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*And we thank Him
for our food*



According to the Word

FORGET NOT ALL HIS BENEFITS

Psalm 103:15

Thanksgiving Day is a reminder to everyone to render thanks and praise to God for all His benefits. As parents we try to train our children to be thankful when they have received a gift from someone. Many times they are prompted by the question "What do you say now?" and then they remember to say "thank you." Our godly forefathers realized the danger that we as adults would be apt to be as the little children so they set aside one day as Thanksgiving day. We receive God's blessings daily upon our lives and yet we fail so often to give thanks and praise to God, from whom all blessings flow.

There are some people who would dare to be so bold and say, "What is there to be thankful for? The cost of living is so high; they are always raising our taxes; there is so much sorrow and heartache; there is war and famine in this world." This kind of an individual sees only the wrong side of life. He is like a person looking at the under side of a handstitched rug—it is only as we see the right side that we realize the beauty of the effort and time gone into that rug.

The Psalmist comes to us with the reminder to count our benefits which the Lord daily bestows upon us. We want to mention just a few, for who can enumerate all of them? Let us consider our temporal blessings which God has so wonderfully bestowed upon us. We have plenty of food and clothing; no one has to go to bed hungry.

I'm sure it is the opposite, for most of us have more than sufficient. God keeps His promises! He has provided us with sunshine and rain—the granaries are filled—the cattle have had good pasture so there is an abundance of milk and meat for all.

I know this is not true in every country. There are many people who go to bed hungry, wondering where they will get their next meal. Many are sick because they lack the proper foods necessary for their bodies. The question that is before us is—do we thank God for these daily benefits. Many people, we are sorry to say, do not pause and thank God for their food. With proper food we maintain good health which is also a benefit from God.

We have also social benefits—friends. How lonely life would be without friends. Do we thank God for our friends and neighbors who come to visit us? Friends who will help when we need help are truly a blessing from God.

We also have intellectual and educational benefits. Our opportunities of learning in various fields of science are far above other countries. Most of all we learn of God's creation, His plan of salvation, the joy of the experience of this salvation and living in fellowship with our Lord and Savior Jesus Christ.

The greatest of all our benefits are the spiritual benefits—the joy of knowing that our sins are forgiven. The Psalmist writes in Psalm 32: "Blessed is he whose transgression is forgiven, whose sin is covered." Are we happy to know that our sins are forgiven,

buried in the depths of the deepest sea? Are we thankful for the joy of being able to go to bed with a clear conscience? The Psalmist had experienced a season of his life when this was not so. He refers to it in these words: "Day and night thy hand was heavy upon me: my moisture was turned into the drought of summer."

I am sure he was miserable under the convicting hand of God. It was an expression of joy when he had been obedient and confessed his sins. Then he could write—"Blessed (or happy) is he whose transgressions are forgiven, whose sin is covered." Thank God for sins forgiven!

Notice the words, "Who redeemeth thy life from destruction." Yes, Jesus Christ came into the world to redeem all. He offers life to everyone—yes, the abundant life! The Psalmist has expressed the love of God in these words, "Who crowneth thee with lovingkindness and tender mercies." He gives not only of His kindness and mercy but of His "lovingkindness and tender mercies." The difference between mere kindness and lovingkindness and between mercy and tender mercy is as different as between a flower without fragrance and the flower with fragrance.

As we honestly look at all that God has freely bestowed upon us we join with the Psalmist with thanksgiving and praise, "Bless the Lord, O my soul, and all that is within me, bless his holy name." Yes, with our whole being we should give thanks and praise to God for all His benefits to us.

—Ernest Langness

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Pastor Dale R. Battleson
Bagley, Minnesota

Philippians 4:6-7

The first Thanksgiving Proclamation was given by President George Washington in 1789. In his proclamation he declared:

"Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey His will, to be grateful for His benefits and humbly implore His protection, and that we all unite in rendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country and for the great favor which He has bestowed upon us. . . ."

This is Thanksgiving time in America. God has richly blessed us as a nation and as individuals living in this land of liberty and freedom. Today in America there will be very few Americans who will not be enjoying the luxury of a fine Thanksgiving Day dinner with all the trimmings. Perhaps this Thanksgiving season we find it easy to thank God. The crops were good; everyone is healthy; there was no sorrow in the family; perhaps it was a prosperous year for most of us. When blessings like these come our way, we find it easy to praise and thank God. Yet, with all the blessings we have as Americans, we are an anxious people.

This Thanksgiving we find it difficult to forget our anxieties. Should we as Christians living in the greatest country in all the world be anxious about the things of this life? The Philippians may have had reason to feel anxious, for they were suffering from the enmity of many opponents. However, the Apostle Paul asked the people of Philippi not to be anxious about the things of this life. He encouraged them to put their trust in God, leaving all matters to His Fatherly direction and care.

How difficult it is sometimes to

THE DIFFICULT THING ABOUT THANKSGIVING



stop being anxious and to start trusting in our Lord for even those little things in life which cause us to worry. Yet, in Matthew 6:25-31, Jesus calls our attention to the birds of the air, how He cares for them, and how He clothes the lilies of the field. Then Jesus says, "Are you not of more value than they?"

How often we have read these words, spoken by our Lord, yet we continue day after day living in anxiety. How difficult it is to apply these words of Jesus and of St. Paul to our daily lives. Perhaps even this Thanksgiving season we are anxious about many things; how wonderful it would be if we would take God at His word and forget our anxieties, trusting only in Him!

The second difficult thing about Thanksgiving is to let our requests be made known to God through prayer. Sometimes people ask why it is necessary to come to God in prayer if He already knows our

needs. We come to God with our requests because we need to have a personal talk with Him. This is what prayer is, communion and fellowship with our Lord; we come to Him because we know that we need Him. The Christian cannot live without Him; therefore we bring our requests before Him.

We know that He cares for us more than for the birds of the air or the lilies of the field. Yet so often we come to God only with the "big" requests, those serious matters such as death or illness. Certainly God is concerned with all the little decisions we make daily also; we need to seek His guidance in all that we do, whether it seems important or unimportant to us. The difficult thing for many of us even this Thanksgiving season is to admit that we need God; we by ourselves are powerless, and we cannot solve life's many problems alone. We must get into the daily pattern of "letting our requests be made known to God." He alone can give guidance and wisdom.

The third, and perhaps the most difficult, thing is to give thanks to God. When things are not going smoothly, it is not an easy thing to thank God. Perhaps some of us find it difficult to think of any blessings for which to be thankful this Thanksgiving season. The year may have been one of hardship; perhaps the crops failed, illness entered the home, or a loved one was taken from our midst.

Are you able to thank God this Thanksgiving? Have you found reasons for thanking God even when life has had its disappointments, problems and sorrows? The Apostle Paul writes in Ephesians 5:20 (Phillips translation), "Thank God at all times for everything, in the name of our Lord Jesus Christ."

If St. Paul had known anything about a Thanksgiving Day as we know it, I wonder what he would have had to be thankful for? He

was shipwrecked, imprisoned, surrounded by wretchedness, and faced with a menacing future; yet he found it in his heart to thank God abundantly. If Paul, a prisoner, could find cause to give thanks, how much more should we!

Turning the pages of American history back to the year 1620 to a place called Plymouth Rock, we see a little group of men, women, and children kneeling on the cold ground, hands folded, giving thanks to God for a safe journey across the dangerous sea and for bringing them to a new land—to American soil.

For what did the Pilgrims have to be thankful? Their supplies had run out; they were in need of food; they were without homes to protect them from the weather. If they, endangered by the savage beasts and Indians, uncertain of food and clothing, their ranks thinned by sickness and plague, could observe a day of Thanksgiving, how much more should we!

What did George Washington have to be thankful for that cold and bitter winter when he and his men were without warm clothing and proper food? Yet he knelt in the snow at Valley Forge, not only asking God for strength, food, and clothing for his men, but also thanking God for what they did have.

Our Lord had no place to lay His head; He never owned a home or wore expensive clothing; yet He always found occasion to thank His Heavenly Father, even when His life was required of Him on the cross.

This is Thanksgiving 1968, a season set aside for thinking about our many blessings, and then thanking God, Who made them possible. It is true that we have many things for which to be thankful—home, family, friends, freedom of religion and speech, abundant opportunities for education—but the greatest blessing of all is that of God's grace to sinful man. Because

of His Son's death on the cross, we can be forgiven of our sinful condition and our sins committed each and every day, and we can look forward to life eternal with Him. For this we should surely thank Him, not only during this Thanksgiving season, but each day that He gives us the health and strength to do so. Let us never forget to thank God for sending the Savior into the world to shed His precious blood that we might have salvation in His Name. If we cannot be thankful for anything else, we can always, yes always, thank God for this great gift of salvation in Christ Jesus.

Yes, giving thanks to God can be difficult at times; we may find it hard to thank Him for a poor year of crops, for illness, for the loss of a loved one, but the blessing of knowing Christ Jesus in our hearts is so great that even those of us who have had a bad year should be able to thank God for our Savior and the hope of the life to come.

The difficult thing this Thanksgiving is to push aside our anxieties and to trust more in God, Who knows our every need. The difficult thing this Thanksgiving is to let our requests be made known to God—to bring our fears, our problems, be they large or small, to Him in prayer.

The difficult thing this Thanksgiving season is to thank God even when we have experienced a poor year. The difficult thing of Thanksgiving this year and every year is to make every day a day of Thanksgiving within our hearts—to thank God for the gift of the Savior, to thank Him for the wonderful promises in His Word, that there is salvation for all who would believe and call Him Lord. May we who have been so richly blessed by God give thanks for all things which are so dear to us, for home, family, and friends, but most of all to thank God for Jesus Christ—it is not at all hard when we truly

know His saving grace!

"Now thank we all our God,
With heart and hands and voices,
Who wondrous things hath done,
In whom His world rejoices,
Who from our mother's arms
Hath blessed us on our way
With countless gifts of love,
And still is ours today.

"All praise and thanks to God
The Father now be given,
The Son and Him who reigns
With them in highest heaven;
The one eternal God,
Whom earth and heaven adore;
For thus it was, is now,
And shall be evermore!"

*(The Concordia Hymnal,
No. 242, verses one and three)*

OLAF GELEN PASSED AWAY LAST MARCH

Olaf Gelen, 76, Bemidji, Minn., lost his life in an auto accident in Bemidji on March 26. Funeral services were held at Trinity Lutheran Church, Pony Lake, with Rev. Marvin Undseth officiating.

Born on May 10, 1891, in Fertile, Minn., Mr. Gelen was active in the Red River Lutheran Innermission and the Redby Lutheran Indian Mission. He was a lay preacher and in 1955 when his pastor, Morris Eggen, was ill for some months, took care of his services. He was faithful in visiting rest homes in the area in order to bring some spiritual care to the residents.

Mr. Gelen was a man of prayer and Bible study. By nature he was friendly and loved to live in peace and fellowship with other Christians.

He was preceded in death by two wives, the former Leora Stai and the former Lene Dunrud. Survivors include one son, Louis, Crookston, Minn.; two daughters, Mrs. Ed Gallen and Mrs. Florence Evje of Faribault, Minn.; and a sister, Mrs. Johanna Bakke, Bemidji, with whom he made his home.

This sermonette is based on a message preached by the writer in St. Peter's Lutheran Church, Hay Springs.

"Hi People"

Rev. Edward A. Johnson, LCA
Hay Springs, Neb.

In the little town of Red Lake Falls, Minnesota, someone has scrawled a message on the wall of an abandoned mill.

Some people have to write all over everything: on walls, fences, signboards, water towers, even historical monuments. Such scribbles are called *graffiti*, and some interesting collections of them have been published. Some are banal, others poignant; and some are obscene, "an embarrassment to all decent people...until someone mercifully obliterates them," as Pastor Raynard Huglen has written.

But the message scrawled on the wall of that old mill in Red Lake Falls is wonderfully heartwarming. In large, easily readable letters someone has written just two words: "Hi People."

Who put them there? Probably no one will ever know. But Pastor Huglen was inspired to write an editorial about them in the April 30, 1868, issue of *The Lutheran Ambassador* (page 10):

"Now that's a cheery note and it brightens up our day whenever we go by it... It's nice to get the greeting, like a pleasant 'hello' in a strange land.

"It is the spirit which is needed in a world like ours. So much is impersonal. There is so much hate and prejudice. Most of us limit ourselves to our family group and a few chosen friends. The rest of the world can go by.

"But the words 'Hi People' give a little lift to those who pass by.

They're kind of impersonal, too, but they have the grace of imparting themselves to everyone in a personal way. Some blithe spirit wrote them, like a small child looking up at a stranger passing by and saying 'hello' in his little voice.

"In the midst of all the bad things being printed and stamped where all can see, here are words of hope, 'Hi People.'"

Now let's see how something of this hopeless-yet-hopeful mood has hit the writer of the 42nd Psalm.

Here is a man who feels like giving up on people entirely. Notice how he begins: "As the hart [stag] panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? My tears have been my meat day and night, while they continually say unto me, Where is thy God?" (vv. 1-3). This man has known better days, when life was simple and free and people seemed more genuine than now. "When I remember these things, I pour out my soul in me: for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holyday" (v. 4).

The Psalmist is far from home, apparently in northern Palestine if one may judge from the places named in this Psalm. For some unexplained reason, he cannot return home. He may be ill, or the victim of some catastrophe; he may even be a prisoner of war. (One can almost imagine an American "guest" of the Hanoi Hilton writing these words!) His heathen

neighbors and adversaries taunt him mercilessly: "Our gods are all around us in the sacred groves. Where's your God?" Seeing a stag lost in the wilderness, far from its accustomed haunts and water brooks, the writer finds in the bewildered animal a perfect symbol of his own desolation and hopelessness.

But God does not call men to live in either the golden past or today's sloughs of despair. This Psalm reminds us of several things:

(1) *God calls us to live in the present moment.* Since he "can't go home again," the writer takes fresh stock of his situation and sees that even in this strange place, God is still with him. "Yet the Lord will command his lovingkindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life" (v. 8). One day "this, too, shall pass"; and what we do meanwhile with today will shape and color all our tomorrows. God asks us to serve Him one day at a time, here and now; patiently, not bitterly. We are to use today's opportunities to the fullest, but not to despair if we cannot discern those opportunities immediately.

(2) *God never leaves His children alone.* We think of a passage in the Order for Marriage from the *Service Book and Hymnal of the Lutheran Church in America* (1958): "And although, by reason of sin, many a cross hath been laid thereon, nevertheless our gracious Father in heaven doth not forsake His children in an estate

so holy and acceptable to him, but is ever present with his abundant blessing." That's true in marriage, and in life generally. God never promises us sunshine without rain, spring without winter, joy without sorrow, or hope without anxiety. We ask why these all go together and are told simply that they do. But God doesn't leave us alone, ever. The very landscape of life witnesses at every turn to "the goodness of the Lord in the land of the living" (Ps. 27:13).

(3) *God sends us all we need for our daily bread.* Do you remember how Luther, in his *Small Catechism*, defines "daily bread"? "Everything that is required to satisfy our bodily needs; such as food and raiment, house and home, fields and flocks, money and goods; pious parents, children, and servants; godly and faithful rulers, good government; seasonable weather, peace and health; order and honor; true friends, good neighbors, and the like." (Inter-synodical Translation adopted by the Lutheran Free Church, 1929). Not just physical needs, you'll notice, but also such gifts as *other people*: "pious parents, children and servants... true friends, good neighbors." Through other people we see God most clearly.

Does that surprise you? How would you have known of God, how would you have learned the faith you confess, how would you have come into the church at all but through the ministry of other people? If we have seen God only through His fullest self-revelation, Jesus Christ the Incarnate Word, then that Word has been mediated to us not only through the Scriptures but also in the day-to-day witness and ministrations of fellow Christians whose example has lightened the way to Him (cf. I John 4:12).

So often, amid the deserts of human strife and depravity, one comes across those refreshing oases of genuine kindness and concern and warm, brotherly love which make the whole dreary run

seem worthwhile and give us fresh courage to go out and try once more. The "bad apples" are only a minute percentage of God's total creation. Nearly everyone stands ready to offer you his or her hand in fellowship, seeking yours in turn. No wonder the anonymous wall scribbler in Minnesota could declare hopefully: "Hi People."

Not that despair doesn't return, sometimes. The Psalmist utters his triumphant cry of hope in verses 5 and 8 only to get back down into the dumps in verse 9: "I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?" Living in the midst of adversity makes it hard to meet each new day. But then one remembers God's renewed promise and continuing goodness which are for each new day and the long future as well.

So the Psalmist can say again: "Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God: for I shall yet praise him, who is the health of my countenance, and my God" (v. 11). His despondency is unwarranted. God remains God, and no tragedy, however overwhelming on the human plane, is reason for despair. Spring will return to the land, and a brighter day is sure to be.

We cannot know, nor would we likely share, the Psalmist's specific woes; but we do know disillusionment as a frequent companion along the pathways of life. The Psalmist's cry may be ours also, but the answer that dispels the gloom is never long in coming: "I shall yet praise him, my help and my God," from everlasting to everlasting. We can go on in hope, then, knowing that in God's good time we shall reap in abundant joy.

"Praise the Lord! Sing to the Lord a new song, his praise in the assembly of the faithful!"

Psalm 149:1

QUIET TALKS

Pastor Lars Stalsbroten

Micah 2:13

When Joshua came to Jericho he faced high walls and closed iron gates. Everything was closed—none went in and out of the city. He went out for a walk. He wanted to be alone for meditation and prayer. As he looked up he saw a man with his sword drawn (Josh. 5:13-15). Joshua inquired, "Are you for us or against us?" He said, "I am the Captain of the Host of the Lord. Now I am come."

What marvelous things happen when He comes!

"When Jesus comes, the tempter's power is broken;

When Jesus comes, the tears are wiped away.

He takes the gloom and fills the life with glory

For all is changed when Jesus comes to stay."

Do you experience this in your daily life?

How the situation changed for Joshua when the Captain of the Host of the Lord came and took over. Then Joshua fell on his face and worshipped and said, "What has my lord to say to his servant?" He lay there humble in the dust and received his orders. Joshua did not break down the walls and remove the gates. No, the Breaker did. Joshua and the people believed on the Lord, and followed His marching orders and the miracle came to pass—the walls of Jericho tumbled down!

What a change took place in the home of Mary and Martha when Jesus came! "The Master is come, and calleth for you" (John 11:28). They also fell at His feet. The Master over all situations, the Master over sorrow, sin, death and the devil, had come. And what a change!

"Their hearts were sad as in the tomb they laid Him,

For death had come and taken
[Continued on page 13]

MEET

the

Churches

OF OUR

FELLOWSHIP



TODAY: The Tioga (N. Dak.) Parish

Zion Lutheran Church

The western North Dakota town of Tioga was like many another small town in that part of the country, several hundred in population, almost entirely dependent on the wheat crops which were sometimes good and sometimes poor. And Tioga was strongly Norwegian, with two Lutheran churches of Norwegian background.

But many things changed in the early 1950's. The big reason was the discovery of oil south of town. Nearly overnight the town grew four or five times larger both in population and area. Southern accents now mingled with Norwegian brogues on the little city's streets.

A Southern Baptist congregation joined the several other denominations in town. Williston, larger to begin with, drew much of the business and outfitting end of things, but the oil action was right around Tioga.

Pastor of Zion Lutheran Church and the whole parish for most of that burgeoning, bustling, hectic first decade was Rev. John P. Strand, president of the Association of Free Lutheran Congregations.

Zion Congregation traces her ancestry back to 1903 in the community but formal organization took place in 1907. Affiliation has been with only two groups, the Lutheran Free Church and the AFLC.

The present church building, located at 221 North Main Street, was constructed in 1916 and extensively remodeled and enlarged in 1951. A youth center, providing needed Sunday school rooms and office space, was added in 1957. It is barely visible on the picture of the church. In 1964 new pews were purchased and the sanctuary and chancel were redecorated and refurnished last winter and spring.

Pastors who have served Zion are: O. C. Dahlager, Aslak G. Lee, Hans O. Helseth, Andreas J. Logeland, 1909-15; Arthur G. Hansen, 1916-20; Abraham T. Moen, 1920-30; E. M. Hansen, 1931-36; E. A. Evenson, 1936-41; Harald Grindal, 1941-46; Carl J. Carlsen, 1946-51; John P. Strand, 1952-64; H. Albert Larson, 1965-66. Students Leslie Galland, Dale Battleson and Rob-



Robert L. Lee, one of the pastors of the Tioga parish, is a graduate of Augsburg College and Free Lutheran Theological Seminary, both in Minneapolis, Minn. During his college days and after, he assisted in a number of parishes in the AFLC. From Escanaba, Mich., Pastor Lee is married to the former Gloria James of Minneapolis.

ert Lee have served since then. Mr. Lee began his work in the parish in 1966, was ordained in June and continues as a pastor of the parish. Lay assistants under Pastors Strand and Larson were Charles Pegelow, Martin Heide, Robert Rieth and Melvin Walla.

The congregation has sent the following sons and daughters into full-time Christian work: Rev. Chester Blake, an American Lutheran pastor in Wisconsin; Christine Amundson, Mrs. Carl Ostby, retired AFLC's pastor's wife in Spicer, Minn.; Burnell Borstad, Mrs. Karsten Baalson, Lutheran

[Continued on page 13]



Zion Lutheran Church



Pastor and Mrs. Lee live in this house, one of two parsonages owned by the parish. Located at 518 N. Main St., it was built in 1952.

WOMEN for Christ

FERGUS FALLS CHURCH HOSTS FIRST WMF CONVENTION

The Central Minnesota District of the Women's Missionary Federation met Monday, October 7, at Calvary Lutheran Church in Fergus Falls. This is a newly formed congregation.

The theme was "A Great Open Door to All" (I Cor. 16:9).

We opened with our theme song, "You Must Open the Door." Presiding over the meeting was Mrs. Harry Rorvig, president. Devotions were given by Mrs. George Hartman of Dalton who read Hebrews 2:1-3.

The welcome was given by Mrs. Ted Aasness of the host church. Mrs. Olaf Draxton of Fergus Falls sang "There Is Room at the Cross For You."

Pastor Harry Molstre of Dalton led the Bible study.

He said, when there is much intercessory prayer you can sense, feel and know it. Acts 19:8-10, Paul was daring and stood and preached every day of the week for two years. The people all heard, but that does not mean all were saved.

The reasons Paul was unafraid of adversaries were:

1. He was totally consecrated to Jesus Christ.
2. He knew Christ personally.
3. He was zealous in his prayer life.

4. He was zealous for the Word of God.

5. He had deep compassion for lost souls.

At noon a potluck dinner was served by the ladies of the church. At 1:30 Pastor Sidney Swenson of Fergus Falls led in prayer fellowship. Mrs. Joe Lucken of Audubun led the devotions reading from

John 10:9-15. Mr. Clifford Johnson of Esko was the main speaker. He emphasized that Christianity must begin in the home. Of most importance for WMF women is PRAYER. Mother, pray for your children. Repetition is the seed of learning. Never be ashamed of our Lutheran doctrine.

There is so little kindness in the world today. Why does it take a flood, fire or other catastrophe to make people kind? Two of the kindest things we can do for others is to pray for someone and to tell someone of Jesus. Mr. Johnson thanked God for an old saint who kept saying, "I'm praying for you."

Mavis and Delores Svare and Hilda Schneiderman of Moorhead sang, "When I Kneel Down to Pray."

I am sure we all went home to be more diligent in prayer for ourselves and others in the community where we live.

—Mrs. Lawrence Dahlgren, Sec.
[Continued on page 12]



THREE WOMEN HONORED AT FAITH LUTHERAN CHURCH

Three women of Faith Lutheran Church were awarded Honorary Memberships in the Women's Missionary Federation by the Faith Lutheran Ladies Aid of Colfax, Wis., on September 5, 1968, at their monthly meeting.

The women pictured above, left to right, Mrs. Emil Everson, Mrs. Helmer Freeberg and Mrs. Arthur Larson, received this honorary membership for their many years of faithful service.

Mrs. Donald Everson, Mrs. Charles Freeberg, and Mrs. Robert Dietsche presented the ladies with their pins. After the presentation of the pins a program was given, followed by refreshments.

—Mrs. Robert Dietsche
Sand Creek, Wisconsin



EDITORIALS

WORK CUT OUT

The Treasurer's Report for the Association for Sept. 30 did not look very encouraging at first glance. (It was printed in the previous *Ambassador*.) However, a little figuring revealed that the percentage of the annual goal reached by Sept. 30 was less than one percent below the similar stage last year.

In order to achieve that, furthermore, approximately \$8500 more had been given in a comparable period this year than last. That is a very fine increase in giving.

So much for the plus side. Now let us look at what remains to be done if the 1968-69 minimum goals are to be reached. Fifty-five percent of the total amount needed must be received from the congregations and individuals during the last four months of the year, and one and one-half of those months are passed now. Last year that task was accomplished and thus it is a possibility this time also, but the experiences of both last year and this point up the real problem of getting more of the church's income earlier in the year. As our budgets increase it will become necessary to borrow more money during the year as the bulk of the contributions are awaited in the waning months of the fiscal year—unless the pattern can be changed somewhat.

In addition to having more than half of the anticipated income for the year outstanding at the two-thirds mark, the Association must this year contribute over \$12,000 more during the last third than she did last year. The reason for that is that the total goal is higher, nearly \$21,000 higher. So our work is cut out for us.

A church such as ours, so very rural, is dependent on the rural economy, none too good at the present. The problem has been compounded this fall by the poor harvesting conditions which have obtained in northern Minnesota and northeastern North Dakota, both strongholds in the Association. Losses have been sustained and that will not help us in meeting the budget.

In the past the people have shown a remarkable response to the financial challenge and we look for the same fine effort now in the face of the greatest need to date. In doing so we trust that many more gifts will be earmarked for the General Fund and

the Schools (current operating expense) than has been the case so far. It is puzzling to see these two funds lagging behind so badly.

Finally, we renew the suggestion that the Association would do well to put someone into the area of stewardship promotion, at least on a part-time basis, very soon. The fellowship may be a spiritual movement, but it is not so spiritual but what some real stewardship training and study will have to be undertaken soon if our church is to meet the increasing challenges which will be forthcoming. It is better to be forearmed than to begin falling behind and have to start playing catch-up.

In the meantime, the next two and one-half months will require great discipline and sacrifice if God's work is to advance through our common endeavors.

WHO SPEAKS FOR US?

Edge, the youth publication of the three major Lutheran bodies, has announced its demise with its final issue, October 1968. Thus the magazine sets some sort of record for brevity, lasting a little over one year. The reason given for discontinuance is that there is a major deficit. Apparently subscription totals were not impressive.

Edge followed *Arena One*, which was an interim publication and a combination of the Missouri Synod's *Arena* and the American Lutheran Church's *One*. Earlier, *One* had had a life of some sixteen years.

It is not conceivable that three Lutheran church bodies totalling over eight million members will long go without a monthly magazine for youth. In fact, there is talk of a resurrection next year in some other, mysterious form.

While it may be argued that it is none of our business, we will take this opportunity to register a complaint and express a wish in regard to Lutheran youth magazines. The complaint is that for some years the youth papers with which we are somewhat familiar have not paid much attention to the pietistic elements within the churches (maybe that's why subscriptions aren't more numerous, too). They have appealed to the social activists at the expense of those who would minister first to the inner man. In their desire not to be caught saying "no" to anything, they have alienated parents, and young people, who believe the "positive no" is stated again and again in Scripture.

We do not deny for a moment that the youth publications with which we are familiar have contained some stimulating material. They have, and their focus on social issues hasn't been all bad, by any means. But the lack of warmth in picturing the Christian life disturbs us. The themes of sin and grace, of the need for personal commitment, are too often obscured. And many times the impression is given that truth cannot be conveyed to youth today unless it be coated in ultra-modern idiom and jargon. Some of us don't buy that.

There will be new official Lutheran youth magazines in the future. The trouble is that in all likelihood they will continue to ignore or, at best, be patronizing toward the pietistic segments of the churches. And those segments aren't insignificant. But for the present they are pretty well shut out when it comes to this area.

In the Association there is need for a Lutheran youth magazine, but it is impossible for us to produce one. It would be good if the products of the Joint Youth Publications Council could be used in our churches but they cannot. There is probably not a pastor in the church who would encourage the use of what has been available lately. This was not true ten years ago.

Again, it isn't a case of everything being unacceptable. But the basic approach and outlook is different from what a good many in the Lutheran churches are used to and want and therefore they must forego their use. It is possible to be current and pietistic. It would be nice if someone could speak for that side of things insofar as a Lutheran youth magazine is concerned. That is our wish.

THANKSGIVING DAY

It was Henry Ward Beecher who said, "Pride slays thanksgiving, but a humble mind is the soil out of which thanks naturally grow. A proud man is seldom a grateful man, for he never thinks he gets as much as he deserves. When any mercy falls, he says, 'Yes, but it ought to be more. It is only manna as a coriander seed, whereas it ought to be like a baker's loaf.'"

Thanksgiving Day 1968, finds us with innumerable blessings as a nation, as a church fellowship, as individuals. God is good, His mercies fail not. Let us return grateful thanks unto Him, the Lord and giver of all. Deliver us, O God, from being proud of heart so that we fail to honor Thee.

One way in which we can express our thankfulness is to fill our churches on Thanksgiving Day. It is not right that feasting that day should interfere with the offerings of praise and thanksgiving in our houses of worship. Put first things first.

The Lord is good. Come into His courts with praise.



CHRISTIAN GREETINGS

Ephesians 6:10, 11, 13: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil... Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand"

Philippians 1:21: "For me to live is Christ, and to die is gain."

I thank God for Christian parents who taught us to pray and read our Bibles. My parents have gone to be

with the Lord. "I know that my Redeemer liveth."

I teach a Sunday School class every Sunday and have done so for many years. We love the children. I am glad I accepted Christ as my Savior. We have peace in our hearts. We must put on the whole armour of God. We must not listen to the devil's voice. We should pray many times a day and read our Bibles.

We have a pastor who gives a message from the Bible and the message of salvation in Jesus Christ. We thank God for all the pastors we have had in our church who preached repentance of sin and salvation in Jesus Christ.

I go to rest homes and play and sing for the old folks. There are men and women who have accepted Jesus Christ as their Savior. We thank God and the Holy Spirit who convicts of sin. We pray for a revival in which many people will become Christians.

We pray for our president, Mr. Lyndon Johnson. We pray that our

leaders will pray to God for help for without Christ you can do nothing.

Thank God for all who are living a Christian life. "Stand up, stand up for Jesus. Stand in His strength alone." We pray for our pastors and missionaries that God will give them strength to carry on their work of winning many lost souls for Heaven.

God bless you all. We can all be shining lights in a dark world. Keep looking up to Jesus Christ. We shall meet in Heaven. God bless you all.

Emma Lovik
Wilton, Minn.

Giving Thanks Always For All Things Unto God



Pastor Jonas Helland
Willmar, Minn.

Ephesians 5: 20

As the winds increase in coldness they say to us, "Prepare for winter," for to be unprepared for its coming has meant much suffering and even death for many people.

Winter's coming reminds us of Thanksgiving Day. Also when people young and old, rich and poor, wise and otherwise, worldly and Christian ask, "What have I to give thanks to God for?" Most people are too worldly-minded to even include God. They only ask, "How shall we spend the day, what shall we eat and drink?" Satan whispers, "Be wise, enjoy life while you have it; you have plenty of time."

The Bible says in this chapter, "Be ye therefore followers of God as dear children." "Walk in love as Christ also hath loved us, and hath given himself for us." "Let not sin have dominion in your life." "Awake thou that sleepest, and arise from the dead." All unsaved people are dead in trespasses and sin. "Many are called, but few are chosen."

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; submitting yourselves one to another in the fear of God. Redeeming the time, because the days are evil. Be not drunk with

wine—but be filled with the Spirit. Making melody in your heart to the Lord." "My son, give me thine heart" (Prov. 23: 68).

Thanksgiving coming from unregenerated hearts is as sounding brass and a tinkling cymbal (I Cor. 13: 1, 3). Paul exhorts Christians to live as Christians. I am afraid that America has exchanged thanksgiving with grumbling and thanklessness, glorifying man. "Whoso offereth the sacrifice of thanksgiving glorifieth me; and to him that ordereth his way aright will I show the salvation of God" (Ps. 50: 23).

As we have travelled through different parts lately, in the best farming country, I have asked farmers about their diversified grain crops, saying to them, "I have heard you got a bumper crop" and here are some of their answers: "Not too bad," "Fairly good," "Good," "Could have been better," "We can't complain," "Enough to keep us going," "We will be able to keep out of debt." Others were very much gratified, saying, "The best we ever had," "Thank goodness," "Thanks be to God," "God has been wonderful, we had no good coming," "The Lord loadeth us with His goodness, sending favorable weather, rain, sunshine at the right time." But most talk as if they had this and much more coming. And maybe felt that God should have given them a "thank-you."

How much better are we who have been saved 5, 10, 20, 40, or 60 years ago? A Negro song closes with this chorus, "O they grumble on Monday, Tuesday, Wednesday, grumble on Thursday, too, grumble on Friday, Saturday, Sunday, grumble the whole week through." And the song says they grumbled at everything and everybody. How long shall God bear and forbear with us? How long before His judgment will come upon us who are so ungrateful? How many are found with hearts overflowing with joy, praise, adoration and heavenly melodies for being redeemed, blood-washed, sanctified, and awaiting His soon coming for His bride?

May none of us be so wicked that we make Thanksgiving Day a day of rioting and drunkenness. "Make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13: 13, 14).

PRAISE TO GOD, IMMORTAL PRAISE

Praise to God, immortal praise,
For the love that crowns our days!
Bounteous Source of every joy,
Let Thy praise our tongues employ!

For the blessings of the field,
For the stores the gardens yield;
Flocks that whiten all the plain;
Yellow sheaves of ripened grain:

All that spring, with bounteous hand,
Scatters o'er the smiling land;
All that liberal autumn pours
From her overflowing stores:

These to Thee, our God, we owe,
Source whence all our blessings flow,

And for these our souls shall raise
Grateful vows and solemn praise.

—Anna Laetitia (Aiken) Barbauld

(from *The Hymnal*)

[Continued from page 8]

IT WAS GOOD TO BE THERE

Mrs. Otto Saukerson
Eben Jct., Mich.

It was a real pleasure to be able to attend our annual conference at Cloquet, Minnesota. We thank God for the blessings received.

Having been a member of the WMF for many years I have been privileged to attend many meetings which have always been a challenge and an inspiration to me. We are so thankful for the leaders of our group who give of their time and talents that our meetings may be a help and blessing to all who attend.

To those who couldn't come, you do not know how much you missed. I would suggest that if the Lord tarries and we have another meeting, that you try to attend as the Lord will richly bless you for the effort and sacrifices you must make.

Mrs. Walla had a real challenging Bible study on II Corinthians 5:15-21. We realize the lack of love in the world today and how we must let God's love work through us as we see the great need of being ambassadors for Him.

May God help each of us as members to go forward in prayer, remembering the words of John 15:5, "I am the Vine, ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit for without me, ye can do nothing."

There is power in prayer; a small twine cannot move a heavy load, but as we weave many strands together, they will move that heavy load. So then we as a group praying and working together may accomplish many things, as Jer. 33:3 says, "Call unto me and I will answer and show thee great and mighty things which thou knowest not," remembering to thank Him as we see the growth and progress in our Association both spiritually and materially.

Are you and I living branches on the True Vine? As we see the beauty of the large trees and vines we so often neglect to notice the small vine almost hidden from view, but bearing the largest and best fruit. May the heavenly Father prune us, even though painful at times, that we may be fruit-bearers for Him and serve Him with joy in our hearts.

Personal testimonies have always been a blessing to me and I believe it would be real good if we would share our experiences in order that it might be a help to others in their Christian growth.

In 1930, after much pain and suffering, I was admitted to the hospital for major surgery. My main concern was our three little boys at home and their father who was an alcoholic at that time. I prayed earnestly that God would spare me as I felt I could not be taken from a family who needed a mother's love and care.

All went well until the next morning at 6:30. I was stricken with a severe heart attack and the doctor told my husband that I had only a short time to live. As two doctors and the nurses were doing all they could to bring me relief, as I was struggling for every breath, I realized my serious condition and my helplessness. I knew the Lord gave, and He could take if that was His will, so I prayed, "Lord, cleanse my heart and may Your will be done, not mine. I commit myself completely into Your care and keeping, knowing that whatever happens, Your way is the best way." A peace and calm came over me such as I had never before experienced.

I thank Him not only for healing but for the test which made me realize that His will, not mine, must be done in all things.

A few years later my husband accepted Christ as his Savior.

As we bring our petitions to Him, may we so trust Him that whether the answer be "yes" or "no" or "wait awhile" it will be best for all concerned.

"My Jesus, as thou wilt;

Oh may Thy will be mine
Into Thine arms of love
I would my all resign.
Thru sorrow or thru joy
Conduct me as Thine own
And help me still to say,
'My Lord, Thy will be done.'"
—Mrs. Otto Saukerson
Eben Junction, Michigan

BIBLE VERSES

"Blessed be the Lord, the God of Israel, from everlasting to everlasting! And let all the people say, 'Amen!' Praise the Lord!"

Psalm 106:48



"Not to us, O Lord, not to us, but to thy name give glory, for the sake of thy steadfast love and thy faithfulness."

Psalm 115:1



"Now to him who by the power at work within us is able to do far more abundantly than all that we ask or think, to him be glory in the church and in Christ Jesus to all generations, for ever and ever. Amen."

Ephesians 3:20, 21

[Continued from page 7]

pastor's wife in Oregon; Florence Borstad, Mrs. Orville Hiepler, Lutheran pastor's wife in California; and Stephen Odegaard, presently studying at Free Lutheran Seminary in Minneapolis, Minn.

Lindhahl Lutheran Church

Lindhahl Lutheran Church, McGregor, is situated about eight miles north of Tioga. It was erected in 1916 after an attempt to purchase the Skavland School, in which the congregation had been meeting, as well as in homes, failed.

Lindhahl was organized as a Lutheran Free Church congregation in 1908 but affiliated with the Hauge Synod in 1913 and after the merger of 1917 was in the Norwegian Lutheran Church. In 1936

Lindhahl reverted to the LFC once again.

Today, with dwindling membership, no services have been held in the church for the past three years, and the members worship with Norman congregation. From 1956 to 1965, the congregation alternated places of worship with St. Olaf Lutheran Church.

Hans O. Helseth was the first pastor to serve Lindhahl, followed by A. J. Logeland, 1909-13. The pastors during the Hauge and NLCA days were J. B. Falkanger, O. S. Varud and O. M. Hegre. Since 1936 her pastors have been the same as those for Zion.

Norman Lutheran Church

Miss Nettie Hanson, a worker in a mission orphanage in Alaska,

is from Norman Lutheran Church, which is about ten miles northeast of Tioga, but has the White Earth address.

The congregation was organized in the Lutheran Free Church. At the time of the merger of 1963, Norman elected to be a part of the Association of Free Lutheran Congregations, together with the other churches of the parish.

Norman Lutheran Church was a basement structure for many years. The completed building was dedicated in 1949.

The same pastors have served Norman as served Zion in Tioga after 1907, the date of organization.

To be continued: Next time we will complete the account of the Tioga, N. Dak., parish.



Lindhahl Lutheran Church



Norman Lutheran Church

[Continued from page 6]

Him away;

Their night was dark and bitter
tears were falling,

Then Jesus came and night was
turned to day."

Let us think of Christ as He paved the way for us back to God. We were hopelessly shut out from God and heaven by our sin and fall; but on Calvary the Way Breaker opened a new and living way through His own atoning death and blood. With bleeding hands and feet He tied the prince of darkness, conquered death, paid the wages of sin, locked the gates of hell and opened the way to heaven for

all the believers, the redeemed, and when it was all done, He cried triumphantly, "It is finished!" The way is open. A thief and robber tried it first. He went from the cross to paradise. The way of the cross leads home. No one cometh to the Father any other way. Are you sure you are traveling on this road?

A converted atheist wrote the following verses:

"I've tried in vain a thousand ways
My fears to quell, my hope to raise;

But what I need, the Bible says,
Is ever, only, Jesus.

"My soul is night, my heart is steel,
I cannot see, I cannot feel:
For light, for life, I must appeal
In simple faith to Jesus.

"He died, He lives, He reigns, He pleads;
There's love in all His words and deeds,
There's all a guilty sinner needs
For ever more in Jesus.

"Though some should sneer, and some should blame
I'll go with all my guilt and shame;
I'll go to Him because His name,
Above all names is Jesus."

Letters

TO THE EDITOR

THANKS FOR OUR BIBLE SCHOOL

I am writing in regard to your editorial, "Like a New Start" (Oct. 1, 1968), which dealt with ALBS. As a second year student of ALBS, I wish to express myself to the members of the Association in the words of the Apostle Paul—"I thank my God through Jesus Christ for you all.

This school was established by faith in Him and for love of Him in order that the youth may have a vital relationship with the Savior. I want to assure the members of the AFLC that it was not in vain. The time that I've spent at ALBS has meant more to me than any other in my life. It has been a time of seeing Christ face to face through His Word; a time of fellowship; a time of rejoicing over a student's new-found peace with Jesus Christ; a time of gratitude for the Association. Never before had I realized the supremacy and power of God, nor the oneness and truth of the Scriptures. It has added new meaning, new assurance and new hope to my life.

However, it is not merely my experiences that are important, but rather that Jesus Christ be lifted up and glorified. May this be accomplished in the dedication of the Bible school to Him: a Bible school under the guidance of dedicated, qualified, Christian teachers.

We are especially thankful for Rev. Snipstead, our first full-time dean. Much has been accomplished through him in this relatively short time. It is reassuring to know that there are people who care that much for our spiritual needs.

I want to thank all those who have done so much for the establishment and growth of ALBS; your prayers, support, and dedica-

tion to our Lord. But since a personal thank you to everyone is impossible, perhaps the Ambassador can serve as a means to convey my gratitude to the members of the AFLC. We value your prayers, for it is through them and the grace of Jesus Christ that anything can be accomplished.

—Name withheld

SEX EDUCATION IN THE SCHOOLS

In this letter I wish to inform you and your readers of something our nation's schools are adopting into their curriculums (pre-school through college). It should serve to warn our Association church members to be ever vigilant against the introduction of "sex education" with *no moral guidelines*. Currently some suburban Minneapolis schools are implementing their sex curriculums planned for this year on orders from the Minnesota State Board of Education.

Included are resource materials from SIECUS (Sex Information and Education Council of the United States), the sex "think factory" for the school sex curriculums around the U.S., plus other contributors.

SIECUS' founder and executive director, Dr. Mary Calderone, while talking in Minneapolis to the 1965 Annual Convention of the Minnesota Congress of Parents and Teachers, said the following and is quoted from her prepared text—"Therefore we must accept that adolescent sexual experimentation is not just inevitable, but actually necessary for normal development." And in the next couple of sentences she added this: "Then perhaps a better word than experimentation is 'testing.' You cannot learn how

to ride a horse by reading about it. The only way to learn how to drive a car is to drive it."

In other words, she said that the only way a teenager can learn about sex is to try it!

This program is being taught with *no moral indoctrination*—just facts. No mention is even made of venereal disease that might be contracted. From the lowest grades our children will be made to listen to this garbage. By grade four they know everything and I mean everything, by books, films, slides, pictures, talks, and if your child's teacher is so inclined they may see the real thing. Will your child be able to withstand the temptation with *no Christian moral standards*?

Now, *the Bible says* sexual intercourse before marriage is always wrong—it always destroys. "Now the works of the flesh are plain: immorality, impurity, licentiousness, idolatry, sorcery, enmity, strife, jealousy, anger, selfishness, dissension, party spirit, envy, drunkenness, carousing, and the like. I warn you, as I warned you before, that those who do such things shall not inherit the Kingdom of God" (RSV, Gal. 5: 19-21).

God says, "Thou shalt not commit adultery" (Ex. 20: 14).

How will these so-called Sex Educators answer God when He asks them about Matthew 18:6: "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." All children develop emotionally and physically at each one's own pace. Who is to say at what grade a child should be shown what, if at all! Many children *will* be offended.

A Christian parent will heed the admonition in Prov. 22:6: "Train up a child in the way he should go and when he is old, he will not depart from it." But how can a parent control this uncontrollable immoral monster of the devil? The

[Continued on page 16]

CHURCH-WORLD NEWS

THURINGIAN YOUTH CITE IMPORTANCE OF SERMONS

Eisenach, (East) Germany — (LWF) — The sermon is the most vital part of the worship service, according to a selective survey of young people in the Evangelical Lutheran Church in Thuringia.

Questions about worship life were posed to 140 young people in the 14-to-16-year age bracket throughout the eight regions of Thuringia by the church paper, "Glaube und Heimat."

Three-fourths of the youth said they would take part in a worship service and of these, about 65 percent said they would attend primarily because of the sermon.

About one-third of those responding said they expected "concrete" directions from the sermon, while about one-fourth said they sought consolation and strength.

Other of the young people viewed the prayers, communion and the liturgy—in that order—as the most important worship aspect.

EAST GERMAN CHURCHES SEEN PRESSED TO BREAK WITH EKD

Berlin (LWF) — A "wish for unity" still exists among all churches of the Evangelical Church in Germany (EKD) but realization of this unity becomes more and more difficult with the ever-widening cleavage between the two parts of Germany, the chairman of the Council of the EKD said here.

Lutheran Bishop Hermann Dietzfelbinger of Bavaria addressed the EKD Synod in Spandau near Berlin. In attendance were 78 representatives of the EKD member churches in the Federal Republic of Germany.

For the first time since construction of the "Berlin Wall" seven years ago, the 42 representatives of EKD member churches in the (East) German Democratic Republic did not simultaneously convene

their own parallel session.

Bishop Dietzfelbinger called attention to increasing pressure being put on churches in the GDR by political authorities, stating that they have made it clear that they are asking for "a 'no' to the Evangelical Church in Germany."

INDUCTION SERVICE HELD FOR NEW LCA PRESIDENT

New York (LC) — The formal induction of Dr. Robert J. Marshall as the new president of the Lutheran Church in America was held here in Riverside Church on October 20 before a near-capacity crowd of more than 2,000 persons.

The 50-year-old churchman was elected to the presidency in June, succeeding the late Dr. Franklin Clark Fry as head of the 3,290,000-member church body.

Attending the "service of the invocation of the Holy Spirit" were leaders from the denomination, churchmen from other communions, and representatives from national and international ecumenical organizations.

Dr. Malvin H. Lundeen, who recently retired as the secretary of the church, served as officiating minister, and, as he placed the president's cross over the head of the new chief pastor, declared:

"Receive this cross as the emblem of the office to which you have been called and as an ever-present reminder of him whom you serve.

"God forbid that you should glory, save in the cross of our Lord Jesus Christ."

Assisting in the rite of induction were Bishop Willy Westergaard-Madsen of Copenhagen, Primate of the Church of Denmark; the Rev. Thomas Musa, president of the Central Synod of the Evangelical Lutheran Church of Tanzania, and the Rev. James B. Dookram, president of the Lutheran Church in Guyana.

The sermon was delivered by Dr.

Krister Stendahl, dean of the Divinity School at Harvard University.

FINNISH ARCHBISHOP SAYS LISTEN TO YOUTH

Turku, Finland (LWF) — A special admonition to "pay attention to the expectations of the young" was voiced here by Archbishop Martti Simojoki as he presented a general call to renewal during the Synod of the Church of Finland.

Being held throughout October, the Synod was attended by 58 clergy and 81 lay delegates, eight of them women. It was the first such church-wide gathering since 1963.

At the same time, a "Youth Synod" was convened in Helsinki to deal with the same topics as the Synod here. It was expected that the youth would present several radical proposals for change to the official gathering.

Archbishop Simojoki, who also is first vice-president of the Lutheran World Federation, referred in his address to the parallel youth meeting agenda and described it as "an expression of a need among all young people to be able to affect the course of matters...."

"Young people's points of view may surprise us who are older," the church leader said, warning that there may be a temptation for the older generation not to give full attention to "the new and fresh thoughts" of youth.

"The young people of today do often express their ideas in a new way, different from what we have been used to in the meetings of the Synod," he went on, "but let none of us doubt their sincerity and honest desire to serve the church, so dear to all of us, and to aim only at its good."

Archbishop Simojoki stressed that the Finnish church, like other Christian bodies over the world, "have recently met anxiety that anticipated change" and called attention to the increasing emphasis on the responsibility of the church in social-ethical matters.

PERSONALITIES

only alternative for good Christian parental instruction through God's Word, which it favors, is to leave this guidance for the church and home. Immoral instruction is not to be my children's guide.

It behooves all parents, grandparents or any interested party to investigate their school's program on sex education, then promptly proceed to take it from the children's curriculum because of its immoral nature.

The church and home have a deep responsibility for educating on this subject if it cannot be approached with a Christian attitude in the schools. We have to answer God for our neglect if the present course continues in the public schools.

—Norbert R. Limmer
Minneapolis, Minn.

(Emphasis is by the writer.—Ed.)

Pastor Julius Hermunslie, Spicer, Minn., has accepted a call to serve as pastor of Calvary Lutheran Church, Fergus Falls, Minn., and will assume his duties with this congregation on Dec. 1. Pastor and Mrs. Hermunslie will move to Fergus Falls on Nov. 19, and after that date their address will be 832 West Stanton Ave., Fergus Falls, Minnesota 56537.

**FOUR NEW CONGREGATIONS
JOIN THE ASSOCIATION**

Approved for affiliation with the Association of Free Lutheran Congregations by the Co-ordinating Committee on October 14 were West Lake Lutheran Church, Our Saviour's Lutheran Church of Crow Lake, and Sunburg Lutheran Church, all of Brooten, Minn., and Section Ten Lutheran Church, Cumberland, Wis.

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