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Vol. 4

November 29, 1966

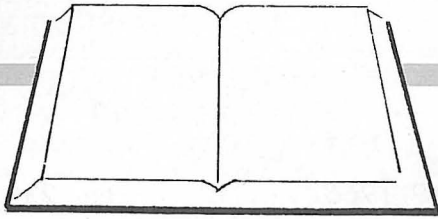
No. 23

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—Luoma Photos



According to the Word

SMALL BUT USEFUL FOR GOD

So often God uses the small, insignificant things for His purposes. He often uses that which people think is so small that it is not even worth considering. Jesus used five loaves and two fishes to feed over 5,000 people. It was of this little bit that the disciples said, "But what are they among so many?" They are so few that they are hardly worth considering.

Gideon said, "My family is the poorest in Manasseh, and I am the least in my father's house." Yet, or should I say because of this attitude, God was able with 300 men to overthrow the mighty host of Midian. In fact, God plainly said that He could not use the 32,000 lest the Israelites should say, "Mine own hand hath saved me." After 22,000 had departed because they were fearful and afraid, the Lord said, "The people are yet too many." After 9,700 more were asked to leave because they bowed upon their knees to drink water, God said, "By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand; and let all the other people go every man to his place." Read Judges 6 and 7 for the complete story of what God did with a small number.

It was a "little maid" whose name is not even given us who told Naaman, the great Syrian general, about the true God and this brought him to Elisha and the Jordan river, which God used to heal

him of leprosy.

It was a "little oil in a cruse" that God used to sustain the life of Elijah the prophet for many days. Even though the widow of Zarephath thought it was only enough for a meal for herself and her son, yet the handful of meal in a jar and the little oil in the cruse lasted many days for all three of them.

Paul the apostle also had a very lowly opinion of himself. He considered himself the least of the apostles. He referred to himself as the chief of sinners. He was glad when he felt weak and helpless, for then he trusted Christ all the more. After the Lord had said to him, "My grace is sufficient for thee: for my strength is made perfect in weakness," he responded with, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (II Cor. 12:9, 10).

God can use a man when he is unconcerned who gets the credit, as far as men are concerned, but is concerned that God may be praised for His doings. God has said that He will not give His glory to another. One of the fastest ways to become shelved from usefulness in the kingdom is to take credit ourselves for what God has done through us.

Truly it was often a small, insignificant amount or person that God used for an important task. He even chose the little and unimportant so that the praise would be His rather than His creation's. This thought can be a great encouragement to us that God so often uses "the foolish things...the weak things" "that no flesh should glory in his presence." He is not dependent upon those whose talents are great. He can and does use for His purposes that which is dedicated to Him in submission and surrender. Where much talent is at His disposal, He can do great and mighty things, but that individual must be small in his own sight.

The Association of Free Lutheran Congregations is a comparatively small group, yet yielded and surrendered to the will of God can accomplish great things in the advancement of the kingdom of God. However, the Association is made of congregations that are made up of individuals. So the effectiveness of the Association and other groups whose members read this message is dependent on your surrender and yieldedness to the Spirit and Word of God.

He can use your talents whatever they may be if they are surrendered for His use. He has a plan for you in His total plan for world evangelization. Will you let Him use you, your talents and possessions, which He has given to you?

Harold R. Schafer

The Lutheran Ambassador is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Mpls., Minn. 55427. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$2.50 per year in advance. Subscriptions should be sent to *The Lutheran Ambassador*, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55427. Second-class postage paid at Minneapolis, Minn.

The Beautiful Snow

IN the early part of the First World War, one dark Saturday morning, in the dead of winter, there died at the Commercial Hospital, Cincinnati, a young woman over whose head only two and twenty summers had passed. She had once been possessed of an enviable share of beauty; had been, as she herself said, "flattered and sought for the charm of her face," but alas! upon her fair brow had long been written that terrible word—fallen!

Once the pride of respectable parentage, her first wrong step was the sad beginning of the "same old story over again," which has been, alas, the painful history of thousands. Highly educated and accomplished in manner, she might have shone in a prominent circle. But the evil hour that proved to be the beginning of her fall was like the door leading out of the innocence of childhood and modesty of youth, into vice and ruin. And having spent a young life in disgrace and shame, the poor friendless one died the melancholy death of a broken-hearted outcast.

Among her personal effects was found, in manuscript, the "Beautiful Snow," which was immediately carried to a gentleman of culture and literary tastes, who was at that time editor of the *National Union*. In the columns of that paper, on the morning following the girl's death, the poem appeared in print for the first time. When the paper containing the poem came out on Sunday morning, the body of the victim of sin had not yet received burial. The attention of one of the first American poets was soon directed to the newly published lines, who was so taken with their stirring pathos, that he immediately sought for and followed the corpse

to its final resting place.

Such are the plain facts concerning her whose "Beautiful Snow" will long be regarded as one of the gems of literature.

Oh, the snow! the beautiful snow,
Filling the sky and earth below!
Over the housetops, over the street,
Over the heads of the people you meet,

Dancing—

Flirting—

Skimming along.

Beautiful snow! it can do no wrong;
Flying to kiss a fair lady's cheek,
Clinging to lips in frolicsome freak.
Beautiful snow from the heavens above,
Pure as an angel, gentle as love.

Oh, the snow! the beautiful snow!
How the flakes gather and laugh as they go

Whirling about in its maddening fun;

It plays in its glee with everyone.

Chasing

Laughing—

Hurrying by,

It lights on the face, and it sparkles the eye;

And playful dogs with a bark and a bound

Snap at the crystals that eddy around.

The town is alive, and its heart is aglow,

To welcome the coming of beautiful snow!

How the wild crowd goes swaying along,

Hailing each other with humor and song!

How the gay sleighs like meteors flash by,

Bright for a moment, then lost to the eye.

Ringing—

Swinging—

Dashing they go,

Over the crest of the beautiful snow,

Snow so pure when it falls from the sky,

As to make one regret to see it lie

To be trampled and tracked by thousands of feet,

Till it blends with the horrible filth in the street.

Once I was pure as the snow, but fell;

Fell, like the snowflakes from Heaven—to Hell;

Fell, to be trampled as filth on the street;

Fell, to be scoffed, to be spit on and beat.

Pleading—

Cursing—

Dreading to die,

Selling my soul to whomever would buy.

Dealing in shame for a morsel of bread.

Hating the living and fearing the dead.

Merciful God! have I fallen so low?

And yet I was once like this beautiful snow!

Once I was fair as the beautiful snow,

With an eye like its crystals, a heart like its glow;

Once I was loved for my innocent grace—

Flattered and sought for the charm of my face,

Father—

Mother—

Sisters—all:

God and myself I have lost by my fall!

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OUR SON'S MILITARY COMMITMENT

Bill Thomas

PERHAPS it is what I wear that makes me so concerned for the future of the young men of America. The cross over my left breast pocket plainly indicates that I am a military chaplain.

As a veteran of the Korean conflict, I know what Viet Nam means to the young men of our country and their parents. Today the draft is touching the same number of men it reached during the height of the Korean struggle, and we probably have as many men in the jungles of Viet Nam as we had in the mountains of Korea.

But Viet Nam has a much deeper significance for me than did Korea. I now have two sons; and one of them is fourteen—a high school freshman. My logic tells me that if the war in Viet Nam lasts no longer than did the Korean struggle, he will be old enough to put on a uniform and take his turn at serving his country. I would be unrealistic if I ever thought I'd not be concerned with what the draft might do to his plans and dreams, or even what military life might do to his faith and Christian morals.

Any parent who isn't concerned, or pretends this couldn't possibly happen to his son, is living in a world of unreality. This world may be rudely shattered someday by a letter from the draft board, inviting his son to report for induction. The newspapers are clearly outlining the escalating nature of the conflict in Southeast Asia and our increasing commitment. More and

more young men are either volunteering in order to escape the draft or are being called by the draft.

Restrictions are making exemptions more difficult to obtain; and indications are that even college will no longer afford deferment to the young men. It is only natural, then, that an increasing number of parents are wondering: "What will the military do to the religious life of my son and all those other young men who will be called to serve?"

Whenever I am asked that question, my response goes something like this: "That depends on the kind of faith a young man brings with him and what he expects the chaplain to do to support his spiritual strength. To an extent it also revolves around the direction in which his morality pointed before he put on that uniform."

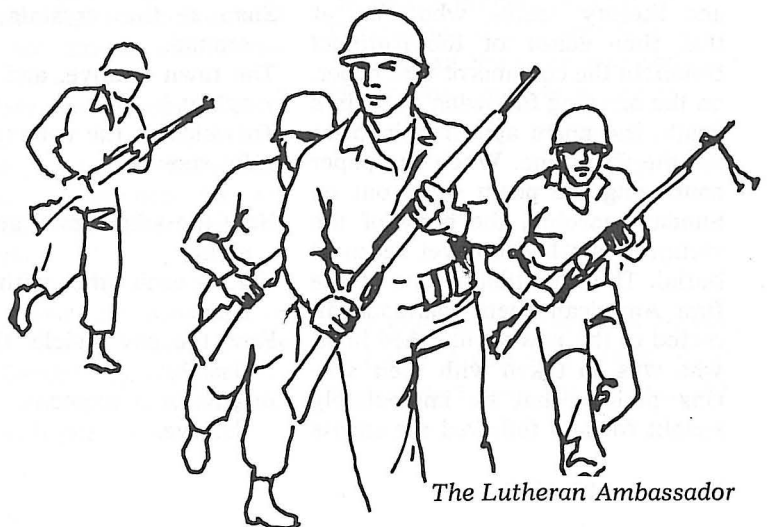
Long-Range Preparation

Frankly, this is where I'm starting my long-range program to prepare my fourteen-year-old for the

time when he, too, may be called. Between then and now, I have a job to complete—not as a military chaplain, but as a Christian father.

As I ponder how to prepare my son, one thought is most vivid in my mind. It has been placed there by fifteen years of service as a military chaplain. I am convinced that no young man can afford to come hobbling along in the religious world, leaning on a pair of spiritual crutches, without falling flat on his spiritual face in the military. One thing is certain. The military does very unceremoniously and rudely snatch away those spiritual crutches.

This is where I hope to concentrate my efforts with my son. I want him to be crutchless the day he puts on his uniform. In order to accomplish this, he will have to bring something with him besides fond memories of a local congregation, a dynamic preacher, and a church filled with a variety of social activities.



The Lutheran Ambassador

I have watched many a young man who had been active in youth fellowship societies, regular in attendance at Sunday morning and evening services, and present at Sunday School on every Lord's Day—he may even have confined his dating to girls from the church—bring his practice of religion to a sudden halt the day he stepped into a uniform. Why? Because all these were nothing more than spiritual crutches by which he sustained his religious life. I hope to so orient my son that when he goes, he won't need those crutches, and won't fail because they were the only true source of strength he had.

I know, for example, no one will gently waken him after he has turned off his alarm clock on Sunday morning. Neither will anyone graciously fix him a late breakfast, hurry him along, encourage, shame, or cajole him to go to church, and then drive him the few blocks to the building. Once he goes into service, my son will have to generate all his own initiative to worship—frequently walking to chapel in the rain or snow, often without any breakfast because he slept past the mess-hall hour.

I will also know when he walks through that chapel door that he will face a congregation filled with nothing but unfamiliar faces, many of them still wearing—in the mind of the rank conscious young recruit—the invisible symbols of their rank as officers. Worse yet, the order of the morning worship service may be completely alien to him, the words of the hymn

strange, the melodies in an unfamiliar beat, and even the chaplain preaching in a foreign style.

Too many recruits, exposed to the total unfamiliarity of the chapel service, are apt to mutter: "Church at home was never like this." Then they promptly proceed to relegate this alien church service to the limbo of forgotten religious commitments until they return to the familiarity of their home church.

This is the first reality around which I am trying to build my son's religious life. I don't want nostalgia to interfere with his worship of God. He must learn to worship because he wants to communicate with his Lord and find in Him a source of comfort, courage, and strength. This must transcend every other need or desire he may seek to fulfill in and through his church. It must become so strong that it can overcome all obstacles and the yearning for the goodly fellowship of the known saints in a local church.

As much as I hope my teen-ager will find fellowship in the church activities helpful, and as much as I encourage him to participate, I am also making it very clear to him that this is the frosting on his spiritual cake. He should enjoy it while he can, and learn to live without it when it is not present.

Once my son joins the military, his church relationships will be "girl-less" and frequently "society-less." There just aren't any eligible young women in church on Sunday morning or in any youth

society he may wish to join.

The outthrust of my son's religious training becomes obvious in the light of these harsh realities. Even now his participation in the happy social hours at the church must always be related to some deeper spiritual search. Through all his church organizations he must discover the essential fellowship with his Lord and with those who hold that common faith in the Savior.

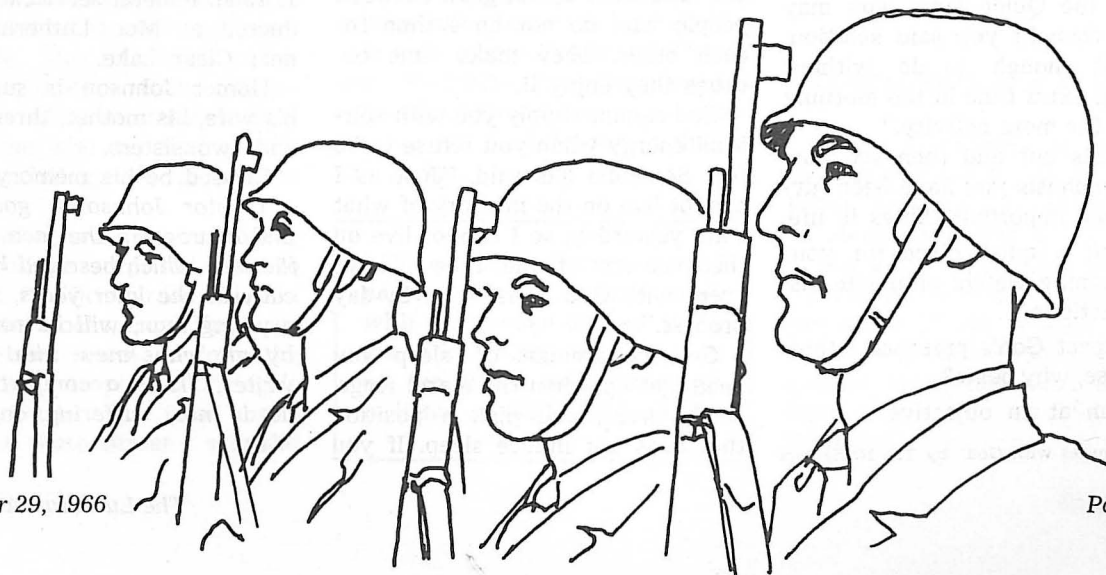
He will have to learn to find friends—both male and female—not just from a built-in Christian community such as his own home church. I am teaching him to learn to find those who are "one in faith" with him; those who share his spiritual dreams, ideals, and social concepts. He will also have to learn to discern a man by how he practices his Christian morality outside the limits or confines of a church.

"Horizontal Morality"

There is a second crutch my son must learn to discard before he is old enough to be a part of our country's military machine. For want of a better definition, I call it "horizontal morality"—the morality which is primarily concerned with what the church or others may think of what he does, says, or thinks.

If my son is to have a valid and functioning moral code to carry with him into service, it will have to be vertical—directed primarily

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Luther League Activities

Edited by Jane Thompson

THE QUIET TIME

"What caliber of man am I when alone with God?"

"Am I living in solitude what I profess in public?"

"Is my service for Christ an overflow, or just a cover-up to give an appearance of spirituality?"*

Do these three questions hit you in a sore spot? If your daily devotions are lagging or you have never regularly met with God, perhaps you even hesitate to be honest with yourself.

Negative answers to the questions can be resolved in a pat answer which does not have such a pat formula. The Quiet Time (with capital letters) can be the solution for those of you who find yourselves in a rut of activity with no way out.

When you see the basic ingredients to the Quiet Time, you may say, "I thought you said solution. I've got enough to do without spending extra time in the morning looking for more activity."

Try this out and then see how much emphasis you have been giving to the important things in life.

1. Pick a quiet place for your morning watch; eliminate distractions
2. Expect God's presence; otherwise, why begin?
3. Aim at an objective

* "7 Minutes with God" by The Navigators

4. Prepare your heart through prayer
5. Read the Bible
6. Meditate on the passage
7. Talk to God in worship, praise, thanksgiving, confession, petition, and intercession
8. Listen to Him; successful conversation is a two-way affair
9. Expect to use what you have gained during that day

Now come the problems. You think it looks like a long list. It would take too much time. You're tired in the morning. You tried it, but quit.

If you cannot stay awake in the morning, perhaps late hours the night before have something to do with it. You say your homework or talking with friends is important, too. Well, put it in the proper perspective by remembering that the most important Friend you have desires to talk with you. Friendship and trust do not grow between people who do not have time for each other. They make time because they enjoy it.

God cannot supply you with spiritual energy when you refuse to be fed. Someone has said, "Just as I cannot live on the memory of what I ate yesterday, so I cannot live on the memory of the time I have spent with God. It is a day-by-day process."

Get the amount of sleep you need, get up when the alarm rings, wash, dress, and pick a position that does not induce sleep. If you

miss a day, come back and start over. Although blessings are not dealt out proportionately to the time we spend with God, it is to our advantage that we make it regular. He will make it worthwhile.

The Youth Publications Committee has prepared a guide for your devotions. TREASURED MOMENTS has a key verse and prayer thought for each day. Perhaps it is stuck away in your Bible or in those papers on your desk. Maybe you did not get one. Ask your pastor for one and begin to use it. Expect to be satisfied by your Lord.

Let this example of our Lord remain fresh in your mind. "Rising early in the morning long before daylight, Jesus left and went out to a lonely spot and prayed there" (Mark 1:35, Berkeley).

REV. HOMER M. JOHNSON

Homer M. Johnson was born on April 12, 1904, in Clear Lake, Wis., to Charles and Bertina Johnson. He graduated from Augsburg College in 1926 and from Augsburg Theological Seminary in 1929.

He was united in marriage to Mabel Bergsland in 1932.

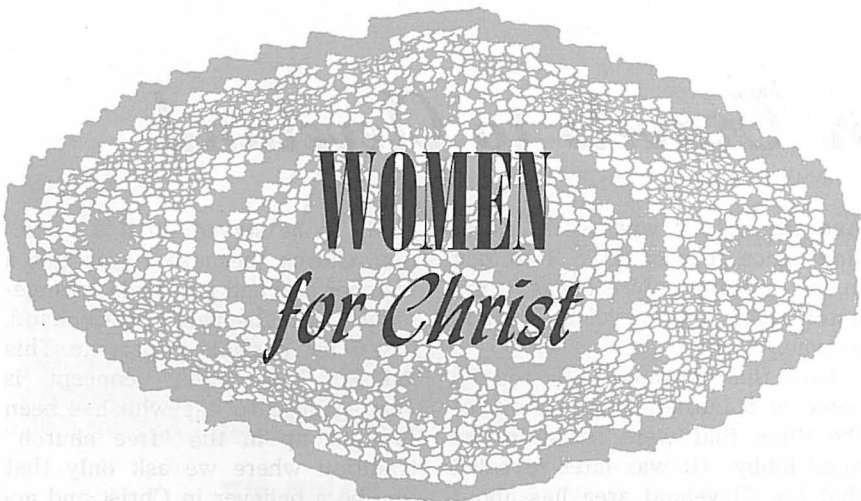
Pastor Johnson served Lutheran Free Church parishes at Barronett, Oconto and Georgetown, Wis., and Wanamingo and Bagley, Minn., the latter on an interim basis.

He was in poor health for some years and passed away on Sept. 1, 1966. Funeral services were conducted at Moe Lutheran Church near Clear Lake.

Homer Johnson is survived by his wife, his mother, three brothers and two sisters.

Blessed be his memory.

(Pastor Johnson's good humor and courage in the face of the afflictions which besieged him physically in the later years, while still a young man, will be remembered by all who knew him. His wife writes, "It is a comfort to know he is not suffering any more."
—Ed.)



WOMEN *for Christ*

SOUTH DAKOTA DISTRICT WMF CONVENTION

John 14: 14 says, "If ye ask anything in my name, I will do it." We could readily see the answers to our prayers for a nice day for the WMF Convention as we arrived at the quiet, peaceful setting of Hope Lutheran Church, Sisseton, S. Dak., on that beautiful October day. The countryside was resplendent in autumn colors as only the "Master Painter" could do. You could not only see His presence but also feel Him near as He seemed to smile on us and say "welcome, and may your day be a blessing to all."

The Convention was called to order with Mrs. Magnus Iverson giving the "welcome" from the Hope Ladies Aid. Pastor Huglen of Roslyn began with prayer, followed by the singing of two verses of "We've a Story to Tell." Mrs. Iverson then introduced the South Dakota WMF officers. Mrs. Wayne Sletten of Faith, the president, in turn introduced the presidents of each local society. Mrs. Gerald Mundfrom of Pukwana had devotions from Colossians 3: 1-17. She said, "We are to look for the challenge in the Word which will make us want to put forth more effort to do His works. We must pray for grace to be like Joseph who could see the lessons in the many sufferings he endured and remained submissive to God's will. This must be a daily experience along with expressing our thankfulness to

God. Let the Word of God dwell in us richly." Mrs. Raymond Hloucha from St. Olaf's sang "A Friend of Mine," and Pastor Hokonson of Faith closed the morning session with prayer.

A noon luncheon was served by the hostesses, at which time Mrs. Hokonson read a poem about "The Ladies Aid." She also played a few selections on the piano as we gathered for the afternoon session.

After singing the last two verses of "We've a Story to Tell," Pastor Mundfrom of Pukwana led in prayer. A group of ladies from Tabor sang, "In Times Like These," which began the memorial service prepared by Miss Harriet Dalager. All departed members were honored with a floral tribute given as the names were read. "When Jesus Comes in Glory" was then sung.

Mrs. Herbert Presteng, our national WMF president, gave the address. She reported on the mission fields by telling of the three new churches that the Abels and Grothes have begun in Brazil and also the new church begun by the Dynnesons at Nogales. She also reported that Pastor and Mrs. Stalsbrotten of Eugene, Oregon, would be writing the WMF Bible studies for next year. Mrs. Presteng then presented a Bible study on John 5: 1-47 which was very interesting.

Mrs. Bob Jensen of Faith sang, "Never Alone Is the Christian." The president, Mrs. Sletten, then called the business meeting to order and the reports of the 1965 meeting

were read by the secretary and treasurer and approved. Mrs. Sherman McCarlson of Webster gave the cradle roll report and asked that we all stress membership in our local aids. She also gave a reading, "The Hand That Rocks the Cradle Rules the World." The ladies from Bethel gave the projects and budget report and had posters depicting each one.

Old business consisted of the reading of the WMF resolutions by Mrs. Edwin Swanson of Pukwana. A motion to accept them was carried, and it was requested that they be read soon in each local society. The president was to make sure each group would get the "My Missionary for a Day" envelopes with the suggestion that we set just two different months for returning them.

It was noted that our district WMF needed a constitution. This was discussed and it was decided that the ladies from Bethel would prepare one for approval at next year's rally. A motion was carried also to have each society pay \$5.00 toward the expense of the president's going to the annual convention in June.

The result of the election of officers is as follows: Mrs. Rueben Tvinneriem of Tabor, president; Mrs. Clara Stianson of Saron, vice president; Mrs. Charles Almos of Hope, secretary and treasurer; and Mrs. Sherman McCarlson re-elected as cradle roll chairman.

An invitation for the 1967 rally to be held in Pukwana with the ladies from St. Olaf's as hostesses was given and accepted.

After the business meeting, the ladies of Tabor sang "No Name Has Meant So Much to Me." The retiring president thanked everyone for her cooperation through the past year and showed us some slides that she had taken on their recent trip to Nogales. These were very interesting.

The Convention offering was \$64.60. Pastor Hokonson closed with prayer.

Mrs. Bob Jensen, Faith
Secretary and Treasurer

The Editor Travels to Cleveland

Raynard Huglen

SOME months ago an invitation was extended regarding a Lutheran Communications Congress to be held in Cleveland, Ohio. The purpose of the meeting was announced to be the presentation of ideas and discussion of ways by which Lutherans can more effectively communicate news to their constituents and the general public. Information was also given that the Congress would be followed by the Constituting Convention of the Lutheran Council in the U.S.A., and that we were welcome to attend that, too, if we were able.

The Co-ordinating Committee, being advised of the invitation, voted to send me as an observer. The designation "observer" proved unnecessary since the Congress passed no list of resolutions and the Association, not being a member of either the soon-to-die National Lutheran Council or the new LCUSA, had no voice in those proceedings.

Thus it was that I departed by way of train for Ohio's most populous city. The trains are not used as much as they used to be for passenger transportation, but they have an advantage. If the trip is of considerable length, as this one was, there is much opportunity to read and this I did. Furthermore, one is given the chance to observe the countryside in leisure, either from a coach seat or from the dome car. It was a pleasure to see the Minnesota, Wisconsin and Illinois landscapes, dressed in the various hues of brown, as they await the coming of winter.

Dusk was settling down as the train moved out of Chicago and into industrial Gary, Indiana. Due to a derailment along the regular route, we were forced to detour by way of such Michigan cities as Battle Creek, Jackson and Detroit, then back down to Toledo in Ohio.

And the detour was costly as to time since it was after 3 o'clock in the morning before I was in my hotel room on Cleveland's main avenue, Euclid.

Later that morning, I selected the name of a Lutheran church out of the three that were listed in the hotel lobby. (It was later revealed that the Cleveland area has about 80 Lutheran churches.) The cab stopped by the church after a few minutes' drive, but the pastor was just beginning his sermon, since the service had started at 10:30 o'clock. His text was Col. 3:1-4.

Looking for a place to be seated, I spied a pew in the very rear. Then noticing that it was reserved for vestrymen, I hesitated, but a man sitting there nodded that it was all right for me to join him.

The church itself, serving a congregation over one hundred years old, was the most ornate Lutheran church I have ever seen. The far wall of the chancel was decorated in this way. At the very top was the figure of a man in the clouds, representing God the Father. Naturally, to see the Father depicted in this way is a less than satisfying experience. Below that was a round picture of the head of Christ, the Son. This picture was surrounded by about eight circular windows of blue glass, either artificially or naturally lighted. And below this, at the top of the altar, was a dove, symbol of the Holy Spirit.

To the left of the chancel were large paintings, one apparently representing a prophet preaching, the other, an apostle addressing his audience. Along either side walls of the narthex were several pictures, scenes from the life of Christ.

The service was followed by the service of Holy Communion. The common cup was used and the communicants approached the altar in two groups so that there was continuous communion. When one group had been served, another was

ready to be served. In this particular church, because I was not a member and had not made arrangements with the pastor beforehand, it was not possible to partake. This "closed communion" concept is very strange to one who has been brought up in the "free church" tradition where we ask only that one be a believer in Christ and accept the Lutheran understanding of the Sacrament.

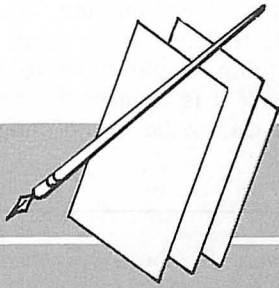
Just an illustration of the "how small the world is" theme. Also seated on that vestryman's bench was a man who upon learning that I was from South Dakota stated that he was originally from Manitoba. Upon being pressed, he said that the town was Beausejour, and I told him that I had stayed a night there last summer.

Following the service I walked back to the loop district and my hotel, a distance of two miles or more. Crossing the Detroit-Superior bridge over the Cuyahoga River, there was a good view of the business area skyline which had been so impressive the night before, dominated by the 52-story high Terminal Tower, a magnificent building.

Cleveland has a fine Civil War memorial in its Public Square. The memorial is a cross between an obelisk and a minaret, or so it seems to me. The tall circular column is banded by names, apparently of battles in which the Ohio regiments fought. The city also has a Mall in which there is a large rectangular pool of water. In the pool are ten round concrete tables, perhaps ten feet square. In the center of each is a fountain sending a jet of water to a height of 10-15 feet. The Mall is open to the north and one can look through the fountains to Lake Eire, a very fine sight indeed.

A city of about 900,000 people,

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EDITORIALS

THE BIBLE'S YEAR

The "Year of the Bible" is drawing to a close. This phrase was coined for the 150th anniversary of the founding of the American Bible Society, observed this year with appropriate ceremonies.

The Bible, for many of us, is such an integral, everyday part of our lives that it is hard, perhaps, to make the special effort we ought to honor it. That is, in many cases there has been no special observance of its lofty place among us during the year.

The sacred Scriptures have been kept somewhat in the forefront this year though, in addition to the Bible Society's celebration, by the reported intentions of the translators and revisers. Just now Pope Paul VI has authorized Roman Catholic scholars to work together with Protestants, Anglicans and Orthodox Catholics in producing one Bible for all. Some time ago it was disclosed that conservative Protestant students also hope to bring out a new version of the Bible.

Frankly, we share precious little enthusiasm for either venture. We have read, or are reading, several of the present New Testament versions available and it is difficult to see what improvements can be made over what is already here. Bible readers have about as much choice now as they can profitably use.

On the other hand, there is no reason to be afraid of these two new projects. Textual differences in the books we accept as canonical (inspired Scripture) have never been great between the Roman Catholic and Protestant Bibles. We can imagine that the new work will be profitably read by both sides. (It is in the area of interpretation that the great problems will still remain.)

As to the conservatively oriented Bible version, there should be no reason to fear that either. If it is the work of scholars who have open minds, and we think it will be, they will use the texts and manuscripts available and act accordingly.

Yet, when these students have labored for their thousands of hours and the publishers have made their promotional pitches and have sold their product at least to those who cannot leave new Bible versions alone, what will we really have that we don't have now? Very, very little. Nothing that would be visible

to the naked eye, and we use the term loosely.

The point has been made often by others, and we like to second it, that we are to *use* the Bibles we have and take the message to heart. Receive it and believe it. And it is a glorious thing that as one reads the various versions, he is impressed with the realization that here is the Word of God. The word order may be a little different, the speech a bit more modern than we once knew it, but what the Spirit of God is conveying is clear. What a wonderful fact!

Take the Word—and read it.

ANOTHER NEW HYMNBOOK?

The major Lutheran church bodies are on their way toward producing another hymnal. Yes, that's right. Their project, still quite a few years from fulfillment, will be unique in that the Lutheran Church—Missouri Synod will be a partner in the endeavor. You will recall that the *Service Book and Hymnal* of 1958 was the joint effort of the eight churches which now comprise the American Lutheran Church and the Lutheran Church in America, the Lutheran Free Church among them.

Our congregations have been slow to warm up to the *SBH*, although they are certainly free to use it. We have pointed out before that there are some things about the book's makeup that we would like different, but it has an acceptable selection of hymns, no selection being 100% what one would like.

The new hymnbook will also meet slow approval from our people. It may be even less acceptable, although it may possibly avoid some of the mistakes or poor judgment of the *SBH*. It is no secret that we can stand a good deal more subjectivity in our hymns than many other Lutherans can. This poses a problem and those of this persuasion are pretty well destined to come off second best when it comes down to the choosing of hymns to be included.

The *Concordia Hymnal* is used in many of our churches. Some congregations use hymnbooks of a Reformed tradition. These contain many of the "Gospel" songs. We love these songs and thank God that we can appreciate them, but those hymnals have their faults, too. They neglect too many wonderful hymns that belong in a Lutheran worship service.

The *Concordia*, a childhood acquaintance to many of us, is still in print and available through bookstores. Used copies may be purchased from closing congregations or from churches which are changing to the *SBH*. Our needs can be met for a few years yet, although it must not be expected that Augsburg Publishing House will always find it profitable to keep it in print.

And the *Concordia* could stand revision. There are some songs in it that just can't be sung by the ordinary congregation. On the other hand, who would not enjoy to have such hymns as these included: "Softly and Tenderly," "Dear Lord and Father of Mankind," "This Is My Father's World," and "The

First Noel" (all in the *SBH*, by the way)? There is room for a new Lutheran hymnal to meet the low churchly interests among Lutherans, but publishing costs may be insurmountable.

Is there any way in which Lutherans interested in a new hymnbook of the type discussed, and unlikely

to be produced by any "official" commission, could get together on such a project? There is no harm in raising the question. Something would have to be started in the next few years if it is to meet the need which will exist when the *Concordia* is no longer with us.

The Editor Travels

[Continued from page 8]

Cleveland has maintained a small-town atmosphere, a welcome realization to a traveller from South Dakota. Having nothing to do with that, but of interest, is that the city uses some mounted policemen as traffic officers and it was a bit odd to see such a man writing a parking ticket for a hapless motorist.

Christmas is approaching and Cleveland was preparing for that. At least downtown, there are gold-foil trees about six feet tall mounted on utility poles. The Sterling Lindner Department Store, one of Cleveland's largest, has an unusual attraction. Inside the store there is an enclosed courtyard five stories high. All the stories open to the courtyard. Each year at Christmas the company places a giant evergreen over 70 feet tall in this area and decorates it. I saw the one this year and it is a beautiful spectacle.

Wednesday noon I walked over to the Cuyahoga County Criminal Courts Building where the jury had that day received the Sam Shepard case. (The jury was housed in our hotel, by the way.) The verdict did not come in until evening so early afternoon was just a time for waiting. I did not see the courtroom of Judge Francis Talty, but saw a similar one; the reports are true—it was very small. It is hard to imagine a courtroom being any smaller. The building itself, darkened with soot, looked unlikely for a city the size of Cleveland.

The Communications Congress was attended by some 100 persons out of about 500 who were invited. We were told by Rev. Glenn Stone, editor of the soon-to-appear *Lutheran Forum*, that there are approxi-

mately 700 Lutheran periodicals published in the United States and Canada. They have an aggregate circulation of about 6,175,000. *The Lutheran Ambassador* is one of 12 "official organ" papers, that is, it represents a Lutheran church body.

We were addressed by such men as Dr. Martin Marty, associate editor of *The Christian Century*; Mr. Neil Mellblom, Protestant editor of Religious News Service (we get most of our cover photos from RNS); Mr. Kenneth Woodward, religion editor of *Newsweek*; Dr. Erik Modean, director, news bureau, NLC; and Dr. Malvin H. Lundeen, chairman, Reformation Anniversary General Committee, and later elected first president of LCUSA.

While much of what we heard was of an informational nature and of technical character, I found it stimulating. Many times church editors are chosen from the regular clergy roster, without benefit of journalistic training, as I was, and I look upon this as a very short "short course," and am grateful to the church for sending me to this gathering. Also, it was interesting to meet people whose names I have known, in some cases, for many years.

Among those present those days were Mr. Don Myrvik of St. Paul, Minn., representing the Lutheran Society for Worship, Music, and the Arts. He is a cousin of my sister-in-law and a nephew of Pastor Fritjof Monseth of Valley City, N. Dak. Another whom I mention is Dr. John Stensvaag, last president of the Lutheran Free Church and now a professor at Luther Seminary in St. Paul. He and I visited together on two occasions.

It was interesting to meet Pastor and Mrs. Howard Kuhnle of Richmondville, N. Y. He is free-lance writer and his writings have ap-

peared twice in the *Ambassador*. Pastor Kuhnle's most recent offering was "Trucks and People Out of Control" (Nov. 1).

On Wednesday, Nov. 16, we church newsmen were invited to sit in on the sessions of the Constituting Convention of LCUSA. We saw the constitution and bylaws adopted, officers elected and a general secretary approved, the latter being Dr. Thomas Spitz of the Lutheran Church—Missouri Synod. The LCUSA differs from the NLC in that LC—MS is in it. This is an indication of the change that has taken place in that church body and she associates much more freely with other Lutherans now than she used to do. As stated previously, the Association of Free Lutheran Congregations is not a member of LCUSA.

That evening a large banquet was held in the Grand Ballroom of the Statler Hilton Hotel. I had to leave before the speakers addressed the audience, but did hear part of the folk singing (folk singing is "in" now, you know) by a group from Wittenberg University, a Lutheran school. I question the propriety of some of the songs and felt the last one I heard was very unfortunate in that the Lord's name was used flippantly. This is never in order.

It could be noticed in passing that at both the Congress and Constituting Convention it was possible for Lutherans to pray together, whereas the Lutheran Free Conferences forbid this, lest anyone be offended or compromised.

On the return trip there was a layover of some hours in Chicago. Having long been an admirer of Pacific Garden Mission's radio program, "Unshackled," I had a desire to see the Mission and ascertaining that it was within walking dis-

tance, I set out after getting some breakfast at a cafe next door to the LaSalle Street railroad station. Van Buren Street was crowded with executives and secretaries, and students, hurrying to their places of work or study. Overhead, the elevated train roared by every few moments. Chicago is a fascinating, bewildering place to the first-time visitor, as I was on this trip. Turning south on State Street, the pedestrian traffic thinned dramatically. Soon the evidences of "skid row" were very obvious—saloons, burlesque theaters, "greasy spoon" cafes, and sidewalks splattered with the stains of vomit and expectoration (a polite word).

A short time later, up ahead a block or so, the cross marking the Mission, affectionately called "the old lighthouse," came into view. Several of the classic skid-row types stood outside as I entered this well-known rescue mission. How good to know that here, just outside the hell that people can make on earth, is a place where the Gospel of Jesus is lovingly proclaimed and regularly men and women are being unshackled and set free.

Upon hearing the receptionist say that I had about half an hour to spend at the Mission, my guide proceeded to get me through a tour in 15 minutes. This was partly accomplished by running up the various stairways two steps at a time. This took me somewhat aback since the guide was some 25 years my senior. But I saw enough to see that the Mission is well run, improvements are being made, and it is an attractive haven for people who in many ways have lost interest in life. May the Lord richly bless this and other rescue mission operations. What a refutation they are to those who say that a little applied psychology can fix up most any man!

Those who haven't been to the Mission will be surprised, too, to learn that Pacific Garden Mission is only two blocks from the large Sears Roebuck store and from the beginning of metropolitan Chicago's shopping district. One final observation, the State Street I saw did

not look any more forbidding, if as much so, than Washington Avenue in Minneapolis did before urban renewal set in.

Finally, this personal opinion. We are part of the Lutheran family. The Association belongs to no alliances or organizations of Lutheran bodies, nationally or internationally. She has no plans to do this. With this I concur. I do not always feel at home with fellow Lutherans, cannot always accept their projects or agree to their views. And yet, there are ties that bind, even though they may not hold as tightly as one could wish.

It is good that we sometimes have the chance to meet one another in situations that do not place pressure upon either party, such as at the Communications Congress. There ought to be some communication, some understanding, some rapport. Therefore, we ought to make use of such opportunities as Lutheran Free Conferences, on the one hand, and gatherings such as communications conferences, on the other.

And, perhaps, because of the congress just held in Cleveland, and my presence there, a few more people know the name of *The Lutheran Ambassador* and the Association of Free Lutheran Congregations. And that can't be all bad.

EVANGELISTIC MEETINGS BEING HELD AT SALEM CHURCH

Pastor Gene Sundby, Newfolds, Minn., is the guest speaker at evangelistic services being held this week at Salem Lutheran Church near Radcliffe, Ia. The meetings conclude with services on Sunday, Dec. 4. Jay G. Erickson is the local pastor.

Remember as you pray and as you give and as you speak with the women of your WMF group in December the project on the WMF calendar which is listed as GENERAL FUND.

GOD'S WORD FOR A NEW AGE

The annual Thanksgiving-to-Christmas Bible reading program of the American Bible Society offers the following schedule for December.

- 1 — Psalm 2
- 2 — Psalm 16
- 3 — Psalm 22
- 4 — Psalm 40 (2nd Adv. Sunday
Universal Bible Week)
- 5 — Psalm 45
- 6 — Psalm 89:1-18
- 7 — Psalm 89:19-37
- 8 — Psalm 89:38-52
- 9 — Psalm 95
- 10 — Psalm 118
- 11 — Isaiah 9:1-7 (Universal Bible Sunday)
- 12 — Isaiah 11:1-10
- 13 — Isaiah 42
- 14 — Isaiah 64
- 15 — Daniel 7
- 16 — Ezekiel 47:1-12
- 17 — Micah 4
- 18 — Micah 5 (4th Adv. Sunday)

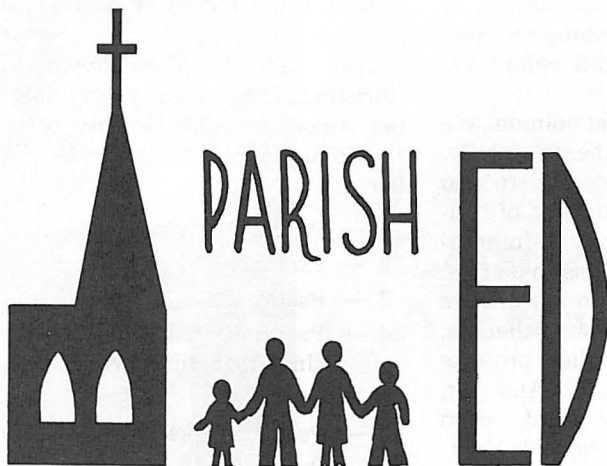
Worldwide Reading of the Christmas Story

- 19 — Zechariah 9:8-17
- 20 — Malachi 3:1-12
- 21 — Luke 1:1-25
- 22 — Luke 1:26-38
- 23 — Luke 1:39-56
- 24 — Luke 1:57-80
- 25 — Luke 2:1-20 (Christmas Sunday)

COMMUNION SET WANTED

The Association's newest mission field in the U.S. is at Juanita, Wash. Services are being held in an elementary school.

The group is in need of a used communion set and is willing to pay up to \$20.00 for such. Anyone who has a set for sale is asked to contact the pastor, Rev. John DeBoer, 326 - 8th Ave., Kirkland, Wash.



MISSION NEWS!

The Mission Board has been kind enough to give our Sunday Schools and Junior Mission Bands the privilege of supporting their own mission projects. One is concerned with the work in Brazil; the other is a home mission project. Both will help to distribute the Word of God.

The Home Mission project will give aid to new congregations by helping beginning Sunday schools to purchase teaching materials until they are better able to support themselves. This need should be simple to present to our students and easy for them to understand. Can they imagine attending a Sunday school that has no Bible lessons, no Sunday school papers, no crayons or scissors or paste? If they are helped to understand the need, children will willingly forego a treat in order that others may enjoy Bible lessons.

The Foreign Mission project will support a Bible bookstore in Brazil. Forty dollars per month (that's less than one dollar per month from each of our Sunday schools) will maintain this mission. A recent letter from David Abel, who will serve in the bookstore, gives an explanation of the need and his hopes for the work.

Dear Friends,

Greetings to our Association Sunday Schools!

"Thy words were found and I did eat them and thy word became to me the joy and rejoicing of my heart" (Jer. 15:16).

In the interior of Brazil it is hard to find the Word of God, not only in the homes, but also in the few bookstores. Many people grow up without ever seeing a Bible. For a year now I have been working in our Mission Bible Bookstore. Although I work only in the afternoon, because I study in the morning, I have had some interesting experiences.

One day a lady walked in and after buying a Bible said, "It is so nice to have a Bible bookstore in this region. Before, we had to travel a long, long way to buy one." Another man said, "Since I started to read

the Bible I have not gone back to the Roman Catholic Church. My relatives have been persecuting me, but I do not worry. It is good to have a Bible Bookstore here; now I can buy Bibles for my friends."

We are thankful for the support that your Association Sunday Schools are planning to give us. Otherwise we would have had to close up or find a new place away from the center of the city at the end of this year when our church plans to move out of this building into their own little building. Now with your help we can remain here. We are praying that the Lord will help the bookstore to grow. Maybe some day we can print things we need for our Association congregations in Brazil, and also lots of good evangelical material, which is badly needed in Brazil.

Thank you for your prayers. Pray for the Word as it goes out here. I have seen hundreds of Bibles and tracts go out from our bookstore and this is God's Seed. He promises it will not return to Him void (Isa. 55:11). Pray for me also that I may be a good witness and get out the Word of God.

David Abel

Shall we unite in sending these greetings to David?

Dear David,

All of us in the Association Sunday Schools are thankful that God has entrusted us with a mission in Brazil. We believe it is a great privilege to have a share in the work there.

It seems strange to think of children and young people growing up without any knowledge of the Word of God, for we are so blessed in our communities. How good it is to know that we can help to bring the Word to some who have never even had an opportunity to see a Bible or hear the wonderful truths it contains.

We'll promise to pray for your witness and your work, David. And, as we pray, surely God will open our hearts to give so that this mission will prosper and bear fruit.

Your friends in Christ,

The Association Sunday Schools

The Beautiful Snow

[Continued from page 3]

The veriest wretch that goes shivering by

Will keep a wide sweep lest I wander too nigh;

For of all that is on or about me, I know,

There is nothing that's pure—but the beautiful snow.

How strange it should be that this beautiful snow

Should fall on a sinner with nowhere to go!

How strange it would be, when the night comes again,

If the snow and the ice struck my desperate brain;

Fainting—

Freezing—

Dying alone—

Too wicked for prayer, too weak for my moan

To be heard in the crash of the crazy town

Gone mad in the joy at the snow's coming down;

To lie and to die in my terrible woe,

With a bed and a shroud of the beautiful snow!

(Last verse written by a servant of the Lord)

Helpless and foul as the trampled snow,

Sinner, despair not! Christ stoopeth low

To rescue the soul that is lost in sin,

And raise it to life and enjoyment again.

Groaning—

Bleeding—

Dying for thee,

The Crucified hung on th' accursed tree!

His accents of mercy fall soft on thine ear:

"There is mercy for thee"; He will hear thy weak prayer:

"O God, in the stream that for sinners did flow,

Wash me, and I shall be whiter than snow."

(from *Poems that Preach*, compiled by Ev. John R. Rice)

Contributed by Mrs. Morris Eggen

Conquering the Land

"Every place that the sole of your foot shall tread upon, that have I given unto you" (Josh. 1:3).

JESUS said that what any of His would ask of the Father in Jesus' name the Father would give him. The quotation from Joshua is almost as broad in its promise as the words of Jesus.

It is immediately evident that God has not provided us with a magical formula by the use of which you and I can get what we may at any time happen to feel a desire for. Your request may go counter to the request of someone else who has an equally good right to appropriate the promise of God. Our daily experience tells us that God is not at the disposal of every whim that passes through our minds.

The words, however, are clear. They are so emphatically spoken that there must be a real meaning in them, a meaning which deeply concerns our daily living.

Joshua was given the task of entering a new land in order to take possession of it for his people. He was to do so with the full knowledge that it was God's wish that he do this and that God would give him success. Joshua used every effort he could to complete his task.

Each one of us faces the appeal of God to enter a new land and to make it our own where we are to dwell. Although we live our life in a material world surrounded by things which we see and feel, nonetheless our real life is in an inner world which may be quite victorious over the troubles of the material world and quite unmoved by its temporary joys. Not so that this human life which we live is not included in the thoughts and promises of God, for it is. We could not live without this material world which God has so wondrously created.

Our lives are made up of a multitude of experiences. These come

to us in the first place in contacts with the material world. Sometimes we are checked on our way, and then again we find a beautiful harmony between what the world offers us and our inner needs. But what is an experience if not the understanding of the thing that has happened to us, or a deep desire to understand the thing which must have an inner meaning?

The promise of God to Joshua has this meaning for us. Wherever we place our foot on our campaign of conquering our land for God, God will give us that place, and no enemy can deprive us of it. There are many situations we must face, many roads we must take. Each one is a place where we may tread in an ever-increasing conquest. The more vital experiences in life, such as challenge our faith, are opportunities for conquest. The task is at times difficult but never impossible. The words of Jesus apply. The Father will go the road with us. His Spirit is ever near. When He is near every experience reveals more fully the wonders of the kingdom into which He directs us.

It is a stern alternative with which God confronts us. His grace in Jesus changes the sternness to a compelling appeal.

George Sverdrup
—from *The Lutheran Messenger*

1967 FAMILY BIBLE CAMP DATES SET

Rev. A. L. Hokonson, dean of the 1967 Family Bible Camp to be held at Lake Geneva Bible Camp, Alexandria, Minn., announces that the camp will be held August 6-13. Youth and adult faculty members will be: Rev. Herbert Franz, evening evangelist; Rev. Richard Snipstead, adult Bible teacher; Rev. Jay G. Erickson, youth Bible teacher; Rev. Arthur Olson, missions speaker; and Dr. Iver Olson, doctrines teacher.



EVANGELIST, EMPEROR AT EVANGELISM CONGRESS

Emperor Haile Selassie (right) of Ethiopia, shown here with Evangelist Billy Graham, was a main opening speaker at the World Congress on Evangelism being sponsored in Berlin by the U.S. conservative Protestant fortnightly, *Christianity Today*.

—RNS Photo

Our Son's Commitment

[Continued from page 5]

toward God and accountable chiefly to him. In other words, I don't want him to be moral merely for the sake of morality.

Horizontal morality is responsible for the downfall of many a young G.I. as he succumbs to the open temptations of sex, drink, profanity, and gambling.

Why should an upright, moral young man, who was the epitome of virtue in his home church, suddenly collapse? Many people are quick to point a finger of accusation at the military. More particularly, they decry the environment found around many camps and bases, especially in overseas areas. Yet not all the young men rush eagerly into temptation.

This is the second area in which I hope to prepare my son for military service.

By the time my teen-ager reaches the draft age, I hope he will have learned a man's primary reason for approval or disapproval of peo-

ple. Once he steps into the military, he steps into a censorless society where the church does not function as a restraining or reproofing agency. No one will know or particularly care how he acts in his off-duty hours. In fact, overseas he may discover the community has no objections to whether or not he drinks, participates in sex, or gambles.

If a young man is to walk true through all this, he must realize God is his ever-present witness. No Christian ever goes anywhere that someone who is concerned with him does not travel with him—namely, Christ.

So my boy may someday serve in Viet Nam. If he does, I hope that by the grace of God and with my constant assistance, he will have learned to walk without those crutches.

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HARVEST FESTIVAL HELD IN THIEF RIVER FALLS

Our Savior's Lutheran Church of Thief River Falls, Minn., held their annual Harvest Festival on Oct. 27 at 8 p.m. There were several musical numbers and a talk by Melvin Walla, interim pastor, on the ingathering at the different feasts in the Word. Sheldon Mortrud, chairman of the congregation, led the meeting. An offering of \$1538.88 was given that evening. A fellowship hour followed in the basement of the church, with the ladies of the congregation serving pie and coffee. All present rejoiced in the goodness and blessings of God and not least for the offering received that evening.

—Corr.

INASMUCH

The Lord is not dead, this I know,
For I heard His voice, soft and low;
I saw the shadow of His face
Within the busy marketplace.

He was the poorest of the poor,
And heavy was the cross He bore,
An outcast of society
Bearing for the world—Calvary.

Few cared, in that bustling sea
Of occupied humanity,
Whether He lived or whether He
died—
He was a nothing in the tide.

He was a nothing, I went on,
The vision of His face was gone;
But I heard His voice, soft and low:
"I love you so, I love you so."

—Marlene Moline
Lansing, Iowa

"I will sing to the Lord as long
as I live; I will sing praise to my
God while I have being" (Ps. 104:
33).

CHURCH-WORLD NEWS

SWEDISH ARCHBISHOP HULTGREN TO RETIRE IN OCTOBER 1967

Uppsala, Sweden (LWF)—The Most Rev. Gunnar Hultgren, Archbishop of Uppsala and Primate of the national Lutheran Church of Sweden, has announced his desire to retire on Oct. 1 next year, when he will complete nine years in office. He will be 65 on Feb. 19.

Since becoming Archbishop in 1958, he has exercised firm leadership during a period of internal strain in the Swedish Church.

JAPANESE CHURCHMAN ATTACKS GOVERNMENT'S "IDEAL MAN" REPORT

Tokyo (LWF)—This country's top Lutheran leader, Dr. Chitose Kishi, has sharply criticized a special Japanese government report on "The Ethical Man" which carries references to "religious sentiment" and urges reverence for the Emperor.

Dr. Kishi, president of the Japan Evangelical Lutheran Church and chairman of the country's National Christian Council, charged that the report "reads like a revised Imperial Rescript on Education (Japan's official oral code from 1890 to the close of World War II)."

"Japanese leaders," Dr. Kishi said, "have a tendency to look at men in mechanical terms and shackle them by making machines out of them, but I think we must view man in dynamic terms."

"The 'ideal man' cannot be achieved by putting everyone into a pre-determined public mold," he continued. "Rather, each person who has his own unique characteristics should be encouraged to cultivate them..."

With reference to the phrase, "religious sentiment," Dr. Kishi objected to its implied impression that religion is merely "sentiment" and has no objective basis.

At the same time, the Christian leader acknowledged that "part of the responsibility for the necessity for this government study rests with us religionists. We have lived too cloistered a life and have failed to influence society sufficiently."

EVANGELISM CONGRESS HOLDS REFORMATION DAY SERVICES

Berlin (NLC)—The World Congress on Evangelism here made Sunday, Oct. 30, a special "Reformation Observance," and the Lutherans attending the Congress felt very much at home.

Preaching at the morning service in the Kongresshalle was Dr. Oswald C. J. Hoffmann of St. Louis, whose voice is familiar to millions who hear his radio messages on "The Lutheran Hour," sponsored by the Lutheran Laymen's League of the Lutheran Church—Missouri Synod.

Dr. Hoffmann told the delegates that through the work of the Holy Spirit, Christians take a look at themselves "because they can no longer accept their own pride and prejudice and passions as the arbiters of action."

At a noonday outdoor service, with the war-ruined Kaiser Wilhelm Memorial Church forming a backdrop, Evangelist Billy Graham told an estimated 18,000 persons that the message of Martin Luther remains undimmed by the centuries.

"I say to Martin Luther today, we have not forgotten you," Dr. Graham declared as he called for a rededication to the truths of the Reformation and the strong emphasis for which Luther worked... "the spread of the Word of God."

Delegates marched four blocks from Wittenberg Square to the church site. They carried flags of their countries and placards identifying the 100 nations represented at

the Congress. Among them were 373 from North America, 292 from Europe, 208 from Asia, 106 from Africa, 104 from Latin America and 28 from Australia. Press and staff brought the grand total to 1,335 participants.

Bright sunshine flooded the city as the marchers moved into the open square next to the church and heard retired Bishop Otto Dibelius report that earlier plans had called for this observance at Wittenberg, but that permission for the pilgrimage had not been given by the East Zone officials.

Bishop Dibelius noted historic names... "Wartburg, Eisleben, Marburg, Augsburg" given to streets about the area and described briefly the historic significance of those places in the life of the Reformer.

A sudden light shower did not dampen the spirits of the worshippers or thin the ranks. They sang "Praise to the Lord the Almighty," "A Mighty Fortress Is Our God" and "Now Thank We All Our God." Thousands of Berliners sang the familiar chorales in German accompanied by a brass band and a large choir. All joined in confessing their faith in the Apostles' Creed and prayed together the Lord's Prayer. Bishop Kurt Scharf gave the concluding prayer and benediction.

LUTHERANS APPROVE PROJECTS FOR CANADA'S CENTENNIAL

WINNIPEG, CANADA—(NLC) Several projects designed to commemorate Canada's Centennial Year were approved here late in September by a program committee of the new Lutheran Council in Canada.

High among the approved projects was a medal commemorating both the Centennial and the 450th anniversary of the Reformation.

During the one-day meeting, members of the committee were

shown a completed design featuring the head of Martin Luther which will appear on the obverse side of the medal in connection with the Reformation anniversary.

According to a committee spokesman, the medal will be offered for sale to coin collectors and members of the Lutheran Church throughout North America. Some will also be presented to various government officials.

Plans to erect a memorial to the Rev. Rasmus Jensen, a Danish pastor who accompanied the ill-fated Jens Munck Expedition that discovered and wintered at what is now Churchill, Manitoba, in 1619, were also approved.

The landing, it was noted, occurred a year before the Pilgrim Fathers arrived at Plymouth Rock. Mr. Jensen died at the Canadian site and is believed to be the first Lutheran pastor to be buried in this country.

Also approved was a plan to

erect a bronze plaque at the "Little Dutch Church" in Halifax, the original structure of the first Lutheran church in Canada. It was built by Lutheran immigrants in 1755.

The plaque will honor Mr. Johann Jorpel, a lay leader instrumental in teaching children the Lutheran faith, as well as other Lutheran pioneers. Agreeing to the memorial was the Anglican Church, the present owner.

DENMARK'S CHRISTIAN DAILY OBSERVES 70TH ANNIVERSARY

Copenhagen (LWF)—Kristeligt Dagblad, Denmark's Christian daily published here, celebrated its 70th anniversary in October by bringing out a record 64-page edition. Founded by a lay preacher, the newspaper has managed to survive despite the disappearance of half of Copenhagen's dailies since World War II.

THE LUTHERAN AMBASSADOR
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55427

Second-class postage
paid at Minneapolis, Minn.

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