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Vol. 5

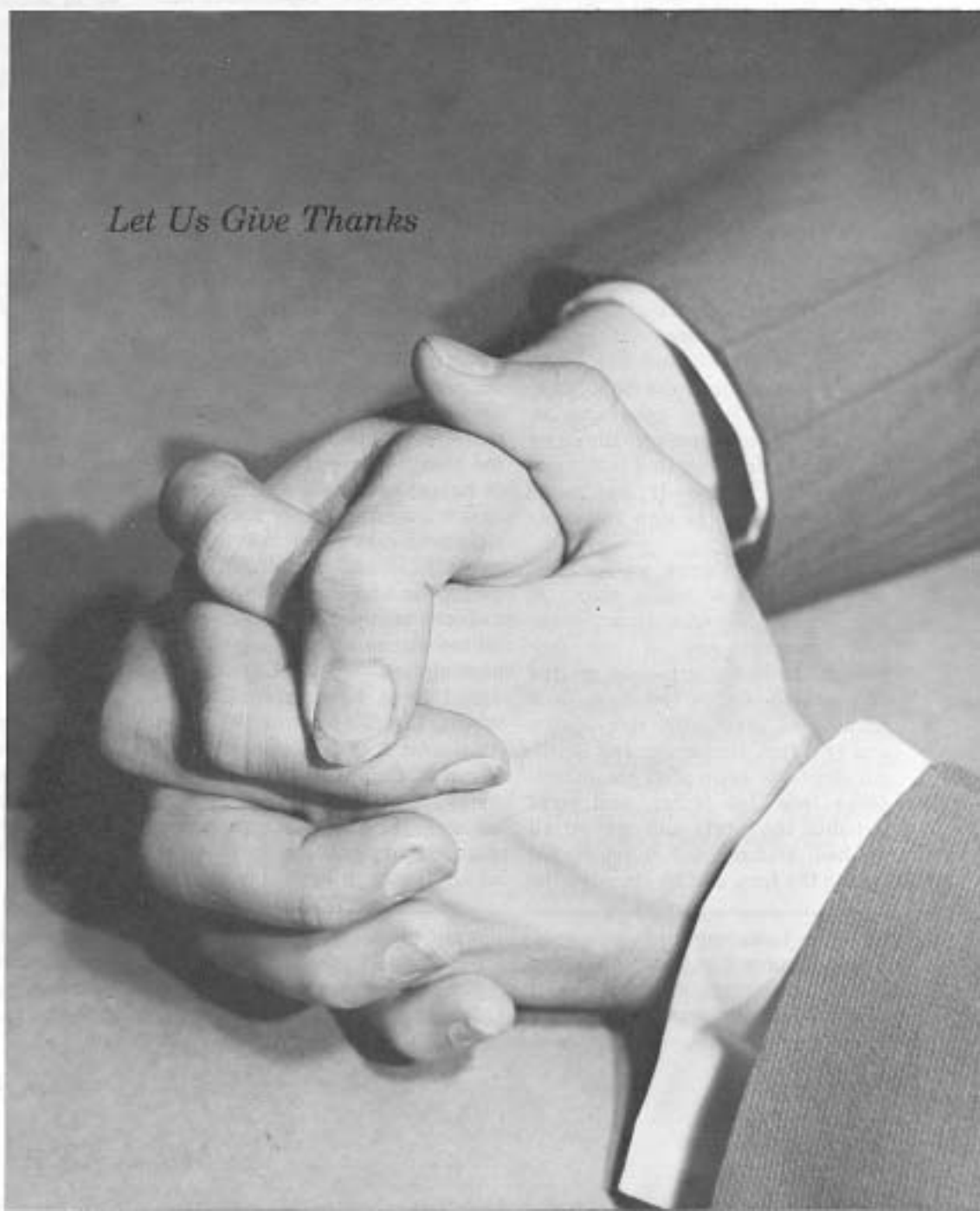
November 14, 1967

No. 22

LUTHERAN

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Let Us Give Thanks





According to the Word

HUNGERING AND THIRSTING

Matthew 5:6: "Blessed are they which do hunger and thirst after righteousness for they shall be filled." As we read these lines we find that Christ uses very common words that are easily understood and the meaning is very clear, to hunger and to thirst. But I think Christ uses these words to express a very strong spiritual desire and need. We know that hunger and thirst are two important desires of man's physical being and how we seem to ache all over when we cannot obtain these physical desires. We recall the Children of Israel in the desert. They murmured against God for lack of water and food. They would rather have been back in slavery in Egypt again, for at least they would have something to eat and to drink. But God took care of their bodily needs and gave them water from the rock and manna from heaven.

In the life of Christ, we see Him preaching in the desert place. A large multitude was there, some 5000, and the end of the day brought forth these human desires of mankind, Christ fed them in a miraculous way with five loaves and two fish. Remember the Prodigal Son? He demanded his inheritance from his father, and went out into the world and wasted all he had. Hunger and thirst stared him in the face, and he ate what the

swine did. Then he remembered how his father's servants had plenty to eat and drink. And returning home he would be happy to be only a servant in his father's house.

Maybe we have experienced hunger and thirst at some time. We have read of incidents of people lost in the jungle or cast afloat in a life boat with no food or water. What were their first desires when they were rescued? Not luxuries, but life-giving bread and water.

If we knew that hunger and thirst is so terrible in the physical sense, how much more pitiful and terrible it is when we consider our spiritual life, the hungering and thirsting of the soul. Hunger and thirst are the two most important desires of man's physical being, so Christ uses it so that man might more readily understand his spiritual being. "Blessed are they which do hunger and thirst after righteousness." Daniel was ever seeking this righteousness, a rest for his soul. "This is my rest forever, here will I dwell; for I have desired it."

Look at the rich young ruler; he too strove for that goal and his seeking led him to Christ as he asked Jesus how he could obtain eternal life. We read of the woman at the well of Samaria. She, too, knew of Christ before He left and longed after salvation. The woman sick for eighteen years knew that longing and she knew where to go. Her faith led her in the right

direction.

"Blessed are they which do hunger and thirst after righteousness." This hungering and thirsting continues and increases in the very act of being satisfied. Daily our cry must go up for forgiveness and daily our wonderful and great God satisfies our cry. Hunger and thirst are appetites that return and frequently call for fresh satisfaction. So also with our spiritual needs; they are daily supplied and it is God and God alone who freely gives us all good things.

We read on. "For they shall be filled." Those that hunger and thirst are blessed, for they have the promise to be filled. It is Christ alone who can fill us, and He alone can save us, for it is He who by His holy life and sacrificial death met God's demands for us and now transfers His perfect righteousness to us through faith which He alone can give. It is Christ alone who can fill our souls. Alone we cannot do it. His grace and favor are sufficient to fill our just desires. Christ has given us His Word and Sacraments and through His Church these gifts are dispensed to us today. Daily we receive our grace from above. Let our hearts be ever open in true faith toward God so that He may fill our needs and desires. "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

—G. H. Spletstoesser

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A Psalm for Thanksgiving

Psalm 103

1 Bless the Lord, O my soul: and all that is within me, bless his holy name.

2 Bless the Lord, O my soul, and forget not all his benefits:

3 Who forgiveth all thine iniquities; who healeth all thy diseases;

4 Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies;

5 Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

6 The Lord executeth righteousness and judgment for all that are oppressed.

7 He made known his ways unto Moses, his acts unto the children of Israel.

8 The Lord is merciful and gracious, slow to anger, and plenteous in mercy.

9 He will not always chide: neither will he keep his anger for ever.

10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

11 For as the heaven is high above the earth, so great is his mercy toward them that fear him.

12 As far as the east is from the

west, so far hath he removed our transgressions from us.

13 Like as a father pitieth his children, so the Lord pitieth them that fear him.

14 For he knoweth our frame; he remembereth that we are dust.

15 As for man, his days are as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and it is gone; and the place thereof shall know it no more.

17 But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children;

18 To such as keep his covenant, and to those that remember his commandments to do them.

19 The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

20 Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word.

21 Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure.

22 Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

"I'm certain of one thing—
a miracle happened..."

"When I think of it, I often wonder that I was ever converted to Christ. For if there has been a training designed to drive a person away from Christ, then I had that kind of training. To begin with, my boyhood home was more than unhappy. It wasn't enough that my parents quarreled all the time, but my father openly ridiculed all religion. Then when my mother died, my father married a woman who was an alcoholic.

"How I ever had enough drive to complete an engineering degree at the University of Pennsylvania, I'll never know, but I did. In all this time, only once did I attend a religious service, and then I laughed when a man got up and talked from the Bible.

"One day something happened which changed my attitude. It was life's greatest surprise for me. As I was driving somewhere between Philadelphia and Chester, the fan belt of my car broke; I was stranded, and my violent temper let go. I cursed the car and pounded the hood with my fist, as if that would solve the problem of the broken fan belt. After a while I got help and was on my way. I turned the radio on, and a voice came through with a sound of urgency I'll never forget. It was Billy Graham. I reached to turn off the radio, but it seemed that an unseen hand stopped me. I heard him out and the program concluded. After a few moments of silence, I found myself shouting, 'My God, I'm saved.'

"I wouldn't have believed that a wicked person such as I could have completely turned around in a moment. But now five years have gone by and my faith in Jesus Christ is more vital and important to me

than ever. I'm certain of one thing—a miracle happened, and that's saying a lot for a man trained in science and engineering. We aren't supposed to believe in miracles, and I never would have if one had not happened to me."

—Reprinted by permission of the
Billy Graham Evangelistic Association

GOD'S CARE

Not a brooklet floweth
Onward to the sea,
Not a sunbeam gloweth
On its bosom free,
Not a seed unfoldeth
To the glorious air;
But our Father holdeth
It within his care.

Not a flowerlet fadeth,
Not a star grows dim,
Not a cloud o'ershadeth,
But 'tis marked by him.
Dream not that thy gladness
God doth fail to see;
Think not in thy sadness
He forgetteth thee.

Not a tie is broken,
Not a hope laid low,
Not a farewell spoken,
But our God doth know.
Every hair is numbered,
Every tear is weighed
In the changeless balance
Wisest love has made.

Power eternal resteth
In his changeless hand;
Love immortal hasteth
Swift at his command,
Faith can firmly trust him
In the darkest hour,
For the keys she holdeth
To his love and power.

—Anonymous

FLASHES

by Pastor Lars Stalsbroten

Spokane has been lying heavily on my heart for some time and I was glad when Pastor Schafer wrote and asked if I could assist the friends there in starting a Free Lutheran congregation.

Mr. Norman Tysseland also wrote and invited me to come for some meetings.

I was sorry to find that Pastor E. P. Dreyer had had a light heart attack and was not very strong. But he is improving quite rapidly, and was able to take part at the services. He was in good spirit and said, "This is what I have been dreaming and praying about for a long time."

The first three services were held in the homes. In the meantime we were negotiating with a women's club and succeeded in renting a very nice chapel for the Sunday services. The first public service was held September 24, and regular Sunday services have been conducted there ever since. They had their first communion service October 1. Pastor Francis Monseth had two blessed services there October 8, while I took his place at Calvary in Everett, Washington, where he is pastor.

If any of you friends are contemplating moving to Spokane, or you have friends or relatives living there be sure to get in touch with Pastor Einar P. Dreyer, 1507 West Jackson, Spokane, Washington 99205, tel. (code 509) 327-3855. The chapel is on Walnut and 9th.

There is a good, warm, praying group at Spokane and great potentialities for a living, progressive Free Lutheran congregation.

More about that next time.

Let Us Give Thanks

An ancient legend tells how God one day sent two angels to earth, each with a basket in his hand. One was to gather the prayers of God's children, the other to collect in his basket words of thanksgiving to God by His children here below. The angel of prayer returned early, his basket filled to overflowing with petitions for God's good gifts. The angel of thanksgiving sadly reported that, after walking all day among men, he had been able to find only a very few expressions of gratitude to God.

This is only a legend, to be sure. But it does emphasize the sad fact that God's children are not a thankful people. This being true, and who will deny it, our annual Thanksgiving Day should serve a noble purpose. It should stir our hearts to deep gratitude and call forth from our lips most thankful praise. We can never fill the prayer-basket too full, for our Father in heaven never wearies of receiving our petitions, but He does want us to thank Him for His gifts. To be assured of this, we have only to look into our Bible and read the many exhortations to praise and thanksgiving. "Praise ye the Lord, all ye nations: praise him all ye people. For his merciful kindness is great toward us; and the truth of the Lord endureth forever. Praise ye the Lord" (Ps. 117). "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High: to show forth thy loving kindness in the morning, and thy faithfulness every night" (Ps. 92:1-2). "Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits" (Ps. 103:1-2). Exhortations to praise and thanksgiving reverberate throughout Scripture, culminating in Revelation's Hallelujah Chorus before the throne of God.

In the New Testament Jesus sets the example of thanksgiving. Each of the four evangelists records that Jesus gave thanks. The Apostle Paul frequently gave thanks, and called upon others to do likewise. To the Philippians he writes, "I thank my God upon every remembrance of you." To the Colossians, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you." To the Thessalonians, "In everything give thanks; for this is the will of God concerning you." The early Christians sang their songs of praise to God under all manner of adversity and persecution. Paul and Silas, after having been cruelly beaten and cast into a Philippian prison, sang praises to the Lord at midnight. Uncounted Christians faced certain death as martyrs, praising God that they were counted worthy to suffer for the sake of Christ. Even the most cruel martyrdom could not silence their thanksgiving. The early followers of Christ were a grateful people.

Our Thanksgiving Day should give proof that we, the Christians of today, have not forgotten the art of giving thanks. However superficial our observance of the day may be, it is still significant that we, a people 180,000,000 strong, are by official proclamation called upon to render thanks to God for His boundless mercy to us as a nation. This reminder is sorely needed, for we are so prone to accept God's good gifts as though we had earned or deserved them. Sad it is that for so many Thanksgiving Day has become a day of feasting, of enjoying the many good gifts which the Lord showers upon us, all the while forgetting to render thanks to the gracious Giver of them all. Children of God should not be numbered among such ungrateful people.

In order that our giving of thanks

may be pleasing to the Lord it must originate in grateful hearts. Words of praise on our lips are meaningless if they are not the overflow of the heart's deep gratitude. Insincerity the Lord cannot tolerate. How then may our hearts be attuned to grateful praise? The Psalmist gives answer. Psalm 107, in which the redeemed are exhorted to give thanks unto the Lord for His merciful kindness, His fatherly discipline and His providential care, closes with these words, "Whoso is wise, and will observe these things, they shall understand the lovingkindness of the Lord." The inference being that if we observe the Lord's gracious dealings with us, we shall understand that we owe Him our grateful praise. So deeply stirred is the Psalmist when contemplating the lovingkindness of the Lord, that four times in this Psalm he breaks forth in these words, "Oh that men would praise the Lord for his goodness, for his wonderful works to the children of men!"

While it is true that our thanksgiving must originate in grateful hearts, it must not be confined there, but must find expression in word and in deed. To feel gratitude to God without expressing it is robbing Him. The same holds true in our human relations. Withholding from others words of gratitude and appreciation is robbing them of the joy and satisfaction that might be theirs. A dying mother was almost overwhelmed by her son's profuse protestations of his love for her, and his appreciation of her ceaseless care during his childhood and youth. Sweet as were these words to her weary heart, she could not but say, "But son, you never said so before." How sadly he had robbed his mother by not expressing his gratitude earlier!

But can the Lord, whom angels praise day and night without ceasing, care for our feeble words of gratitude? Yes, God does care. Ingratitude cuts most deeply where love is purest and strongest. The love of God exceeds in purity and strength all that we know as love.

Listen to the words of Jesus when only one of ten cleansed lepers returned to give thanks, "Were not ten cleansed? Where are the nine?" Do we not sense keen disappointment and deep pathos in His words? Someone has said, "The greatest mystery of all time is God's patience and His bounty to a thankless world."

The grace of gratitude is a gift from God. Gratitude is not natural to the human heart. It is a tender plant that must be cultivated. Strangely enough it grows and flourishes best in dark and dismal days, when sorrows and trials fill heart and life. Our well-known hymn "Now Thank We All Our God" was penned by the author, Martin Rinkart, during a fearful epidemic of disease which took from him his beloved wife. Almost penniless, he was faced with the seemingly impossible task of caring for his motherless children. It was at such a time that this hymn of gratitude was written.

A foreign missionary related how giving thanks helped him to overcome trials. Disappointments and losses had brought him almost to despair. Then appeared a messenger bringing sad and distressing news from his loved ones in the homeland. Stunned and bewildered, he lifted his eyes heavenward for comfort and strength. In so doing his eye was attracted to a motto on the wall. Only two words, "Try Thanksgiving." He asked the Lord to show him that there still was much for which to be thankful. Soon he found himself pouring out his bereaved heart in grateful praise to the Lord. Almost before he realized it, the weight of sorrow and trials had been lifted, and he went to his tasks rejoicing in the goodness of God.

God, our Father, give us grateful hearts. Make us truly thankful.

"For Thy care of me through the changing years,
For the blessed privilege of tears,
For Thy 'Fear thou not,' when assailed by fears,

I thank Thee, Lord.

"For health and strength and abiding will
That enable me my place to fill,
While remembering Thy 'Peace, be still,'

I thank Thee, Lord.

"For Thy chastening rod that proved Thy love,
For my steadfast faith scoff cannot move,

For Thy promise of sweet rest above,

I thank Thee, Lord.

"For the soul's dark battle often won,
For finishing of the tasks begun,
For the power to say, 'Thy will be done,'

I Thank Thee, Lord."

—Selected

—Courtesy, Tract Mission

YOUR MINISTER IS HUMAN

"One year, it was a matter of problems with ministers themselves. Last year, it was a matter of problems with the wives of ministers. This year, it seems to be chiefly problems with the 'in-laws' of ministers, especially mothers-in-law."

Thus, in the course of an address to a meeting of members of the boards of local congregations and wives and ministers and wives did the executive of the state conference try to humanize a part of the work that he carries on, as he spoke of the relationship of the congregation to the synod.

This address serves to point up the fact that the minister is just as human as the lay people in the congregation although some people have the feeling that he is different from other people.

In order to make this point more particular, that needs only to be said which many people know only too well from personal experience that ministers

* get angry with people in their congregations, sometimes even without a cause;

- * get angry at bishops, superintendents, presidents of synods, and other church executives;
- * have scraps with their wives;
- * have frustrations;
- * are sinners, merely because they are human;
- * are not "saints."

Even Jesus had to say to the rich young ruler, "Why do you call me good? No one is good but God alone" (Mark 10:18).

The reason why this is written is to say to some people that ministers are human, for some church members say of their pastors, "I cannot tell this to our minister because he would be shocked." They somehow or other think that he is a tin god, but the fact of the matter is that he has probably heard the same story over and over again, and would not be shocked at anything that might come to his ears.

—Rev. Howard A. Kuhnle
Richmondville, N.Y.

DAILY BIBLE READINGS

Thanksgiving to New Year's Eve

November

Day Book	Chapter
23 Matthew	11:20-30 (Thanksgiving)
24 Luke	17:1-19
25 Luke	24:36-53
26 John	6:1-15 (Sunday)
27 II Corinthians	9:1-15
28 Ephesians	5:1-21
29 I Timothy	4:1-16
30 Revelation	7:1-17

December

1 Psalms	46:1-11
2 Psalms	118:1-29
3 Isaiah	9:1-7 (Sunday)
4 Isaiah	11:1-10
5 Isaiah	25:1-12
6 Isaiah	40:1-17
7 Isaiah	52:1-15
8 Isaiah	59:1-21
9 Jeremiah	23:1-8

[Continued on page 10]



WOMEN for Christ

GIVING THANKS FOR ALL THINGS

Mrs. Harold Kilness
Faith, South Dakota

As I sit here, looking out of our kitchen window, I see many things. I see a plowed field waiting for the seeds to be planted, rustling trees anticipating fall, an alfalfa field resting after supplying many bales of hay. Gazing on farther, I see the golden yellow wheat stubble with an occasional spear of wheat proudly standing among the many, now barren, stalks. Raising my eyes higher and looking on toward the horizon, there is the prairie with its grass majestically waving in the breeze. If I could see over these last hills, there would be the cattle grazing and bellowing softly for their now husky calves. Scanning above the far distant horizon, the dense, grayish blue rain clouds are visible. Sweeping my vision on above the clouds, I see the beautiful blue sky with an occasional fluffy white cloud shimmering in the warm glow of the sunlight.

Turning my wandering eyes from the outdoors, I look down at the table before me. Here lies an open Bible with these words reaching out for me to see: "Bless Jehovah, O my soul, and forget not ALL His benefits" (Ps. 103:2).

Certainly in this short eyespan journey we have seen many benefits our loving Father has given to us. Some of these benefits are for

our enjoyment, some for our livelihood, some for our well-being, and some are eye-openers to the truths that God proclaims.

It is easy to see the blessings we have received in the prosperous years—the filled grain bins, plentiful pasture for livestock, good prices, abundant hay, good health, and a good job. Materially speaking, we have received blessings abundantly. It is in times as these, when life goes by so smoothly, we unintentionally lose sight of God's wondrous care. We may even forget to say a very simple "thank you" for rain. Thank you for good crops. Thank you for my family. Thank you for my life. Thank you mostly for our Savior. Thank you, Lord, for everything! Yes, it's easy to forget His bounteous blessings.

In contrast, what about the years we are faced with barely enough grass for the cattle to eat, empty grain bins, little or no hay, sickness, loss of a good job, or poor business. "Bless Jehovah, O my soul, and forget not ALL his benefits." It is hard then to visualize benefits from these blessings. Blessings? Benefits? You call these troubles benefits from the Lord to be thankful for? I wonder? It would be much easier to complain, "God has forgotten me!" Has God forgotten me or have I forgotten Him? The Bible words loom before us, "Bless Jehovah, O my soul, and forget not ALL his benefits."

There must be deeper benefits

to be derived from suffering just a loss of material blessings. Now, as never before, there is a definite need. There is a spiritual need for a loving Father who hasn't forgotten us as we forgot Him when life was all "peaches and cream." Our Lord is showing us clearly, "Call upon me in the day of trouble." God wants us as His dear children. God wants us to trust Him in all things, even in the benefits of misfortune and loss.

This summer I realized a very definite blessing in the form of a misfortune—a misfortune that could have taken my life had not our loving Father in heaven foreseen the end results and provided a serum for such an accidentally-caused disease.

Those who might have read the August 11, 1967, issue of *Life* magazine may have seen the article entitled, "The Bite of a Shrew—a Life or Death Decision." In my case, it was the bite of a skunk, a very rabid skunk! The bite in itself was not severe, but the end result is the same if the disease is contracted without using the necessary serum that God has made available to our doctors. God had suddenly and unexpectedly placed before me a NEED—a blessing in disguise! I now needed God's help for courage, for strength to endure the treatment, and most of all, I needed to trust and have faith in His ever loving care. There was no doubt in my mind that my life was now in God's hands and He would do what was best for me. I thank and praise Him that He saw fit to send this blessing to strengthen my faith in His enduring care and, I hope, to strengthen an abiding faith in others. "Bless Jehovah, O my soul, and forget not ALL his benefits."

The Lord deserves praise and a simple "thank you." He sent His Son, Jesus, to live and to die on a cross that we might have forgiveness of sins. That we might someday live with Him in heaven. Our heavenly Father gladly gives His love each day to all who ask Him. Remember, not only at Thanksgiv-

ing, but every day to "bless Jehovah, O my soul, and forget not ALL his benefits." Not just at Thanksgiving but each day we need to:

Count your many blessings,
Name them one by one,
Count your many blessings,
See what God hath done.

FERNDALE SITE OF WEST COAST WMF RALLY

The West Coast Women's Missionary Federation held their Fall District Rally in Ferndale, Washington, on September 20, 1967. The theme was from Isa. 54:2.

Mrs. Robert Rieth played a prelude before the morning and afternoon sessions on her marimba. Mrs. Hilmar Melseth, West Coast district president, opened the meeting in Jesus' name and introduced Mrs. Sig Christianson, Ladies Aid president of First Lutheran. She welcomed the audience to First Lutheran Church and read from Matthew 6:23. The theme song, "With God and His Mercy," was sung by the audience. For devotions Mrs. Ray Persson of Astoria, Oregon, read from I Cor. 15:14 and Acts 3:19 and led in prayer. A ladies' trio consisting of Mrs. R. Snipstead, Gloria Hanowell, and Luvonne Nelson sang "The Sobbing of a Thousand Million Souls."

Mrs. Herman Johnson introduced Mrs. David Hanson from Minneapolis. Mrs. Hanson brought greetings from the Minneapolis friends, after which she led the Bible study on Isaiah 54—"A Song of Restoration."

The secretary's, treasurer's and various committees' reports were read and approved. Mrs. Obert Berg of Everett closed the morning session with prayer.

The afternoon meeting opened with the singing of "What a Friend We Have in Jesus." Mrs. Rieth played a solo, "How Great Thou Art," on her marimba. The offering for the day was \$137.00, and the executive committee recommended that half go to church extension and half to mission scholarships.

The roll call showed 57 in attendance.

The president announced that Mrs. Stela Utseth of First Lutheran had given her guitar and amplifier to be sent to the Dynnesons in Arizona. The women voted to buy a good tape recorder to send to them also.

For her afternoon message, Mrs. Hanson read Isaiah 54:2 and told different stories from her own experience in connection with this verse. A song was sung by Pastor and Mrs. Snipstead and Pastor and Mrs. Persson. The closing hymn was "Blest Be the Tie That Binds." Pastor Snipstead gave the benediction.

Mrs. Donald V. Nelson, Secretary

TIOGA CHURCH HOSTS WMF RALLY

The Western North Dakota-Eastern Montana District Women's Missionary Federation Fall Rally was held at Zion Lutheran Church, Tioga, N. Dak., on Sept. 6, 1967.

The theme was "Present Thyself Approved unto God" (II Tim. 2:15).

An organ and piano prelude was played by Mrs. Kenneth Nylander and Mrs. LeRoy Nelson.

The opening hymn, "Hark! the Voice of Jesus Calling," was sung.

Mrs. Nylander welcomed the women on behalf of the Zion Aid, which acted as hostess for the rally.

Scripture reading from Psalm 119 and prayer were given by Mrs. Knute Jore, district vice-president.

A trio, composed of Mrs. Roy Syverson, Mrs. Alfred Sundhagen, and Mrs. Neal Nelson, sang, "Give Me a Heart Like Thine."

The speaker for the rally was Pastor Francis Monseth, Calvary Lutheran Church, Everett, Wash. He spoke on the theme verse. He said, "Many Christians are still spiritual infants even though they have been believers for a long time." His talk further stressed that Christians need to study the Word persistently rather than to exist from one mountaintop experience to another. We must work for the glory of

Christ and not for our own. Only things done for Christ will last. Let us not be ashamed of him or He will be ashamed of us."

Mrs. Vernon Zurich and Mrs. Lye Fox of the Norman Aid sang "Give of Your Best to the Master."

Mrs. LeVern Jorgenson gave a few remarks on the Reformation. We were urged to read the articles on Reformation in the *Ambassador*.

A Reformation hymn, "A Mighty Fortress Is Our God," was sung by all.

District president Mrs. Roy Syverson presided at the business meeting. The secretary's and treasurer's reports were read and approved.

The nominating committee report was read by Mrs. Marvin Tande. Mrs. Knute Jore was re-elected vice-president, and Mrs. Vernal Arnstad was elected secretary.

Mrs. Roy Syverson gave the president's report. She reported on a meeting she attended at Family Bible Camp. She reminded us to remember our missionaries and to pray forth more laborers for the mission fields.

A rising vote of thanks and a gift of appreciation were presented to Mrs. Ronald Gravgaard for her work as district secretary.

The traveling trophy, a gold cross, was presented to Mrs. Bud Rice, president of the Norman Aid, by Mrs. Knute Jore. The Norman Aid had the largest percentage of members present.

The St. Olaf Ladies Aid will be the hostess for the spring workshop.

Pastor Knute Jore, Culbertson, Mont., conducted the installation service for the officers elected at this meeting.

The closing hymn, "Thy Life Was Given for Me," was sung by all, followed by prayer and benediction by Pastor Jore.

The offering was given to the Bible School Dormitory Fund. The lunch proceeds were given to Junior Missions.



EDITORIALS

TWO AND ONE HALF MONTHS TO GO

With two and one half months to go before the closing of the current fiscal year, the Association faces a challenging task to raise her current budget of \$139,980.

At the end of September the total cash received toward the budget (including the Praise Program) was about the same as that taken in a year earlier for the budget and the Praise Program.

So far so good, you say. Wasn't the budget for last year oversubscribed by several thousand dollars? That is correct. But the fact of the matter, as an old teacher of ours used to say, is that by September 30 a good deal over half of the budget remained to be raised and that includes approximately \$23,500 more that must come in this year than last. (The treasurer tells us that this has been a slow fall.)

Three areas particularly need our support in these final months. And chiefly the first two to be mentioned.

The General Fund. It is not right to see this "nerve center" fund of the church operating in the red as it is now. At the same time as people of our church are looking for services which only money—and manpower—can provide, it is incongruous to find this fund lacking resources. Support the General Fund.

The Praise Program. Contributions to this area are way below what they should be at this time of year. It is true that money for expansion is being raised through an individual effort called One Grand Fellowship. But the success of that promotion will be reduced by just as much as the congregations fail to meet the budgeted goal of \$30,000. It is already evident that the cost of building the dormitory at the Bible School will cost more than we expect. Give to the Praise Program.

The third need concern now is Missions. There have been some unexpected expenses. Do not neglect Missions.

The fourth major budget item is Schools (current operating expense).

We have two and one half months to go. One dare not even think of what failure to reach the

budget would mean. That would bode no good. It is within our power and responsibility to attain the goal. Under God we can do it.

Give to this work through your congregation. If you wish to give a special gift, above your regular contribution, designate the fund or funds to which you give and mail it to:

Treasurer, AFLC
3110 E. Medicine Lake Blvd.
Minneapolis 27, Minn.

BASIS FOR JUDGMENT

The Lutheran Ambassador does not speak in the area of partisan politics. That isn't our business.

But with the national elections in the United States almost a year away, it should be safe to bring up a point that ought to bother the national conscience. It is, on what basis ought office-seekers to be judged, particularly those who aspire to the major positions? We say major positions because candidates for other offices are tested a little more honestly.

This editorial is occasioned by the choice of Premier Robert Stanfield of Nova Scotia as national leader of the Progressive Conservative Party in Canada at its September convention in Toronto. As you may remember, in Canada the leader of the party winning the majority of seats in parliament in the general election becomes prime minister. So Mr. Stanfield at least faces that possibility when an election is called.

He may win in Canada where he will be voted upon directly in his own constituency, and indirectly in all the candidates of his own party, but he could not win as the presidential candidate of one of the major parties in the U.S., if he were running here. Why? He wouldn't project a favorable image over TV. And that's too bad, if judgment is really made on that basis, and on crowd sex appeal.

It is generally conceded today that Abraham Lincoln could not be elected in America if he appeared on the scene now rather than one hundred years ago. Again, because his TV image wouldn't be favorable. So Mr. Stanfield is in good company and so are some others.

But it is too bad that judgments are made on such a superficial basis today. Add to that the fact that it will be increasingly difficult for a man to aspire to the presidency from now on unless he has a fair amount of personal wealth. Good looks and some capital. That's what is needed now. That isn't to say that a man with those assets wouldn't make a good president, or a senator or governor. He may indeed, but the tragedy exists in the many who cannot be considered because they are dismissed for superficial or surface reasons.

Came on us for allowing such a situation to exist today. And while the above is true, more and more men whose personal lives are not above reproach are gaining high office.

Something is wrong somewhere. No one person can

do very much to remedy matters, but if enough people refuse to make superficial judgments on political candidates it could, just could, reverse a dangerous trend.

OUR CHRISTMAS ISSUE

In this issue of the *Ambassador* you should find an insert announcing our Christmas issue. It is our regular issue, but enlarged. That is, our subscribers will receive it automatically. But we print up extra copies

and it might be something you would like to send to your friends. If you feel that you'd like to do so, then use the enclosed insert to mail in your order. Please enclose payment at the same time.

The reverse side of the sheet carries room for the placing of gift subscriptions to *The Lutheran Ambassador* for your convenience.

The insert will also be found in the next issue of the *Ambassador*.

AFTER SUMMER THOUGHTS ON FAITH

It seems so simple—"Faith is the assurance of things hoped for, the conviction of things not seen. For by it men of old received divine approval" (Heb. 11:1). My Bible dictionary states: "Faith is unseen, yet believed as if we could see it." Faith, then, is simply believing for sure that something we want, that is impossible for men to do, is going to happen because God has promised it.

We may have the faith of the prophets of old, but unless we put it to work and act on it, we limit the working of God's purpose in our lives (James 2:18-20). If Abraham had believed God wanted him to place his son Isaac on the altar of sacrifice, but never took Isaac, and left, knowing for sure his God would not fail him, he would have had faith but his works would have made that faith dead. (He would not have experienced the blessing either.) We may believe God wants us to pray more or read His Word more, but if we never set aside the time for it, our works annul our faith. We may know God has called us to witness in our daily walk, to know the promises of God and apply them to our daily life, but if we never prepare ourselves in the Word for witnessing or learn to use His promises, we annul the faith we have. Isn't that what James says in chapter 2?

We are to walk by faith and not by sight, pleasing God and not men, knowing for sure if our body is destroyed we have a building of God, eternal in the heavens, and we are being prepared to live there

with Christ forever. Our outward man is perishing but inwardly we are being renewed every day. We can't see the end, we can only trust God is working out His eternal purpose in and through us. We should taste and see that God is good daily, right here and now in our homes, work, and church. We must claim God's promises to know they work and are true. We read in Philippians 4:7, "The peace of God will keep your hearts and thoughts through Christ Jesus." If I don't have that peace, I am at fault. God will give me peace, even show me how to get it, if I am willing to let Him clean out the things I love to do and say that destroy my peace.

A living faith produces fruit, first in ourselves and then in others. I wonder how many times our Lord weeps over us even as He did over Jerusalem, because we don't exercise the power He makes available to us through the resurrection. Christ came that the world might be saved, not condemned. He saves us to serve and to be reflectors of His love. If we have faith to overcome our daily problems and irritations; if we accept our neighbors and relatives as they are, yes, even love them as they are; if we have faith to love our fellow believers even though we don't always understand them, then our lives will say, "I am an Ambassador for Christ, God making His appeal through me. I beseech you on behalf of Christ, be reconciled to God."

Faith—the assurance of things hoped for—isn't this our hope when we are saved, that sin, bad habits, and lack of love for others are overcome and replaced by the fruits

of the Spirit (love, joy, peace, long-suffering, gentleness, meekness) so we will be prepared to live in the presence of our Lord Jesus Christ?

The conviction of things not seen—God has promised to give strength, wisdom, and joy in serving Him. We are to be faithful in little things, then God will set us over larger ones in His time. Many are the literal promises of God. If we are convicted (absolutely sure) of their truth and act on them in faith, won't God then bless as He has promised and bear fruit in our lives?

May the drawing point in our WMF and Association be the love of Christ reflected in the lives of each one of us, that others may say, "See how they love one another." May we continually lift up Christ that others may look and in faith believe unto life eternal. Let us daily pray, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

—Mrs. Orval Underdahl
Minneapolis, Minn.

PERSONALITIES

New address for Rev. Lars Stalsbroten is Route 5, Box 1110, Eugene, Oregon.

Rev. Jonas Helland also has a new address. It is 378 14th St. East, Willmar, Minnesota.

Rev. John DeBoer, Villard, Minnesota, is retired but sends word that he is willing to be of service either as an interim pastor or as a preacher at special meetings in a congregation. Any inquiries for assistance should be directed to him at Villard.



Luther League Activities

ARE YOU AN R.N.?

Edited by Jane Thompson

"Are you some kind of religious nut?" Whether or not anyone has ever said that to you with a look of distaste on his face is no definite proof that you are or are not an R.N.

Some take a special delight in making known their religiosity while others find no delight at all in making it evident that they are different, or "a peculiar" people as I Peter 2:9 puts it. What's the happy medium?

The book, *How To Be a Christian Without Being Religious*, edited by Fritz Ridenour, has just been released by Regal Books. It's got some really good comments and questions designed to make students take a second look at themselves and think.

Ridenour uses the book of Romans written by Paul around A.D. 57 and Ken Taylor's *Living Letters*, the paraphrased epistles.

He begins by asking a question that catches a lot of us off guard: "Do you sometimes feel you have been trapped into playing a game called 'church'?" He goes on to define "being religious" as trying to reach God, find God, and please God through your own futile efforts.

"Is there some way to be a Christian without being religious?" Ridenour thinks the tool is the Epistle to the Romans. He inter-

spers the modern text with commentary, cartoons, and testimonies of well-known Christians, who have more of a life with Christ than "religion."

He discusses the "sanctified grudge," our dirty closets, fire insurance faith, counterfeit love and "sanctified slander." Some of his chapters deal with God grading on the curve, are Christians on parole or pardoned?, self versus Spirit, and "The Establishment."

In talking about religious hypocrisy he shows why religion has failed and real Christianity succeeds.

Ridenour, youth editor of Gospel Light Publications, is currently engaged in a graduate work program in adult education. He has, in my opinion, succeeded in getting through to youth in this book, and also to adults, if they take time to read it. It's Scripture-based and especially good for discussion groups. The leader will find it easy because of the discussion questions at the end of each chapter.

Check it over at your nearest bookstore.

ME, A COUNSELOR?

"For Pete's Sake" may have been in your area already. Now you're saying, "Sure wish I had taken time out to be a counselor." If that's not the case yet, don't leave room for those afterthoughts. The film is sponsored by the Billy Graham Association, and they will

be conducting counseling sessions before the film. This may be your chance to have the thrill of winning someone to Christ.

Even if you attend the sessions, you are under no obligation to be a counselor. Some young people think that they're too young, but you would be surprised at how easy it is for some of the inquirers to communicate to someone your age. You have to be interested and care for the person as an individual, but this is possible only through Christ anyway, so don't worry about your own lack of compassion. Your help may be just what someone needs. And remember, Christ's only plan for salvation includes our willingness to be His hands. Will you fail Him and also deprive yourself of great joy?

The movie about a young couple and their son is excellent for family attendance, but the gas station attendant with the guitar and unique musical approach to "The Man" and the neighborhood cyclists give it action that young people appreciate, too. It's a superb conversation starter, so see it with a friend.

TIOGA PARISH YOUTH NEWS

Parish youth Sunday was held Sunday, Sept. 3, in Tioga, N. Dak. Eight young people brought messages concerning the Kalispell convention, utilizing the Kalispell theme, "The Lord Is My Light." Those who shared and those who received were much blessed.

The Tioga leagues have also been busy at their retreat at Lake Keno-see, Saskatchewan, Canada, 130 miles north of Tioga. They spent Sept. 8-9 in sleeping bags and tents, with lots of singing and sharing. A devotional was given Friday evening centering around Acts 17:23. Saturday morning the leaguers studied the story of David and Goliath and applied it to their own Christian lives.

The Tioga parish is served by seminarians Bob Lee and Dale Battleson. The Youth Director is Rodger Olson, a student at Minot State College.

THIS AND THAT

Want to liven up your league? How about exchanging programs with a neighboring Luther League? How about your socials? Try a scavenger hunt, ending up with a coffee house, music, hot cider and doughnuts, and devotions to top off the evening.

Don't forget about those Christmas articles; poems, fiction and testimonies on "Why Christmas will be especially meaningful this year." Perhaps you are a new Christian and will see Christ's birth in a new light. Share it with your fellow leaguers. Send them to Jane Thompson, 510 16th St. S., Moorhead, Minn. 56560, before Nov. 20.

RURAL MCINTOSH CONGREGATION VOTES TO JOIN ASSOCIATION

Trinity Lutheran Congregation, McIntosh, Minn., Mr. Jerome Voxland, secretary, has voted to affiliate with the Association of Free Lutheran Congregations. The Coordinating Committee of the AFLC has unanimously accepted the congregation's decision.

Trinity Lutheran Church will be served by the Rev. Hubert F. DeBoer, Fosston, Minn.

Independent for several years, Trinity was at one time a member of the American Lutheran Church.

SOUTH DAKOTA BIBLE CAMP ELECTED OFFICERS

Pickereel Lake Lutheran Bible Camp Association met in annual meeting on October 30 at Tabor Lutheran Church, Webster, S. Dak., and elected the following officers: president—Maurice Olson, Waubay; vice-president—Rev. Raynard Huglen, Roslyn; secretary—Mrs. Crescent Hills, Waubay; treasurer—Mrs. E. S. Vik, Waubay; trustee—Art Wasland, Wallace. Holdover trustees are Ingvald Storley, Roslyn; and Sherman McCarlson, Webster.

The camp is owned jointly by congregations of the American Lutheran Church and the Association of Free Lutheran Congregations.

War and Racial Problems Are Boiling Over

Pastor Jonas Helland
Willmar, Minn.

These and other problems we face must be met sincerely and honestly solved, or we most likely will be dealt with as threatened. "We will burn America to the ground." We read in Gal. 6:7, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." But America says, "What wrong have we done?" We need to look back into history to be convinced of our national wrong. Then we will have to say, "Have we not brought this upon ourselves?"

In August, 1619, a Hollander ship sailed up the St. James River and sold twenty stolen Negroes to the colonies as slaves. This was the beginning of one of the most devilish institutions in our country. This barbaric money-making scheme from Hell was soon legalized by our nation. Only one state held back a while, but soon followed suit. Then ships from New England and Old England adopted the slave trade. African Negroes were rounded up like cattle, chained and transported by the thousands, and subjected to inhuman treatment and slavery. Families were torn apart and sold by slave drivers and profiteers to the highest bidders against their will, though they had never asked to go to America. This tyranny against defenseless human beings lasted for almost 250 years. Can we even today as a nation say, "We are guiltless"?

After the Civil War was ended, we committed another crime against the Negro people. What was that? We did not follow up the freedom we gave them, teaching them how to use their freedom, and to live, taking their place in society. In the first World War I learned that Negroes were as much a civilized people as anybody, when treated as Americans, not as mules.

Even until this day, the help the

Negroes need has not been given. Consequently they, ever since, have been waiting for someone to lead them to real freedom. We have to confess that we have sinned against our brothers of whom we have said with Cain of the Garden of Eden, "Am I my brother's keeper?"

We are surely guilty for the on-rushing waves of evil, restlessness, discontent, and riots running over our states now. We have refused to take these, God's words, to heart, "Thy sin shall find you out." "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap" (Gal. 6:7).

America, admit your great sins. Repent and prove it quickly before God's wrath is going to be poured out upon America, the free.

[Continued from page 6]

10 Jeremiah	33:12-26
(Sunday)	
11 Daniel	2:1-30
12 Daniel	2:31-49
13 Nahum	1:1-15
14 Zechariah	9:9-17
15 Zechariah	11:1-17
16 Zechariah	12:1-14
17 Zechariah	13:1-9
(Sunday)	
18 Zechariah	14:1-21
19 Malachi	4
20 Luke	1:1-25
21 Luke	1:26-38
22 Luke	1:39-56
23 Luke	1:57-80
24 Matthew	1:18-25
(Sunday)	
25 Luke	2:1-20
(Christmas)	
26 Matthew	2:1-12
27 Matthew	2:13-23
28 Luke	2:34-52
29 Mark	9:1-13
30 I Timothy	1:1-17
31 I Peter	3:18-22
(Sunday)	

—The American Bible Society



The Anglican Cathedral in Liverpool

by Raynard Huglen

Part IV

By Ship to England

On Wed., Aug. 3, I boarded the Norwegian ship "Leda" in Bergen in late afternoon for the 19-hour trip to Newcastle, England. The day was foggy and so we pulled out of sight of Bergen quickly. At Marstein we saw the pilot leave our ship and go aboard the small craft which had come out to meet him.

Leda was a much smaller ship than the Oslofjord. My cabin, which I shared with three men, was probably half as large as the three-man cabin I had had alone on the Oslofjord. The North Sea was on good behavior and we had a good passage. On the trip across the Atlantic we had not seen another vessel for six days, but on this Thursday morning before land was sighted I counted at least 28 boats at one time.

Many of the passengers aboard Leda floated to England in more ways than one. If I were a drinking man and had consumed the liquid spirits with the average, aboard Leda and elsewhere, on the trip, I would, financially, never have been able to leave New York at all.

Halifax

Next to visiting Norway, no

MY TRIP TO NORWAY AND OTHER EUROPEAN COUNTRIES

country in Europe had a greater fascination for me than England. This was due to our historical and cultural ties with that country and also the fact that I had lived under the British crown as a boy in Canada.

What were the first impressions of England? In the cities one is impressed by the industrialization. This is true in the north of England and the middle parts, at least. There are the rows of brick houses or apartments joined to one another, and the tiny back and front yards, many enclosed by brick "privacy" fences. Almost every building is made of brick or stucco in industrial England and is often grimy with the soot of centuries. I saw many places where if bleakness of surroundings is a just cause for rebellion, people would have the right to riot.

But many places there were flowers to brighten an otherwise dreary scene. The hydrangea were in bloom and cheered the spots where they were to be found. The countryside is rolling, but it wasn't as tidy as I had imagined. It was about as one would find in America. Farm houses and out buildings were also of brick and looked a little grim, I thought.

Arriving by train in Halifax, Yorkshire, I took a cab to the home of the W. L. Austins. He taught school briefly in Govan, Saskatchewan, where we lived thirty years ago. My memories of him were but a boy's, but I found a warm welcome with this family. He is a gifted linguist and teaches Russian in a local school. One son instructs in Arabic in another town.

The two main places of interest

which Mr. Austin showed me around Halifax, which is situated in the Pennine Mountains, were Shibden Hall and the parsonage home of the Bronte sisters. Shibden, outside of Halifax, is over 400 years old. It is perhaps typical of old English manors. Interesting as the house was, I found the other buildings in the complex even more intriguing with their collection of shops for the wheelwright, harness-maker, apothecary, etc. And there was a fine assortment of horse-drawn carriages, ancient farm tools, and so on.

The Bronte museum is at Haworth where the father of Charlotte and Emily served the village church for so many years. Charlotte, as you know, wrote *Jane Eyre*, and Emily, *Wuthering Heights*. Tragedy seemed to stalk the family. The former sister died at 39, the latter at 30. Another sister was only 29. If memory serves correctly, a son and the mother lived to comparable ages. Only the husband and father lived into the eighties.

A very noticeable feature of Yorkshire is the stone fences separating the fields. They stand almost five feet tall and are about a foot wide. They are dry fences, that is, no mortar is used in their construction.

Liverpool

From Halifax it was on to Liverpool via industrial Manchester. It was from Liverpool that so many Scandinavian emigrants, my father and maternal grandparents included, sailed to America. I walked to the docks and took a ferry across the channel to Birkenhead, the better to see the harbor. Yes, from

there so many of our forefathers ventured to the new world and a new life, many of them never to return to the beautiful homelands.

Liverpool is graced by two outstanding cathedrals and it is difficult to imagine a city of similar size in the world which could match this. The oldest is the Anglican, the cornerstone of which was laid in 1904. It is so tall and striking that it dominates the skyline. However, it is not completed yet and construction continues on one wing. There was ample room inside and I found it difficult to justify the further addition. The cathedral is beautiful but lacked warmth.

The other great cathedral is the brand new Roman Catholic one. As modern as the other is traditional, this one was most attractive. Built in the round, it has utilized colored glass very effectively. There were a great many tourists inside it while I was there. It, too, is a massive structure.

A Sunday in Charfield

That night I arrived in Bristol by way of Birmingham. From there I was to take a bus to the village of Charfield to visit the Harry Smiths, friends of the Rev. Gerald Mundfrom, Pukwana, S. Dak. During the war he had been stationed near there for a short time.

It was getting rather late on that Saturday evening and I wasn't certain that the Smiths would be looking for me that day. To complicate matters, the driver did not seem to be able to find his way out of the city. It turned out that he had never driven the route before, but with the help of a regular passenger he was able to make the run.

In Charfield a young man with a very difficult English accent was walking his dog and agreed to show me the way to the Smiths. Eventually he pointed their house out to me and I went on alone. My fears

were confirmed, the house was dark. There was no response to my knock and so I adjourned to a neighboring house where there was light. A man there who I later learned was out courting that night, came with me and we succeeded in arousing the Smiths.

Here I found a cordial welcome even though the start of my visit was not auspicious. The next day being the Lord's Day, Mr. Smith and I walked over to the Congregational Church for the service. We were eight persons in all at that



The Congregational Church in Charfield

meeting, including a woman in her eighties and a teen-age girl. Mr. Russell, a member of the church, preached the sermon. He reminded us that we are to receive the light in order to reflect it. It was a fine message.

That afternoon was spent in the garden yard of the Smiths in a quiet English village. We were joined for tea by Pastor Baker, a spry 84-year old. He, too, is a friend of Pastor Mundfrom. I sensed a warm heart for the Gospel within him.

The Smiths and I went back to the church at 6 o'clock for the evening service. This time there were over 30 present, some of them having accompanied the Rev. Lay of Bristol, who was to speak. He spoke on Isaiah 6: 8, stating that his real text was the pause between the word of the Lord and the response of Isaiah. He called his message "The Possibilities of Silence."

Following the simple service, we went up to the home of the Russells for a little while. They call

their new home and lovely gardens "Green Pastures." From there one can see in the distance the end of the Cotswald hills and, across the valley, the high monument to William Tyndale, the Bible translator.

It had been a restful day, a good prelude for the busy days to come in which I would visit the grave of Winston Churchill, London, Paris, and other points in Europe before returning to Norway.

[To be continued]

"BE YE THANKFUL"

"If God forgot the world for just one day,
Then little children would not laugh and play;
Birds would not in the leafy woodlands sing,
And roses would not beautify the spring.
No gentle showers throughout the summer long,
No autumn fields to cheer the heart with song;
No rising sun, no moon to give its light,
No placid lake reflect the stars of night.
No friend to help us on the toilsome road,
No one to help us bear the heavy load;
No light to shine upon the pilgrim way,
No one to care, or wipe the tear away.
No listening ear to hear the lost one call,
No eye to see the righteous battler fall;
No balm of Gilead to dull the throbbing pain,
No one to comfort and the heart sustain.
Millions would die in unforgiven sin,
With none to bring the lost and straying in;
Yea, this great universe would melt away,
IF GOD FORGOT THE WORLD FOR JUST ONE DAY."

—Anonymous

CHURCH-WORLD NEWS

SOUTHERN AFRICA LUTHERAN GROUP INVITES MORE CHURCH-STATE STUDY

Johannesburg, South Africa—(LWF)—Increased study of Lutheran church and state relationships on the South African scene has been recommended by the Executive Committee of the Federation of Evangelical Lutheran Churches in Southern Africa (FELCSA).

The committee agreed at a meeting here to arrange a consultation on the topic next April, to which representatives from all Lutheran churches in Southern Africa will be invited.

The planned consultation will be a successor meeting to a Pastoral Institute on the Lutheran teachings on the Two Kingdoms held last April at the Lutheran Theological College in Umpumulo, Natal.

NORWEGIAN PRIMATE STRESSES 'SISTER' CHURCH RELATIONS

Durban, South Africa—(LWF)—Church-mission relationships can no longer be discussed in terms of "mother and daughter churches" but "now we should talk only of sister churches," Lutheran Bishop Johannes Smemo of Oslo, Primate of the Church of Norway, told pastors of the Durban Circuit of the South Eastern Region of the Evangelical Lutheran Church of Southern Africa.

During a visit to several areas, the bishop repeatedly stated that he was impressed with the life and growth of the church. He expressed hope that its development would be guided by concern for its mission to the world.

The Norwegian Missionary Society was a pioneer in this region, where continuing work also has

been carried on cooperatively by Swedish, German and American mission groups.

Bishop Smemo's visit included a lecture at Umpumulo Theological College, laying of the foundation stone for the new Norwegian St. Olav's church in Durban and dedication of the new Norwegian Seamen's Mission church, also here.

A memorandum adopted by the participants at the Umpumulo consultation dealt with the implications and consequences of the Two Kingdoms teachings for churches in South African society and referred specifically to the South African policy of separate development.

The document of the Umpumulo gathering—a meeting which had no official status but which was attended by white and non-white pastors of all churches affiliated with FELCSA—rejected the policy of separate development and declared that those who advocate the policy can claim no biblical support.

The FELCSA executives have asked all member churches of the federation to study and express their opinions on the Umpumulo memorandum. FELCSA member bodies, with a total membership of some 750,000, comprise the large majority of Lutherans in Southern Africa and represent all racial groups in the area.

The federation member churches also are being invited to launch a comprehensive study program on the Lutheran understanding of church and state relations according to the Two Kingdoms teachings.

LUTHERANS SERVE SEA FOOD, CATHOLICS MEAT, ON FRIDAY

St. Louis, Mo.—(LC)—Times have changed on the religious front.

When Lutheran and Roman

Catholic theologians met here for their fifth round of doctrinal discussions, the Committee on Ecumenical and Interreligious Affairs of the National Conference of Catholic Bishops served as host at a luncheon on Friday, Sept. 29.

Entree of the meal was medalion of beef tenderloin.

In the evening, the Lutheran Church—Missouri Synod, which has its headquarters in St. Louis, entertained the group at dinner.

Feature of the menu was unshelled African lobster tail in drawn butter.

Both events took place at the Chase-Park Plaza Hotel, whose bulletin board, until it was hastily corrected, identified the group as the "Lutheran Catholic Church."

SELECT WORKS OF LUTHER TRANSLATED IN SPANISH

New York—(LC)—Selected writings of Martin Luther have been translated into Spanish and published in a new book titled "Obras de Martin Lutero."

Sponsored by Publicaciones El Escudo, an inter-Lutheran organization which promotes the publication of Christian materials in Spanish, the book is the first of five scheduled for release during the next two years.

Presented chronologically, the selections include the 95 theses with which Luther began the Protestant Reformation as well as various writings on indulgences, good works versus faith, and Christian liberty.

Several other works, ranging from his debates with theologian John Eck to his defense at the Diet of Worms, are also encompassed in the book. Each section is preceded by a brief historical account of the setting.

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

TREASURER'S PROGRESS REPORT

February 1, 1967 to September 30, 1967

	<i>Fiscal</i> Year Budget	<i>Current</i> Budget	<i>Total</i> Received
General Fund	\$ 39,980.00	\$26,653.33	\$18,013.11
Missions	41,000.00	27,333.33	23,411.65
Seminary and Bible School	29,000.00	19,333.33	12,438.31
Praise Program	30,000.00	20,000.00	8,834.45*
TOTALS	\$139,980.00	\$93,319.99	\$62,697.52

Total received for Seminary Library Fund \$877.86

*Funds received toward the "One Grand Fellowship" are not included in these figures. However the other funds received toward Dormitory Building Fund are included.

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