I am in trouble here and have been put in jail like a criminal." Clearly, Paul's life was radically affected because of his belief in the teachings concerning the person and work of Christ. He experienced trouble and even the loss of personal freedom (not to mention the many hardships and persecutions he endured as listed in II Corinthians 11). Why? Because he truly believed what he taught concerning Jesus and acted on his belief. His doctrinal beliefs literally changed his life.

## Examples of Doctrine Affecting Life

Does doctrine really affect our lives as well? Let's consider for a moment the great doctrine or teaching concerning the Incarnation of Christ. This historical fact is attested by such passages as: Matthew 1:23 (RSV) "...His Name shall be called Emmanuel (which means God with us);" Luke 1:35 (RSV), where the angel tells Mary "...therefore the child to be born will be called holy, the Son of God;" John 1:14, "And, the Word became flesh and dwelt among us;" finally, Galatians 4:4

“But when the time had fully come, God sent forth His Son born of woman.”

The doctrine these passages affirm is that God became man; that the Lord Jesus is true God and true man; that He is perfect deity and perfect humanity in one person. Such a doctrine involves not only His pre-existence but also His virgin birth. Now what does all this say to us? In striking clarity, it says that Jesus Christ is the blessed Son of God; He is Lord of Glory; He is the Lord of this universe; He is God. And it says to my conduct and my actions that if I truly believe this doctrine, this teaching concerning Christ, then I must obey Him. It's that simple. Yet, tremendously important. So important that Jesus Himself pointed out in Luke 6:46, “Why do you call me ‘Lord, Lord,’ and not do what I tell you?” And in Matthew 7:21, “Not everyone who says to me ‘Lord, Lord,’ will enter the Kingdom of Heaven, but he who does the will of my Father who is in heaven.”

It is very easy to see how Tom's friend Bill stands convicted of this very strange inconsistency. An inconsistency all too common in our churches today. We know there are many who call Jesus Lord. Even many who pride themselves on their regular attendance at worship. Nevertheless, since their daily lives do not reflect a true belief in the Lordship of Christ they reveal that they don't really accept the teaching of Who He is. Instead, what so many have is simply an intellectual belief. This is an intellectual assent that is in the same category as believing that Napoleon was at one time Emperor of France. It is just a piece of historical information that may or may not be interesting. But certainly it has no compelling effect on the lives of those who know it.

Consider, too, the doctrine of the ascension of our Lord Jesus. How in the world does this teaching affect us here in the 20th century? The doctrine is that Jesus in His resurrected body ascended into the presence of God and sat down at His right hand—or as we hold, He re-assumed all of His Godly powers and is our Mediator, Intercessor and Advocate with the Father. Have you

ever wondered why so many who claim to trust in Christ are living defeated lives? The answer may be found in the fact that many never think of His heavenly work in their behalf. Furthermore, Paul tells us in Colossians 3:1-2: “If then **you** have been raised with Christ, seek the things that are above where Christ is seated at the right hand of God. Set your minds on things that are above, not on things that are on the earth.”

Believers are to be heavenly-minded people. Not to the extent, of course, that we become “no earthly good.” Nor are we to be dreamers sitting idly by with complacent attitudes. What it does mean is that we see our lives as those of being pilgrims passing through this world. We are indeed citizens of heaven as Paul tells us in Philippians 3:20, where he reminds us, “But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ.” If we firmly believe this teaching, you see, then our thoughts and our labors and all our chief concerns will be molded and shaped by eternal values and not by earthly or temporal plans. The questions then, are: What are **you** living for? What takes top priority in your plan for living? Do your plans and your goals go beyond the next material acquisitions? Are you concerned more for God's will than you are for comfort and security? Are you living with Christ as the center of all your concerns? Christians are to live for heavenly things.

#### Results of Doctrinal Neglect

If it is possible to point to one specific reason why the modern ecumenical movement has rarely held any enchantment for evangelicals, and indeed seems to have gone sour even for those most enthused, it would have to be that all too few of those involved have any true concern for doctrinal integrity. The integrity of **Biblical** doctrine. Once a person or a church body no longer considers a particular set of teachings or doctrine concerning Jesus as absolutely inviolable, then it is no problem at all to reach accord with those who didn't believe the doctrine to begin with. A prime example would

be the long-honored Biblical doctrine concerning the sacrificial nature of Christ's death on the Cross. Protestants, Lutherans especially, believed without any question Christ's sacrifice on the Cross was **once for all**. Hebrews 9:26b reads, “But as it is, He (Christ) has appeared **once for all** at the end of the age to put away sin by the sacrifice of Himself.” And Hebrews 10:10 affirms, “And by that will we have been sanctified through the offering of the body of Jesus Christ **once for all**.”

Biblical doctrine therefore makes it clear that Jesus' sacrifice was all-sufficient, that His payment for our sins can in no way be added to by anything we can do. The ransom was paid; the wages of sin were met; the sacrifice was once for all and it is finished, complete. So Protestants believed and so they affirmed in their daily lives as they lived in the awareness of their inability to gain salvation by adding any works to the completed work of Christ.

On the other hand, the Roman Catholic position is that the sacrifice of Christ is something that must be repeatedly offered back to God. In fact, this is the heart of their Mass. There cannot be a true Mass without this act of offering back the body and blood of Christ to God in behalf of those who are present. And involved in this particular unBiblical form of worship is much more than simply the denial of the “once for all” nature of Jesus' sacrifice. It involves the elaborate unBiblical establishment of a special priesthood given the power of changing the elements of bread and wine into the body and blood of our Savior, the power, you see, of handling God Himself. Naturally, one of the principal objections Luther raised during the Reformation was specifically concerning this sacrifice of the Mass. In fact, he labeled it “blasphemous.” And, of course, it is.

From the brief summary above, it should be very apparent that joint worship services with Roman Catholics is more than simply a willingness on both parts to bury the hatchet or to let by-gones be by-gones. If Biblical doctrine were not involved at this point and if the integrity of the all-sufficiency of Christ were not

involved, and if the basic recognition that Rome's priesthood was not un-Biblical, to mention just a few points, then perhaps something could be worked out. But, unfortunately, the pattern established by those who want to get together at any price either through the World or National Councils of Churches has been one of simply sweeping all questions of disturbing Biblical doctrine under the rug. This can easily be done by many these days because at the very outset they have begun by denying the integrity of God's Word itself. For most, the Bible no longer represents the infallible, inerrant written Word of God.

We realize it is comparatively easy to point fingers at national and international movements. It is more difficult to recognize the same problem in our personal lives, the problem of not taking God's Word, Biblical doctrines, seriously. Naturally, awareness of Biblical doctrine and many of its ramifications will not be something a Christian acquires overnight or the moment he is converted. But it can and will and must come if we truly allow the Spirit of God to lead us back to the Bible where all these things are revealed.

One of the real blessings Lutherans have experienced has come from traditional insistence upon instruction of our young people, especially the intensified period of instruction preceding confirmation. And despite the many inherent problems called to our attention, such as learning by rote and not enough personal application of the truth, the format has yet to be beaten. And we must never underestimate the power of God's Word. All He asks is that we be faithful in applying it to the hearts of those under our care. Unfortunately, confirmation in many quarters has come to be regarded as some sort of graduation from serious Christian study instead of what it really is: the beginning of one's adult Christian life and especially the challenge of growing more and more in the awareness of Jesus. "Let us leave the elementary doctrines of Christ and go on to maturity..." (Hebrews 6:1a).

Who needs doctrine? We do! And the wonderful truth is that as we take Biblical doctrine seriously, we'll grow to love and cherish the teachings con-

cerning our Lord Jesus. Why? Because they will form the basis for our lives as they should be lived, pleasing in God's sight. The great missionary, Hudson Taylor, said, "There are two expressions that should be in the vocabulary of every Christian: 'Today' and 'That Day.'" May the Lord Jesus help each of us to live today so that we will not be ashamed in That Day. This prayer will become reality if we take Biblical doctrines seriously.

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*(Continued from page 7)*

of 1947. The Rev. Edw. J. Isaac was called and he took over the parish in September, 1947. The interior of the sanctuary was finally completed, with much free labor again by artisans of various crafts. Rev. Isaac also served on the L.E.M. board and had close fellowship with many pastors of the L.E.M., Luther Seminary, L.B.I., and others. Pastor Isaac's preaching cut deep in his insistence on the individual's need of deep and heartfelt repentance as a prerequisite to forgiveness of sins and life in Christ. Pastor Isaac received a call to the presidency of the Suomi College to succeed Dr. Wargelin, so he left our parish in the spring of 1951.

Rev. Chester Heikkinen, in answer to our call, arrived here in September, 1951. A more systematic missionary effort was initiated through the auspices of the World Mission Prayer League, whereby the congregation began supporting four missionaries in various parts of the world. Recently, one of them, Pat Lelvis, terminated her assignment in Pakistan. AFLC missionaries are also being supported. Much has been done in enriching and enhancing the physical structure of our church edifice, involving costly repairs and upkeep both inside and out. The office equipment is modernized. The Word has been preached, and Christ has been exalted as the Son of God and the only Savior of sinners everywhere. Pastor Heikkinen also teaches part-time in the Association Bible School. Being an inner city church, one of the vexing problems has been the continuing exodus of some members to distant suburban areas, resulting in some cases to transfers to the

nearest Lutheran church. About seven years ago, Morgan Avenue Church joined the AFLC, people of kindred hearts and minds, realizing that "if God is for us, who can be against us."

—Wm. J. Kangas

#### **BOARD OF TRUSTEES STATES NEED FOR NEW BUILDING AT THE BIBLE SCHOOL**

"Enter into his gates with thanksgiving, and into his courts with praise, be thankful unto him, and bless his name" Psalm 100:4.

As we look back over the past ten years we certainly have much for which to praise and thank our Heavenly Father. We are thankful to God for our Schools. In 1964 we saw the beginning of our Seminary. Just six short years ago we started our Bible School with thirteen students. Today we have about 115 students in attendance. We all remember the Annual Conference in 1968 when it was decided to build our present dormitory. God has given us the students, faculty, monies and, most of all, many spiritual blessings.

In light of the present enrollment and the fact that students were turned away last year and the possibility of even more being turned away this coming year, along with the Conference resolution of last year encouraging attendance at Bible School, the Board of Trustees feels that a boy's dormitory with two classrooms, lounge and offices should be built. This dormitory would be about two-thirds the length of our present dormitory.

With another dormitory it would enable us to use one dormitory for the girls and one for the boys. We believe this separation is needed.

With two buildings we would be able to take care of 175 students. The estimated cost of another dormitory is \$250,000.00. Room rentals will go to liquidate the debt. We ask that each member of the Association of Free Lutheran Congregations prayerfully consider this need before God and come prepared to discuss and take any needed action at our Annual Conference in June.

Board of Trustees  
Association Free Lutheran  
Bible School



(Continued from page 8)

nurture in the home), where the germs of the new life lie asleep, or where there has never been any implanting of grace through Word or Sacrament, there the aim and object of the conscientious pastor, with each impenitent confirmand, is by the grace and Spirit of God through the teaching of Law and Gospel to bring about genuine conversion.

Whether the evidence of life, new life in Christ, has been constantly developed from baptism, or whether the confirmand has been awakened gradually by the Word, is not the important issue. The one important question is: Are the fruits or elements of the new life **now** there—even though as yet feeble and very imperfect—is the person **now** turned to Jesus and away from sin? This much, we believe, should be expected of each confirmand before he is admitted to the rite of confirmation and to the Lord's Supper.

We propose that on general principles the average age most suitable for confirmation instruction be about twelve to fifteen years old; and that upon confirmation our young people be admitted to the Lord's Table. (This would substantiate the resolution that our AFLC Conference passed in 1971 which reads as follows: "The Conference recommends that we reaffirm our stand on the practice of our young people being admitted to the Lord's Table upon completion of confirmation instruction and reaffirmation of faith.")

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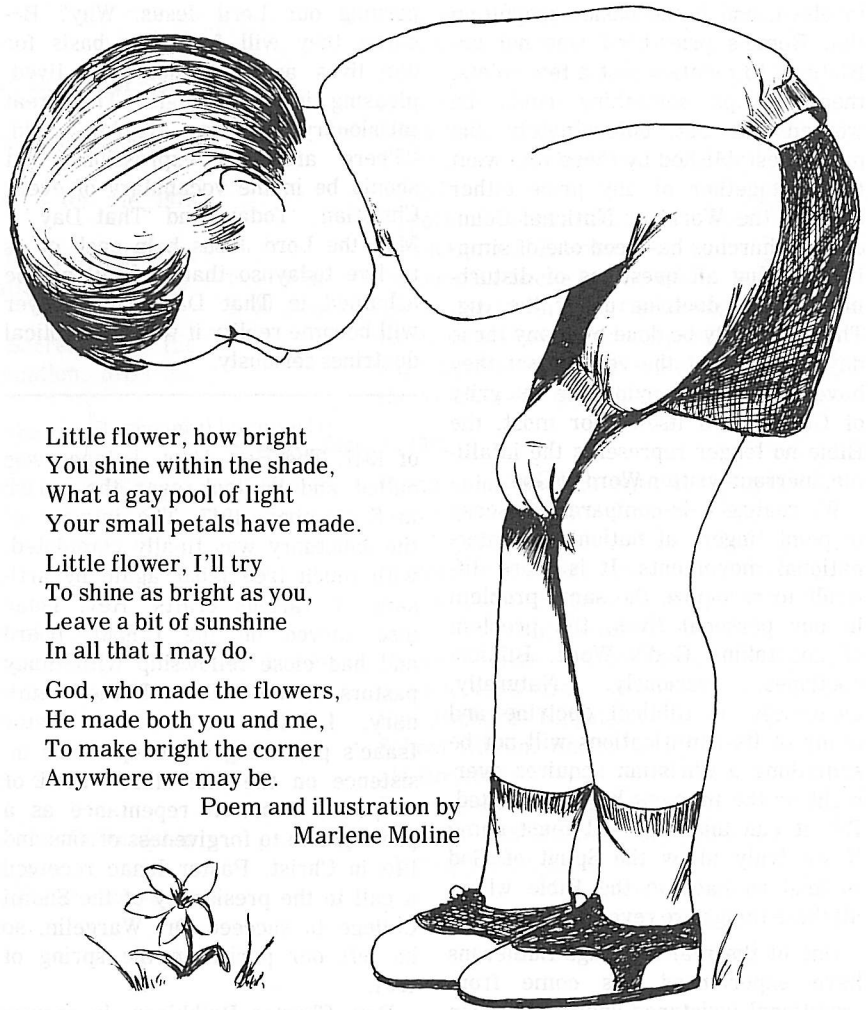
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Respectfully submitted by  
Pastors Amos Dyrud,  
Raynard Huglen and Robert Lee

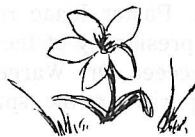


Little flower, how bright  
You shine within the shade,  
What a gay pool of light  
Your small petals have made.

Little flower, I'll try  
To shine as bright as you,  
Leave a bit of sunshine  
In all that I may do.

God, who made the flowers,  
He made both you and me,  
To make bright the corner  
Anywhere we may be.

Poem and illustration by  
Marlene Moline



**THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS**  
3110 East Medicine Lake Boulevard  
Minneapolis, Minnesota 55441

**BUDGET RECEIPTS**  
April 1-April 30, 1972

	<b>Proposed Yearly Budget</b>	<b>Current Budget</b>	<b>Total Received</b>
General Fund	\$41,590.00	\$ 10,397.50	\$ 6,704.22
Schools	72,073.00	18,018.25	8,184.50
Foreign Missions	38,000.00	9,500.00	5,899.92
Home Missions	42,000.00	10,500.00	4,781.49
	<u>193,663.00</u>	<u>48,415.75</u>	<u>25,570.13</u>
Received last year, same time—\$30,814.25			
Anniversary Offering (Praise Program)			
(Debt Retirement)	57,900.00		15,066.40
Legacies—\$131.09			

# CHURCH-WORLD NEWS

## LC-MS COUNCIL OF PRESIDENTS URGE QUICK SETTLEMENT OF PROBLEMS

St. Louis, Mo., May 5—Pledging to work for reconciliation and unity, the Council of Presidents of The Lutheran Church-Missouri Synod rejoiced that President J. A. O. Preus has indicated his intent to resolve the current problems as quickly and amicably as possible and urged that this be done with all haste. The action took place during the three-day meeting of the council this week.

The full text of the resolution, passed unanimously, reads, "There is much confusion and controversy in the synod today, which is hindering effective witness to Jesus Christ. Much time and effort, which could be devoted to the mission of the church, is being spent in debate which is becoming increasingly divisive in the synod.

"In view of this, we the Council of Presidents of the synod, rejoice that the president of the synod under the Spirit's guidance and blessing, has indicated his intention to continue to meet with the faculty and with individual faculty members to resolve the current problems as quickly and amicably as possible. We feel that this should be done with all haste, since there are many false and inaccurate judgments being made in regard to both the president of the synod and the St. Louis Seminary, its president, faculty and students.

"We also request that these matters be resolved in the forums of the church rather than those of the public press.

"We concur with the advice given by the synod's board of directors last year, that voices on both sides of these issues be lowered.

"St. Paul says that we should 'endeavor to keep the unity of the Spirit in the bond of peace.' To this end we pledge that we will work for reconciliation and unity in the synod."

In other action, the council heard a presentation by South Wisconsin District President Karl L. Barth on

the key issues facing the church. After a period of sharing viewpoints and open discussion, the decision was made to pursue the theological issues in depth beginning with the next meeting of the council in September.

The bulk of the meeting was devoted to placement of pastoral and teaching candidates. After hearing reports that a variety of call documents were surfacing in some districts, the council expressed concern over the listing of additional requirements and resolved that only official call documents should be used in the church.

The Council of Presidents is comprised of the 36 presidents of the North American Districts of the LC-MS, plus the vice presidents and president of the synod.

## WISCONSIN SYNOD TERMINATES ITS CHAPLAINCY IN VIETNAM

Milwaukee — (LC) — The civilian chaplaincy which the Wisconsin Evangelical Lutheran Synod has carried on in Vietnam for the past six years was closed out during the latter part of April, it was reported in the *Northwestern Lutheran*, official bi-weekly of the 381,000-member denomination.

The Rev. Karl J. Otto, who has served as civilian chaplain in Vietnam since August, 1971, has been reassigned to Europe for three months to contact WELS servicemen stationed in Germany and elsewhere on the continent.

Mr. Otto, who is on a year's leave of absence as pastor of St. John's Lutheran church in Wauwatosa, Wis., was the seventh civilian chaplain whom the Wisconsin Synod supported in Vietnam since December, 1965.

Because of U.S. troop withdrawals, it was reported, the number of WELS servicemen in Vietnam has decreased considerably. This fact prompted the Military Service Committee of the Synod's Special Ministries Board to send Mr. Otto to Europe, where the WELS has not had a civilian chaplain previously.

With the termination of its resident civilian chaplaincy in Vietnam, the WELS is making plans to have pastors from either Hong Kong or Japan visit servicemen in Vietnam on a regular basis.

The Wisconsin Synod has declined, in a decision dating back to pre-World War II days, to participate in the government chaplaincy program on the grounds that its doctrine and practice would be compromised by such an association with the government. Its request to the Department of Defense "to serve its members by personal contact and religious services at military installations abroad" was viewed favorably by the Armed Forces Chaplains Board and authorized in 1965.

## LUTHERAN NAMED FIRST WOMAN ADMIRAL IN THE U.S. NAVY

Washington, D.C.—(LC)—A Lutheran who has spent 29 years in military service as a nurse has been named to become the first woman admiral in the history of the United States Navy.

Captain Alene Bertha Duerk, director of the 2,300-member Navy Nurse Corps, was nominated by President Nixon on April 27 to the rank of rear admiral.

If confirmed by the Senate, Miss Duerk (pronounced Dirk) will become the highest ranking woman officer in the U.S. Armed Forces.

Because the Navy skips the one-star grade, she will automatically outrank the six women brigadier (one-star) generals, all appointed since June, 1970. Two are on active duty with the Air Force, two with the Army, and two have retired from the Army.

Captain Duerk said that she was driving alone on the Ohio turnpike near Akron, where she had addressed the Navy League Council the night before, when she heard of her nomination over the car radio.

"I was thrilled to pieces," she said, "but since I was travelling alone, I just kept my eyes on the

road until I came to my mother's house in Holgate."

The admiral-designate holds her church membership in St. John Lutheran church in Holgate, Ohio. In Washington, she worships at Immanuel Lutheran church in suburban Alexandria, Virginia. Both congregations are affiliated with the Lutheran Church-Missouri Synod.

**NEW MICHIGAN STATION  
CARRIES ASSOCIATION FREE  
LUTHERAN HOUR**

On Sunday, April 30, at 7:30 a.m.

the Association Free Lutheran Hour was aired for the first time on radio WJMS, Ironwood, Michigan. 590 on the dial, WJMS, 5000 watts, covers a big section of the Upper Peninsula and large areas of Wisconsin.

Principal speaker will be Rev. Herbert Franz, pastor of St. Paul's Lutheran Church, Cloquet, Minn. He is widely known as a speaker at Bible conferences, conventions, Bible camps and evangelistic meetings.

All mail relating to this broadcast should be sent to Association Free Lutheran Hour, % Rev. Karl Stendal, Ontonagon, Michigan 49953.

**THE LUTHERAN AMBASSADOR**  
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