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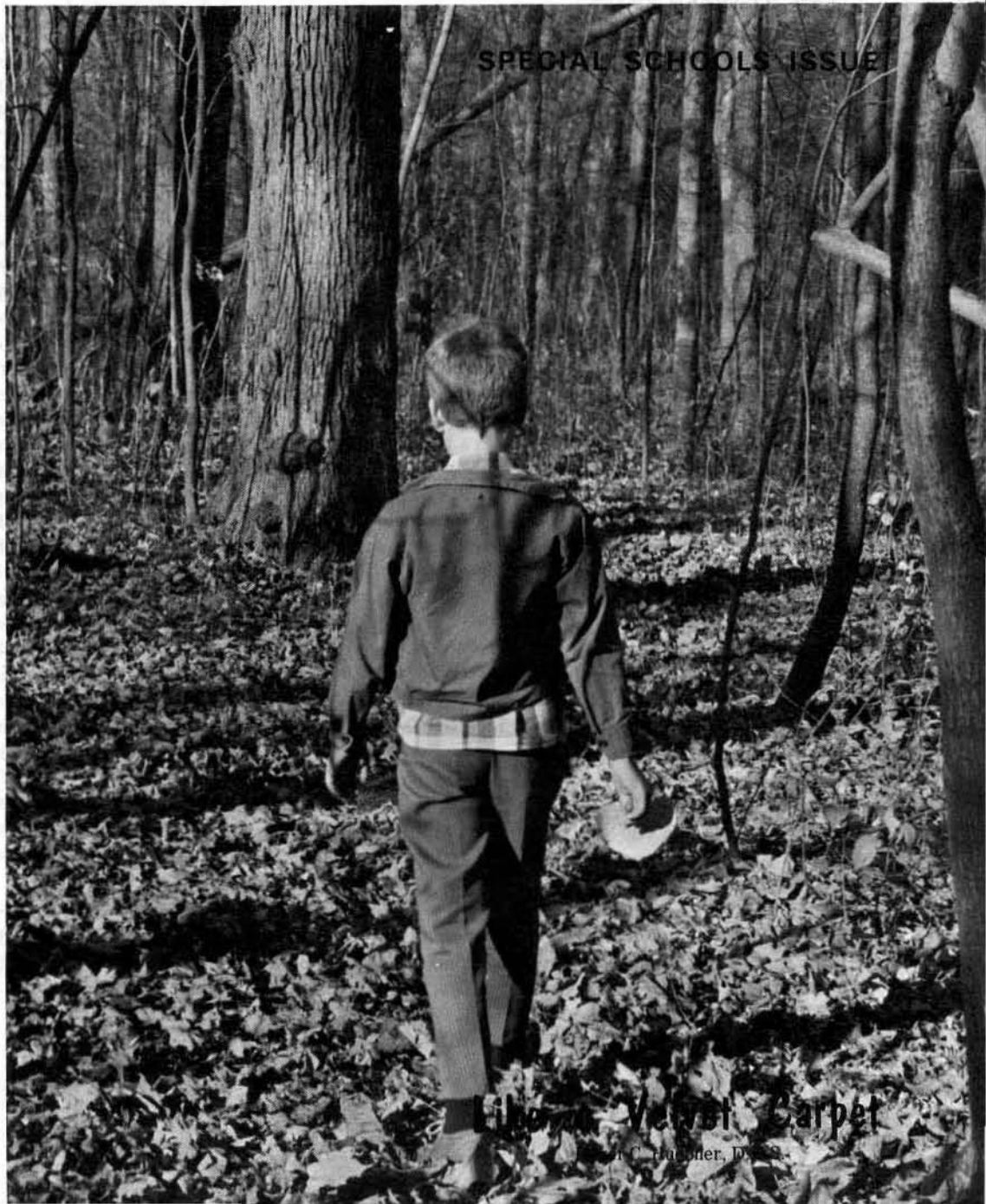
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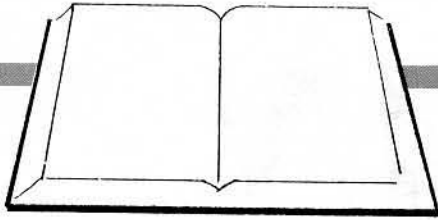
# *LUTHERAN*

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SPECIAL SCHOOLS ISSUE



Litho. Velvet Carpet  
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## According to the Word

### THE OLD AND THE NEW PASSOVER FEAST (Continued)

Read and learn by heart Luke 22: 14-15.

The Old Testament Passover throws much light on the New Testament Communion.

#### 1. THE PASSOVER FEAST WAS A FEAST OF SEPARATION.

"And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in you hand" (Exodus 12:11).

With this feast the Israelites were to say goodbye forever to Egypt. They were to turn their backs on the land of captivity and thralldom. They were no more to be slaves under the old environment and their former masters. It is said about Moses: "By faith he forsook Egypt" (Hebrews 11:27).

Separation is also the way with the New Testament Communion. Every true believer comes to Communion with this supreme desire and determination, that by participating in the body and blood of our Lord Jesus Christ he will receive power and strength to live a life of separation from the world, and a life that is wholly dedicated and consecrated to Him who died for us and rose again.

The Gospel is for all and shall be preached to all nations, while the Communion is instituted for true be-

lievers. Therefore, not even Judas was permitted to take part in the Communion. Jesus and His disciples ate the passover feast first, and there Judas was along. In John 13, we read that Jesus told His disciples that one of them would betray Him. Peter asked John to inquire about this. So John, who was closest to Jesus, said to him, "Lord, who is it? Jesus answered, It is he to whom I shall give this morsel." He gave it to Judas. Then entered Satan into him. "Jesus said to him, What you are going to do, do quickly." "So after receiving the morsel, he immediately went out; and it was night." Jesus both pointed him out and told him to go out.

To Judas the feast of the Passover surely became the feast of separation. He had either to break with Satan and his own hypocrisy or be separated from Jesus and His disciples forever. He chose the last alternative. It was night in nature. It was night in his soul, and he went into an eternal night.

#### 2. IT WAS A FELLOWSHIP FEAST.

Never did the people of Israel feel that they needed each other more than when they stood with their staffs in their hands ready to depart. By this feast they were knit together like one great family for one supreme purpose of helping each other.

So it is also with the Lord's Supper.

Never at any time do we feel we are members of one body—one family—bound together with divine and sacred ties, as when we gather around the Communion table.

#### 3. IT WAS ALSO A THANKSGIVING FEAST.

The Israelites sang praises to God for His marvelous deliverance. The Communion is also in a special sense a thanksgiving feast. We remember our Redeemer and our costly redemption. We are not redeemed with silver and gold, but with the precious blood of Christ. When the Holy Spirit makes it real to us what we are redeemed from, what we are redeemed with, and what we are redeemed to, we can't help but be filled with thanksgiving.

#### 4. IT IS A PROCLAMATION FESTIVAL (I Corinthians 11:26).

"For as often as ye eat this bread, and drink this cup, ye do shew (or proclaim) the Lord's death till he comes." We proclaim to the whole world that Jesus is our Pascal Lamb, who through His death has made atonement for all our sins. We declare that we have redemption through His blood and the forgiveness for all our sins according to the riches of His grace. This is the most powerful preaching in the world today. And Paul says we should keep on with this until Jesus comes.

Lars Stalsbroten

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# A Goodly Heritage

Psalm 16:6

by Albin Hilding Fogelquist, Jr.

At the opening of this the seventh academic year of Free Lutheran Theological Seminary, it behooves us as a Church to consider the heritage of our Seminary. We need to briefly pause to appreciate the "rock whence we are hewn."

Though young in years, the roots of Free Lutheran Theological Seminary reach back in time to another continent and another era. Picture the spiritual decay which had engulfed Northern Europe as a result of dead orthodoxy and rationalistic poisons. God's people were languishing under an ecclesiastical superstructure which lacked living spiritual strength. Then Norway witnessed the Haugean awakening and later the Johnsonian revival. Sweden's awakening was accomplished through Rosenius; Finland's through Ruotsalainen. In Denmark, Germany, and the Baltic countries signs of new life in existing Christendom were occurring.

The heirs of this living Christianity had a vision of planting an awakened Church on American soil. Immigrants from these northern countries began coming in numbers to America shortly before the middle of the nineteenth century. The concern of many immigrants was that the power of the Holy Spirit might be a transforming witness in the newly-established American congregations.

The Scandinavian Augustana Synod desired to found a seminary which would train pastors for American congregations. That seminary, established in 1860, subsequently became the Augustana Theological Seminary, which prior to its recent closing was located at Rock Island, Illinois. The original constitution of that school called for one Swedish, one Norwegian and one English professor. The Norwegian professor, called in 1868, was the Rev. August Weenaas from Norway. In 1869 Weenaas withdrew from this seminary; he declared that his teaching would henceforth be done

only among Norwegian and Danish students.

In the autumn of that year, in an old academy building at Marshall, Wisconsin, Professor Weenaas began his classes with eleven students in the seminary and eight students in the preparatory department. In October, 1869, the school was officially named Augsburg Seminary. This was the first seminary founded by Norwegian Lutherans in America.

In June, 1870, a peaceful separation was accomplished between the Norwegians and the Swedes in the Scandinavian Augustana Synod. This separation was caused primarily because of linguistic and nationalistic differences. The Swedes remained in what was known for many years as the Augustana Evangelical Lutheran Synod. The withdrawing Norwegians called themselves the Norwegian Augustana Synod. Later in 1870, the majority of the Norwegian Augustana Synod met to form the Conference for the Norwegian-Danish Lutheran Church in America (popularly known as **Konferentsen**). The minority which remained in the Norwegian Augustana Synod claimed the old academy building at Marshall.

Having joined the Conference, Prof. Weenaas continued to operate Augsburg Seminary in rented quarters with one assistant teacher and nineteen students. Largely through the efforts of Rev. Ole Paulson, affectionately known as "Augsburg's grandfather," the fledgling school was relocated in Minneapolis. Here in 1872, a three-story brick veneer building was erected. Here at Seventh Street South and Twenty-first Avenue was the home of Augsburg Seminary for nearly a century.

The year 1873 was significant for Augsburg. Through the efforts of Prof. Weenaas, Prof. Sven Oftedal of Stavanger, Norway, arrived at Augsburg in November of that year. In 1874 Oftedal was joined by his friends, Georg Sverdrup and S. R. Gunnerson. Gunnerson returned to

Norway in 1884, but Sverdrup remained with Augsburg. The outgoing Oftedal was the esteemed teacher; the introspective Sverdrup was the clarion theologian and the decisive church leader. Together these men complemented each other. These two giants were used of God to weave the spiritual fabric whence the Lutheran Free Church arose.

Over the years Augsburg sailed through both calm and troubled waters. In the turbulence of the last decade of the nineteenth century, a group of Christians loyal to the ideals of Augsburg rallied around their school. In 1890 the Norwegian Augustana Synod, the Conference, and the Anti-Missourian Brotherhood formed the United Norwegian Lutheran Church. Vividly has the story of the ensuing controversies been oft repeated. Suffice it here to say that **Augsburgs Venner**—the Friends of Augsburg—were determined to perpetuate the ideals for which Augsburg stood. These Friends became the nucleus around which the Lutheran Free Church was born. And at the heart of the Lutheran Free Church Augsburg remained. It has been said that Augsburg kept the Lutheran Free Church and that the Lutheran Free Church kept Augsburg.

What were the spiritual ideals which permeated Augsburg Seminary? Her name indicates that she was founded solidly upon the Augsburg Confession (**Confessio Augus-**



"...where the Spirit  
of the Lord is,  
there is freedom."  
II Corinthians 3:17

tana in Latin) of the Lutheran Church. Confessionally loyal, Augsburg sought to be Scripturally-rooted and spiritually alive. Augsburg Seminary's students were thoroughly schooled in high academic standards. Yet the scholastic training was to manifest itself in pastors trained for the congregational ministry. This concept permeated "the goodly heritage" which the Seminary sought to teach and to convey.

This heritage manifested itself in evangelistic preaching, a democratic ministry, congregational autonomy, simplicity in worship, Bible study and prayer meetings, godly living, personal Christianity, and vigorous lay activity. The Seminary's concern was that pastors thus imbued would be active in the perpetuating of and the working for "free and living congregations."

Long ago Georg Sverdrup clearly stated the philosophy which undergirded Augsburg Seminary: "For this reason was Augsburg built that the Norwegian awakening might have an avenue of expression in the new land, and that the movements of freedom might attain to its goal—the free Congregation."

In 1963 Augsburg Theological Seminary closed and merged into Luther Theological Seminary. And the small group which formed the Association of Free Lutheran Congregations had no schools. There were those within the Association who envisioned a seminary which would perpetuate the precious spiritual treasures which had been theirs in the Lutheran Free Church down through the years. The editor of *The Lutheran Ambassador* echoed these hopes: "Augsburg Seminary, we are sorry you are gone. Sometimes events move so inexorably that there is no staying of the hand. May the spirit in and for which you were founded live on, somehow, some place." (Vol. 1, No. 15, p. 4).

To establish a seminary was easier said than done. Faithful Christians prayed much over the establishment of such a school. And it was the hand of the God who heard those prayers which enabled the Association to begin a venture of faith. Those in the AFLC from the former Lutheran Free Church were joined by their brethren in Christ who came to the AFLC

from the former Evangelical Lutheran Church, the former Augustana Synod, and the former Suomi Synod. The latter synod, itself colored with a pietistic and evangelistic strain, had for many years maintained the former Suomi Theological Seminary, Hancock, Michigan. The thrust of the former Suomi Synod had been expressed in its motto, Revelation 14: 6, 7.

The Annual Conference in the early days of the AFLC authorized the founding of a seminary. That authorization became an historic reality on September 18-20, 1964. That weekend was marked by a series of meetings and festivities attended by over 300 persons. That acting dean of the Free Lutheran Theological Seminary, the Rev. John P. Strand, preached on the Epistle lesson for that Sunday, Galatians 5:1-13. God had granted grace and blessings in the past years. But the danger of entangling bondage was also present. Pastor Strand asserted that three safeguards are needed to stay the dangers which might befall the AFLC and her seminary: 1) to have an awakening wrought by the Holy Spirit; 2) to be uncompromising in the truth of God's Word; and 3) to have a loving spirit for the unlovely, for the work of the Kingdom, and for the Lord of the Church.

The first academic year opened with three teachers and ten students. History had been made on that late September weekend. But as Editor Huglen observed: "It was an historic occasion... but it was only part of the story. We are proceeding to write a history which we trust will be as fine as the start was." (Vol. II, No. 19, p. 9).

Six years have now elapsed since the founding festivities; a seventh year is now well underway. The years have not been easy. But in the days of storm the grace of God has beamed from on high. God in His providence has enabled the young school, itself old and rich in historical roots, to be a training station for soldiers of the Cross of Christ.

These soldiers are as the Seminary's catalogue states: "Christian men who have aptitudes which qualify them for effective service in the Church of Christ. A normal entrance

requirement is a Bachelor of Arts degree from an accredited college."

Twenty-three men are presently enrolled in the Seminary. This year the teaching staff consists of Dr. Iver B. Olson (dean; historical and systematic theology), the Rev. Amos O. Dyrud (Biblical and practical theology), the Rev. Laurel M. Udden (Biblical and practical theology), and the writer (instructor in Hebrew).

In considering the God-given task of the seminary teacher, Dean Olson discussed "the lines which are fallen in pleasant places": "'But speak thou the things which become sound doctrine' (Titus 2:1). Paul's advice to Titus is the same as he would give to all leaders in the church today. The truth is the Word of God. It is never outdated, and never needs to be brought up to date. The purpose of the Seminary is to deepen the students' understanding of the dateless Gospel in order that they may bring it into date."

Years of training in a goodly heritage are to be followed by years of work for Jesus Christ in His Vineyard. His Vineyard is the world—a world in which "everywhere men are dying" without the Gospel. His servants are the possessors of His Word; they are the communicators of His unchanging Truth. His servants are also the laborers whose concern is for the New Testament ideal of the free and living congregation.

Free Lutheran Theological Seminary, deriving its sustaining grace from God, has a goodly heritage from the awakened saints of days gone by. Having briefly paused to look back, our Church must ever look forward. She must run the race set before her. She must appropriate to others her goodly heritage. And she must pray to the Lord of the Church that His Holy Spirit might call Christian men to labor for Him.

Hark! the voice of Jesus calling,  
"Who will go and work today?  
Fields are white, and harvests  
waiting,  
Who will bear the sheaves away?"  
Loud and long the Master calleth,  
Rich reward He offers thee:  
Who will answer, gladly saying,  
"Here am I; send me, send me?"

# AFLBS — ITS PAST, PRESENT AND FUTURE

by Rev. R. Snipstead, Dean

## **AFLBS — Its Past**

The history of the Association Free Lutheran Bible School covers only a brief four years. Though short in number they are nevertheless four full years. It was the annual conference at Thief River Falls, Minnesota, in 1966 that experienced the "birth-pangs" of AFLBS. There were those who felt a Bible School should not be started until adequate facilities and faculty could be secured. Those fears were overcome by the expressed need for a school where our youth could come to strengthen their faith. Faith was strong that God would supply the funds and staff.

The Seminary Board had only three months to make the needed preparations, but on September 24, thirteen students registered for the first classes. AFLBS was no longer a dream, but a reality.

Even the most skeptical among us has become convinced that the establishment of the school was a step pleasing to God. The school has experienced a healthy growth each year. A beautiful dormitory-classroom building was completed in 1968 and provided a home for the students as well as classrooms and offices. The blessings that these facilities have provided should grant a deep sense of joy and satisfaction to the investors in the building project.

## **AFLBS — At Present**

Now in its fifth year, AFLBS has seventy-four full-time students enrolled. Fifty-two of the students are from Association churches. A greater number of students from outside our own church are attending our school. This would indicate that our school is becoming known through a wider area. The balance between boys and girls is also much better this year. We have forty-one girls and thirty-three boys. Our students come to us from nine states and are an exceptionally fine group of young people. We sense that

each one is here because of a desire to get into the Word, and to be drawn closer to the Lord.

We are thankful to God also for a concerned faculty. Eight men share in the teaching at the Bible School. Perhaps the greatest need on our faculty at the present time is for the students to hear a female voice.

The Fall Quarter of this year finds the students busy not only with studies, but also with preparations for homecoming, November 6-8, Gospel team witnessing on weekends, and choir rehearsals for both the concert choir and the choral club. The choirs will again be presenting their annual Christmas program on December 13. They will be ready for area tours shortly after the first of the year. The concert choir has its sights set on a Norway tour next August.

Our campus is more beautiful than ever. Not only have the recent rains brought our lawns along beautifully, but the autumn colors have turned the countryside around the lake into a spot of beauty to behold.

## **AFLBS — Its Future**

As we try to gaze into the future to see what it may have in store for us, we find ourselves asking a number of questions. Will our school continue to grow? If so, should we expand our facilities to accommodate such growth? Should we limit enrollment and keep the student body somewhat level? We may think we know the answers to some of these questions but time alone will reveal what God has in store for our school.

At the present time it would appear that AFLBS will continue to grow and that that growth will be primarily from outside the Association. We are thankful to God that we have the privilege of having these youth here, and that they will go forth to be friends of our school and the AFLC. However, it would also appear that it would not be good stewardship to think of any new building program

until the present debt is retired and the finances of our church body are stabilized. It seems likely, therefore, that in a year or two, students may have to be turned away from the school.

Looking into the future we can visualize some of the fruits of AFLBS. Missionaries trained here will be serving on foreign fields. Men filling pulpits in congregations will be there because the call to the ministry came to them while at AFLBS. Young couples numbered among our alumni will be pillars in local congregations and faithful supporters of our missions at home and abroad.

The future of AFLBS will be a rich and wonderful one as we continue to put God and His Word first. Only then can we challenge our youth to be ambassadors for Christ. Only then will we be worthy of your prayers and your support.

## **The Testimony of a Former Bible School Student**

### **I FOUND ANSWERS**

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee" (Isaiah 43:2).

It was during my first quarter at AFLBS, in our class in Isaiah, that this verse was brought to my attention, and it is one that has remained with me.

When I first came to Bible School about two years ago I knew Jesus Christ as my Lord and Savior, but real doubts concerning such things as evolution were creeping into my mind. They were brought on mainly by an English class I had taken in high school. I knew what I believed, or thought I did, but needed answers, answers that would mainly satisfy me but also others. Besides the answers,

I wanted to learn more about communicating my faith.

Both of these things I found at Bible School. Part of the answers came directly from my classes, but the more applicable form came from all the wonderful fellowship with my new friends that I experienced at school. Now, I'm so very thankful God led me and gave me the opportunity to go to Bible School. It's hard to convey in just this little article how very much it meant to me. It's given me a foundation that I didn't have before, and my greatest friends. All this I thank God for.

Now, after having graduated, I know God has a purpose and plan for my life. I'm realizing, too, much more than before, how much He shows us His plans just one step at a time. I really thank Him for all He's done, is doing, and means to me. Please continue to pray for the school, that more young people can share this wonderful, unforgettable experience.

Shirley Solheim  
(Shirley is a 1970 graduate of Bible School. Her home church is Calvary Lutheran in Everett, Washington.)

#### The Testimony of a Present Day Bible School Student

##### BE READY ALWAYS!

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15).

Can you truly say that you are always ready to give an account of your faith? Before coming to AFLBS, I would have probably been characterized as a Christian in name only. By this I mean that I had accepted Christ, but I wasn't really living the way He would have every Christian live—dedicated to Him and His service. Sure, I went to church and Sunday School every Sunday, but that wasn't enough. I realize now that at that time I didn't really know what real "Living" was. If anyone had asked me of the hope I had in Christ, I regret to admit that it would have been difficult for me to speak for Christ. Thus, I wasn't prepared. I couldn't claim I Peter 3:15. To top it all off, Christ has

commanded us to "Go into all the world..." When I couldn't even answer when asked, how could I ever go out and tell??

Well, praise the Lord that He led me to Bible School! I can certainly say I will never regret it, ever. By the grace of God I can now say with the Apostle Paul, "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth: to the Jew first and also to the Greek" (Romans 1:16).

I have learned so much at Bible School both through the classes and also the Christian fellowship. One thing especially that the Lord has laid on my heart this year is the concern for lost souls. Our Personal Evangelism class has really made me stop and think.

It's God will that all men should be saved (I Timothy 2:4). Certainly if we are Christians and love God we will want to do His will. We are commanded to "Go, tell." And we should be so thankful and happy about the peace and joy we have, that we will want to tell others. We must pray, "Lord, now that I have You and Your love, help me not to be selfish and keep it to myself, but help me to go out and share it with everyone I come in con-

tact with!" God so loved the whole world. If every Christian were as concerned for the unsaved as the Lord wants us to be, things would happen. We have work to do, Christians! By God's grace, let's get busy!

I do want to say what a blessing the Christian fellowship is here at school! As brothers and sisters in Christ here at AFLBS, it's really great! Praise God for Christian friends and teachers.

To you who are considering Bible School, try it and see for yourselves—it's great—but **don't** substitute Bible School for Christ. To all of you who have Christ in your hearts, I want to leave a verse with you as a challenge.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

Elaine Aasness  
(Elaine is a senior at Bible School and her home church is Calvary Lutheran in Fergus Falls, Minnesota.)

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"Turn to me and be saved,  
all the ends of the earth!  
For I am God, and there is no other."

Isaiah 45:22

## Annual Christmas Concert

at

Association Free Lutheran Bible School  
3110 E. Medicine Lake Boulevard  
Minneapolis, Minnesota

Sunday, December 13, 1970  
8:00 p.m.

Featuring the Bible School Choir and Choral Club  
Mr. Don Rodvold, Director

# MEET

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# Churches

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# OF OUR

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# FELLOWSHIP



Today: The Brooten-Sunberg (Minn.) Parish—Part I

### Our Saviour's Lutheran Church

Two pastors served Our Saviour's over a period of at least 78 years. B. S. J. Sund, a graduate of Augsburg Seminary, served from 1890-1936 and there are indications he was a student pastor there for two years before that. The other pastor with a long ministry was Rev. K. A. Bodin. He was a graduate of Red Wing Seminary in Minnesota. His pastorate covered 1936-68. Since then Student Pastor Dennis Gray has taken care of the work at Brooten.

There is some dispute about the time of organization of the congregation. One date given is March 21, 1885. The two-volume work *Norsk Lutherske Menigheter* (Congregations) i Amerika (1918) gives 1881 as

the organization date and traces its background to 1879 as a part of Sondre Lake Johanna Lutheran Church. The latter, in turn, had antecedents dating to 1867. Our Saviour's apparently was created out of a controversy in the community, and indeed through Norwegian Lutheran churches in America, concerning the place of the human will in salvation (naadevalgstriden).

At any rate, Our Saviour's belonged to the Conference at first (Konferentsen) and in the merger of 1890 became part of the United Church. In 1917 it began life in the newly formed Norwegian Lutheran Church (Evangelical Lutheran Church) and later in the American Lutheran Church. In 1969 the congregation affiliated with the Association of Free Lutheran Congregations.

The church building was erected in 1890, in Brooten, the congregation having been organized in the country. The basement was painted in 1969 and the church exterior in 1970.

The congregation has a Bible study and prayer group.

### Crow Lake Lutheran

Crow Lake Lutheran is situated one and one-half miles west and two miles south of Belgrade, in Stearns County. The church was built in 1883. Earlier services were conducted in private homes. A service hall, used for social gatherings, was built in 1954.

Organization dates have been given as 1874 or July 19, 1877. Synodical affiliations have been the Conference, United Church, Evangelical



Student Pastor Dennis Gray

Lutheran Church, the American Lutheran Church, and the AFLC. Crow Lake's history can be traced back to 1861 in Crow River Lutheran Church. Her history shows upheaval in the '90's, with a split occurring, due to the Augsburg Seminary controversy.

Crow Lake has one son in the Christian ministry. He is Rev. Roger Paulson of the ALC parish at Bowdon, N. Dak.

Earlier pastors of Crow Lake were Ole Paulson, "Augsburg's grandfather," S. Almklov, who later became a druggist and perfected a patent remedy for eczema, at Cooperstown, N. Dak., M. H. Hegge and N. O. Giere. B. S. J. Sund served from 1895 to 1935 and K. A. Bodin from 1936-1962. Dennis Gray is student pastor of the congregation at present.

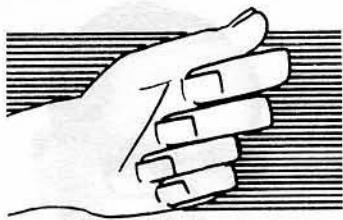
*[Continued on page 13]*



Crow Lake Lutheran Church



Our Saviour's Lutheran Church



## STEWARDSHIP

### THE STEWARDSHIP OF TIME

"What time is it?" How often have you asked that question, and how often have you heard it asked by others? But have you ever asked, "What is time?" The Bible has much to say about time and this matter of time is so very important for our stewardship of life.

Well, what is time? While it is impossible to define time, it is possible to describe it. Surely it is more than a certain amount of seconds, minutes, hours, days weeks, months and years. It is a period of opportunity. And as such it is a precious gift of God. Therefore, if it is God-given it involves a trust, a vital part of our stewardship. It is a priceless period of opportunity to fulfill our life's purpose by serving the Lord and our fellow men.

One of the greatest tragedies is that millions of people do not know the reason for their existence in this world. Only the person who knows Jesus Christ can and will have the right perspective of time. That is why the Christian is to be a good steward of time. Time that is gone is beyond recall; time never stops. It is like an ever-rolling stream which goes on to an irrevocable past.

People, many Christians included, speak very critically when millions of dollars are spent needlessly and foolishly by the government or by industry. They lament over the shameful waste of food and clothing. But who can begin to count the total number of precious minutes and hours that are being wasted by people every day!

To have a proper concept of time, we must recognize that time is a precious and valuable gift of God, that it is a precious period of opportunity

for fulfilling what God has called us to do. Time is a sacred trust which we are to use wisely.

The Apostle Paul admonishes us to "redeem the time," that is, to use time to the best advantage, to the honor and glory of Jesus Christ. This admonition is very important for several reasons.

First, we need to be reminded often that our time of life on earth is short, and, at best, very uncertain. Surely our life is very brief in comparison to eternity. Assuming that your life would be 70 years long and when you deduct from this amount your childhood years, your time for sleeping, eating, illness, etc., you will not have so much as 12 years left for work. Because of the brevity and uncertainty of time we need to be reminded by the words of the unknown poet that

The clock of time is wound but once,

And no man has the power  
To tell just when the hands will  
stop

At late or early hour.

Now is the only time you own,  
Live-love-toil with a will  
Place no faith in "tomorrow,"  
The clock may then be still.

Then, we should heed the admonition "redeem the time" because the time of life granted to our fellow men, whom we are to win for Christ, is no longer and no more certain than our own. Many portions of Scripture remind us of our opportunities. "Seek the Lord while He may be found, call ye upon Him while He is near" (Isa. 55:6). "Today if ye will hear His voice, harden not your hearts" (Heb. 3:15). "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life" (Jn. 6:27). We have

a limited time in which to lead our fellow men to Christ.

Thirdly, the admonition to redeem the time is extremely important because of the uncertainty of the time in which we live. All signs point to the return of Jesus Christ and the day of grace will be forever past. Let us as Christian stewards, take heed to Christ's words of warning: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh. Who, then, is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing" (Matt. 24:42-46).

Time is the most valuable thing in the world when we view it as a period of grace which God grants us to fulfill our life's purpose. Therefore, a good steward makes good use of his time and not only that but God requires that of us (I Cor. 4:2).

—Pastor Albert Hautamkai

### IT LOOKED FAMILIAR

Some **Ambassador** readers did a double take when they saw the unidentified church on the cover of the July 21 issue. As they looked again they decided that it must be Trinity Lutheran Church of Forest City, Iowa. It was Mr. and Mrs. Sever B. Pederson of the congregation who called the matter to our attention and Rev. Karl Stendal, Pukwana, S. Dak., a former pastor of the church, who confirmed it for sure.

We purchased the picture from Dr. Roger Heubner of Austin, Minn., who supplies us with some of our cover photos, but did not know what church it was.

Trinity was one of the congregations of the former Lutheran Free Church.

Editor





## OUR SCHOOLS

It was said in the former Lutheran Free Church that Augsburg was the "heart" of the church. A warm, deep love existed toward the school on the part of the congregations. The church had been born out of controversy over the very existence of the institution. In other church bodies history tells similar stories. Schools, on whatever level, represent tales of struggle and sacrifice, for the maintenance of Christian education has never been an easy matter.

The Association of Free Lutheran Congregations began with no schools. But even before its formation, in those preparatory meetings, we talked of the need for a theological seminary to train our own pastors. This writer has a copy of a proposed budget for the new church, prepared as a committee with William Svano in early October, 1962, in Fargo, N. Dak., but which was never presented to a church conference because it was felt that it was too high. That abortive budget had an item of \$15,000 for seminary work.

The constituting convention of the AFLC in Thief River Falls, Minn., later that same October, carried discussion of the opening of seminary work as early as the fall of 1963. At that time, of course, there were no facilities whatsoever. That date was not met but a year after that the first class was enrolled. There have been tribulations in the Seminary's history, but four classes have been graduated and over twenty students study there today.

The history of the Bible School doesn't go back as far, but surprisingly early there began to be talk about opening a Bible school. It did not become reality until September, 1966, and even that would have been an impossibility had

it not been for our excellent property on Medicine Lake, Minneapolis. Three classes have been graduated from the Bible School. An alumni association has been started and former students, as they increase in number, will be a solid support for the school.

The Seminary, of course, has the primary objective of training men for the ministry in our own church. Other students may study there from time to time, including women, but the purpose of the school is to prepare men to be pastors in the Association. Such training is imbued with the concept of the pastor as the shepherd, but also the **servant** of the congregations he serves.

The Bible School offers two years of study in the Bible and related subjects. Young people from other Lutheran synods join our own youth in this study. Opportunity is given through Gospel teams, choir and choral club for witness in congregations and missions. Many jobs are available for part-time work and these are avenues for Christian witness also.

This is being written the day after a visit in our parish by one of the Gospel Teams and a faculty member. Many good memories will linger in the hearts of our people, we are sure, because these friends came to share their musical talent and their testimony with us. Thank you, Emory, Jerry, Barb, Arlene, Judy and Pastor Snipstead, dean of the school, for being with us at our parish rally. Nothing helps to make a school or mission real to the congregations as much as personal representation from them. As musical groups and Gospel Teams go out during the year they will help to build up great rapport between the churches and the school.

The Seminary will become better known as its graduates become pastors in the church. Already over 37 percent of the pastors of our clergy roster are graduates of our own seminary. That percentage will gradually climb until it reaches over 90 percent.

Not only the graduates work among the congregations. Many of the students have worked and are working in the churches as assistants or filling in where there is need. A high level of maturity among the students has made this possible. As vacancies are filled by regular pastors it is hoped that Association work in the Twin Cities will expand so that there will be opportunity for the need of student work in our own congregations in that area. It is something to pray about.

These, then, are our schools. Education costs money. That is true on whatever level. Our schools are no different. Our operating costs come from two sources: individual contributions and the students (some of them may receive government assistance if they are veterans or handicapped). (Seminary students are charged no tuition, if they plan to serve in the AFLC.) Every cent of the operating budget is needed. Rising enrollment will mean a larger faculty. Whenever funds fall short, debt is increased.

It is our hope and prayer that through the added space given to schools in this issue of the **Ambassador** that many will be encouraged to remember the need for financial support of the schools God has led us to establish and maintain. It is hard now to imagine the Association without **both** of these schools. They are indeed, also for us, becoming the "heart" of the church.

## SOLDIERS OF CHRIST, ARISE

Soldiers of Christ, arise,  
And put your armor on;  
Strong in the strength which God  
supplies,  
Through His eternal Son.

Strong in the Lord of Hosts,  
And in His mighty power;  
Who in the strength of Jesus trusts  
Is more than conqueror.

Stand then in His great might,  
With all His strength endued;  
And take, to arm you for the fight,  
The panoply of God.

From strength to strength go on,  
Wrestle, and fight, and pray;  
Tread all the powers of darkness  
down,  
And win the well-fought day.

That having all things done  
And all your conflicts past,  
Ye may o'ercome, through Christ  
alone,  
And stand complete at last.

Charles Wesley  
(from **The Lutheran Hymnary**)



# Luther League Activities

Edited by Jane Thompson

## THANK RETREAT

High School and College Age Youth  
Friday-Sunday, November 27-29  
Cooperstown, N. Dak., Bible Camp

Centered around the Christian's response of gratitude and love for God's gift of Salvation through Christ—the response of sharing our faith in Christ with others.

Film: Like a Mighty Army  
Practical Sessions: How to witness confidently and effectively in God's Power

Cost: \$10.00

Attention Pastors and League Presidents!  
Pre-register your young people by Nov. 14

Mail your registrations to:

Thanks Retreat  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55427

## ADVANCE INFORMATION ON THE 1971 LUTHER LEAGUE FEDERATION CONVENTION

Mel Johnson from "Tips for Teens" will be the featured speaker at the national Luther League Federation Convention to be held July 20-25, 1971, at the AFLC Bible School, Plymouth Village, Minneapolis, Minn.

Sex education, drugs, missions, and witnessing will be some of the topics dealt with in daily seminars at the

convention. Speakers will include men from the AFLC as well as a guest speaker with special knowledge in the area of drugs. The convention also hopes to feature Mr. Ray Lahikainen, the chalk-talk artist who performed at the 1969 national convention.

Many other plans are now under way. It's not too early for Association youth to start making plans to attend.

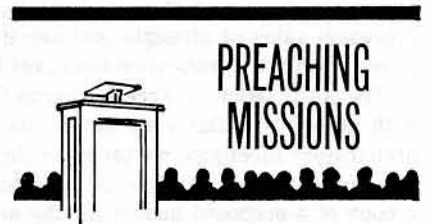
Peggy Soyring  
Secretary

## 1970 ANNUAL REPORTS AVAILABLE

The 1970 Annual Reports of the Association of Free Lutheran Congregations are now available and may be purchased from the office in Minneapolis. The book sells for \$2.00 per copy this year.

The Annual Report contains the reports presented to the 1970 Annual Conference in Valley City, N. Dak., plus a full account of the business conducted there. Church contributions for 1969-70 are in the Report, as well as the Clergy Roster of the AFLC.

Order your copy today from Annual Reports  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55427



## PREACHING MISSIONS Chamberlain, S. Dak.

November 1-5  
St. Olaf Lutheran Church  
Karl Stendal, Pastor  
Speaker: Rev. R. P. Haakonson,  
Moorhead, Minn.

## Pukwana, S. Dak.

November 8-12  
Pukwana Lutheran Church  
Karl Stendal, Pastor  
Speaker: Rev. Herbert L. Franz,  
Cloquet, Minn.



**Student Body, Free Lutheran Theological Seminary, 1970-71**

Front row: Fred H. Carlson, John C. Rieth, Dennis D. Gray, Elden Nelson. Second row: Terry L. Olson, Michael W. Brandt, Henry A. E. Johansen, Kenneth Pentii, Kenneth N. Sortedahl. Third row: Wayne Pederson, Anker B. Habro, Yeddo A. Gottel, Albin H. Fogelquist, Jr., Kenneth Moland, Bruce Dalager. Fourth row: Gene B. Smith, William Anderson, Jonathan D. Walters, Alvin J. Grothe, Eugene W. Enderlein, Ronald D. Knutson, Philip S. Haugen. Not pictured: Norman S. Tenneboe.

### MEET THE SEMINARIANS

At the beginning of this school year, the students at Free Lutheran Theological Seminary would like to take this opportunity to briefly introduce themselves to you—the constituency and the friends of the Association of Free Lutheran Congregations. The Middler and Junior classes will be introduced in the next issue.

#### Seniors

My childhood home was Cleveland, Ohio. After graduating from high school in 1955, I spent 50 months in the United States Air Force as an electrical technician. After discharge from military service, I spent my time working in the engineering de-

partment of an electronics manufacturing company, and I also did further study in this field.

In 1962, during a period of illness, I came to a personal faith in Jesus Christ as my Lord and Savior. Believing that the Lord called me to full-time service, I began attending the Akron Bible Institute, Akron, Ohio, and the Cleveland Institute of Electronics, thinking that I would serve the Lord in the area of Christian radio on the mission field. In 1966, after spending a summer of training at the Summer Institute of Linguistics, the University of Oklahoma, I was accepted as a missionary with the Wycliffe Bible Translators.

In the spring of 1968, the Lord began

speaking to me about serving Him in the parish ministry. In the fall of 1968, I entered Free Lutheran Theological Seminary. My wife, three children, and I look forward to fruitful service for the Lord in the Association of Free Lutheran Congregations.

—Eugene W. Enderlein

\* \* \*

Though I was raised in the city of Minneapolis, my life has centered in a little church—Bethel Evangelical Lutheran. Down through the years I have always attended Sunday School and divine services. We had a wonderful young people's group at our church. After confirmation my parents did not have to tell me to go to church; I wanted to go. But it

wasn't until my late teens that I came to know Christ as my Savior. The pastor's sermons really began to sink into my heart and I was under conviction of sin. If I should die, where would I spend eternity? Then one day I went to my pastor's study and personally accepted Christ as my Savior.

After I graduated from high school, I worked at a hospital and at a bank for a number of years. My summer vacations were spent as a counselor at a Bible camp for the Lutheran Evangelistic Movement. Then the desire came into my heart to serve the Lord full-time. Thus I attended Bible School. The more I studied God's Word, the stronger became the desire to serve the Lord in the church. In 1964, I graduated from Bible School.

Thereupon the Lord led me to college and later to Free Lutheran Theological Seminary. These years at the Seminary have been blessed years in my life. As a senior seminarian I am serving Bethany Lutheran Church, Blue Grass, Minnesota.

—Fred H. Carlson

\* \* \*

Brazil is the country in which I was born. In that country I earned my college degree. During my college years I met Jesus as my Savior through the ministry of the AFLC missionaries in my home town. We are nine in my family; some of us have already accepted the call of Jesus for salvation. At the age of nineteen the Lord opened the doors to make clear His call for me to prepare to go into His service. Already nearly three years in the United States have swiftly passed. I am looking forward to my return to my homeland.

I have appreciated having had the chance to know so many Christian people in this country. I know that wherever the Lord leads us we will always have the same goal in life, for we know that at the end of this earthly walk we shall meet again at the feet of Jesus. What a blessing to have freedom in the Spirit to share with others the great future life that can be acquired by those who surrender to and believe in the Savior.

Throughout this world there are innumerable souls hungering for the Bread of Life and thirsting for the



Faculty and Staff, 1970-71

Back row, left to right: Rev. David Molstre, Dr. Iver Olson, Dean of the Seminary; Rev. Amos Dyrud, Rev. Richard Snipstead, Dean of the Bible School; Mr. Clifford Holm, Mr. Don Hansen.

Middle Row: Mr. Don Rodvold, Rev. Laurel Udden, Rev. Arnold Stone, Mr. Ludvig Kvamme, Mrs. Alma Wold.

Front Row: Miss Orpha Flaten, Mrs. Andy Anderson, Miss Marion Hellekson, Mrs. Ludvig Kvamme, Mrs. Clifford Holm.

Not present for the photographing was Rev. Chester Heikkinen.

Living Water—with this challenge before me, I plan to return to my country, Brazil.

—Yeddo A. Gottel

\* \* \*

I am the son of Mrs. and Mrs. Merle Gray, Harrisburg, South Dakota. As a boy I met Christ at Bible camp near Jamestown, North Dakota. Having rededicated myself to Jesus Christ at Lake Shetek Camp near Slayton, Minnesota, I entered the former Lutheran Bible Institute in Minneapolis. While attending LBI and Augsburg College I worked as a youth director in Minneapolis. In this capacity I served for three years, ending in Rapid City, South Dakota. The call to become a pastor has remained constant from my boyhood and became strongest while in Rapid City.

—Dennis D. Gray

\* \* \*

Born into a Methodist family, I was baptized and confirmed in that church. Prior to our marriage, my

wife-to-be and I joined the Lutheran Church.

Converted to Christ at age twenty-six, I could look back upon a Navy hitch comparatively lacking in spiritual inspiration. Subsequent employment in Christian radio and various responsibilities in Christian churches and groups through the years were highly strengthening to my Christian faith. Teaching school for the next ten years gave me valuable experiences, including one school year of teaching Catholic boys.

Finally, during counselorship duties at a Lutheran Bible camp, one pastor suggested that I consider the ministry. After some four years of following a path to the ministry, I made a choice which I have never regretted nor doubted.

Having been marvelously released from old fears, I am now a senior seminarian at Free Lutheran Theological Seminary. May I be an able servant, usable by the Lord, for the winning and feeding of souls.

—Gene B. Smith

[Continued from page 7]



Service Hall for Crow Lake Lutheran

### AFLBS ANNOUNCEMENTS

Annual Homecoming—November 6-8  
Winter Quarter Begins December 1.

Information and application blanks are available from the School Office.

On Sale Now:

AFLBS 1968-69 Choir Record

\$4.50

AFLBS 1969-70 Choir Record

\$5.00

AFLBS 1969-70 Annual (Rev. F. B. Monseth Memorial) \$3.00

(Tax is included in the above prices. Order from the School Office, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55427

## In Memoriam

Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he or she held membership.

IOWA

Radcliffe

Kenneth Melbourne Olson, August 16,

Salem

(Mr. Olson was a member of the Stewardship Board of the AFLC.)



Bible School Student Body, 1970-71

6th Row, left to right: Lynn Walty, John Ellis, Bryan Nelson, Don Balmer, Tim Jones, Paul Persson, John Nichols, John Schlenk, Wayne Floan, Paul Johnson, Randy Kjos.

5th Row: Marlow Rygg, Jerry Holmaas, Ken Breden, Dennis Strand, Emory Flaten, Lyle Forde, Don Berge, Jim Lumppio, Tony Pollestad, Owen Aasness, Larry Hegseth.

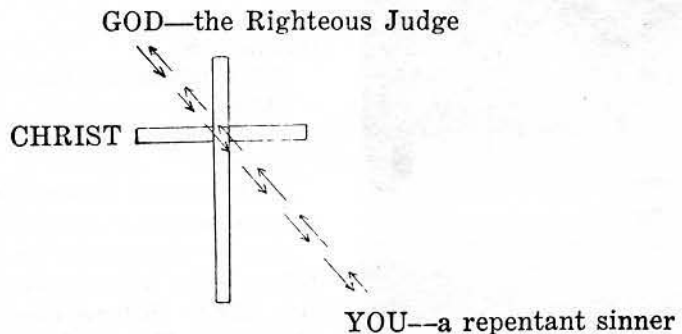
4th Row: Paul Larson, Larry Olson, Gerald Synstelien, Dale Christenson, Mitchell Johnson, Jerome Stulen, Duane Nordvold, Randy Hall, Larry Lawman, Jim Fugleberg, Steve Taylor, Judy Russum.

3rd Row: Mary Rolf, Lois Eversvik, Barbara Laitinen, Karen Bjerkness, Linda Moan, Kay Anderson, Phyllis Moland, Sonia Mortrud, Claudette Lindland, Beverly Holm, Bonita Hall, Kathy Seifert, Pauline Persson.

2nd Row: Linda Luchsinger, Kathy Ferguson, Jacky Dahl, Mary Nyhus, Susan Rockhold, Martha Holmen, Christine Horn, Christine DePoppe, Darlene Voiss, Karen Knapp, Lee Ann Tvinereim, Glenda Storley, Eunice Wall, Lois Hautamaki.

1st Row: Mary Arneson, Corrine Hermunslie, Joy Guldseth, Sharon Gross, Elaine Aasness, Eileen Samdahl, Rebecca Lenning, Nancy Thingelstad, Tuppie Andreasen, Deborah Hartsoch, Eloise Johnson, Janice Oien, Arlene Myking.

# The Christian Life



by Raynard Huglen, Editor  
The Lutheran Ambassador

## PART II

### Review

In the opening article in this series, we gave brief consideration to a general background for this study. The baptism of children was discussed and the need for an awakening experience in those who by God's grace remain in their baptismal covenant. It was pointed out that not all live on with the Lord in unbroken fellowship and such are candidates for conversion, a turning back to the Lord in repentance and confession. Such the Lord graciously receives through Jesus.

### Justification

We shall begin our discussion today by saying some things about justification. This is an act on God's part which takes place in the baptism of a child and in the conversion of an older person. No one can be a Christian unless he is justified.

Our Catechism gives us such a wonderful definition of this word: "Justification is the gracious act of God whereby He for Christ's sake acquits a repentant and believing sinner of his sin and guilt, and looks upon him, in Christ, as though he had never sinned." Someone has said that we can think of it this way: Justification—just-as-if-I-had-never-sinned.

There is a helpful illustration of justification in the senior confirmation workbook that many of our congregations use. Printed below, it shows how through the interposition of Christ's cross there can be fellowship between the righteous God and

the repentant sinner.

Here is an actual story of justification. Some years ago a prisoner in a certain Minnesota town was languishing in his jail cell. His life had been a sorry one—liar, drunkard, thief, adulterer. He had enough sentences to keep him in prison for the rest of his life. In his confinement he had the opportunity to undergo psychotherapy. This helped him to see his failures and faults. I do not remember now what Christian influences came to bear upon that young man, but somehow he saw himself as a great sinner and he knew there was a God. One night, alone, he cried to God for mercy and felt the Lord's tender compassion enfold him and the burden of his guilt depart. What had happened? He had been forgiven and justified. The change was noticeable to all around him.

Justification takes place at once. Either a person is justified or he isn't. When sin is committed unto God and the will is surrendered to Him, justification takes place. The prelude to justification may be long, individual cases vary, but at the moment of surrender there will be no delay on the Lord's part.

### A Life of Complete Surrender

In the Second World War the Allies let it be known that they were asking for unconditional surrender from the Axis Powers before there would be an end to the War. Just so, the Lord demands total commit-

ment of those who would follow Him. The narrowness of His requirements is sounded in passages such as these: "No man can serve two masters;" "you cannot serve God and mammon;" "if anyone would come after me, let him deny himself and take up his cross and follow me;" "you shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind."

What does it mean? We say that we "love" many things, thereby indicating that we like them, enjoy them, we find satisfaction in them. Some people love to hunt and fish. They not only like to, they "love" to do so. I love to read books. Some love the game of golf or music or other of the arts. There is the love between husbands and wives, parents and children, the love between sweethearts, and friends. But the Christian must love the Lord Jesus above all earthly loves. In any test between or among loves he must give Christ first place.

No other commitment, promise, pledge or oath ever ought to supersede the promise to Him. No organization, group, association or society can demand or extract as much. If it does, or if one gives such allegiance, there is something radically wrong. The Christian says "Jesus Christ is Lord" (Master).

Why can God ask so much of one who would follow Him? I see three primary reasons.

1.) First, because He is God, the

Creator. At the beginning He gave man a choice. Even today He forces no one to follow Him, although His love would draw everyone. But because He is God He demands the total submission of all who will come to Him. He and He alone is worthy of all our devotion. Sure, fishing is a great sport, but it is not worth a person's life. Business or one's occupation is demanding but is not worth one's soul. Love for another person may be deep and precious but it must not be greater than one's love for God. He alone is worthy of our complete devotion and love.

2). God asks so much because He knows there is joy only in wholeheartedness. In life, what gives us the greatest satisfaction? Does it come through dabbling in efforts we only partly believe in? Is it to be found in service grudgingly given? No, but it comes through **that which one really believes in**. A husband and wife who are cheating on one another will find no joy in their marriage. A so-called American whose heart is Communist by conviction will not enjoy his American citizenship. A Christian must be one heart and soul. Satisfaction and joy come through this.

3). Thirdly, God can ask so much because He offers so much in return. We may talk of what we do and what we give, but let us do so in hushed tones, if at all. Think of what He gives—peace, joy, purpose, meaning! And there is the assurance that the best is yet to be. Therefore, He can ask our all.

#### Assurance

As a concluding thought today, let us speak of assurance. Some of my readers, in spite of noting what has been written thus far, are disturbed because they don't know if they are Christians.

Furthermore, they may have been influenced by those who say that a person can't know in this life whether he is saved or not. One only knows his destiny on the other side of death, they declare. And it may be stated by some that it is boasting to testify that one knows of salvation here and now.

Such talk is diametrically opposed

to the testimony of the Bible and we have already stated that we want to stand on Bible truth. Here is the witness of Scripture:

II Tim. 1:12—"For I know whom I have believed and I am persuaded that He is able to guard that which I have committed unto Him against that day."

Rom. 5:1—"Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ."

Rom. 8:1—"There is therefore now no condemnation for those who are in Christ Jesus."

Jn. 10:14, 27—"I am the good shepherd; I know my own and my own know me.—My sheep hear my voice, and I know them, and they follow me" (words of Jesus).

These passages should be proof enough that God has provided certainty on this side of the grave.

The sainted Rev. A. W. Knock, in his book, **Personal Evangelism**, gave three excuses, which we shall mention here, which people give for not having assurance. (Assurance, if I have not defined it before, means **knowing** that one is a Christian.)

1). Some people say "I do not feel it" (salvation). Thank God that assurance is not dependent upon feelings. One day a person may feel on top of the world and the next day be quite discouraged. Being a Christian is not an alternate day affair or like picking petals off a daisy. Assurance is based on something else. We all like the story about the elderly lady who, when her pastor asked her how things were with her that day, went to her Bible, read one of the promises of God and came back to report, with a smile, that all was well. If we follow God's way of confession and repentance we can be sure of our salvation.

2). Another person will say, "I am not sure of forgiveness." Have you ever taken I John 1:9 as your possession? "If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness." The truth can't be put any plainer. When we were forgiven as children by father and mother, did we believe that forgiveness? Yes, I am sure that we did and so we must take the Lord at His

word.

However, if the feeling of uneasiness persists, it is necessary to look deeper. Is there any sin one is not willing to give up? Is there some restitution to be made? No peace will come unless there is full honesty before God, but when there is that, the promise of forgiveness may be, and must be, fully claimed.

3). A third excuse which Pastor Knock mentioned was that "they have not had other people's (religious) experiences." The mistake here is to think that everyone must be cast in the same mold. We have already said that some people remain in their baptismal covenant and others return to it through conversion, perhaps even in a jail cell. For some the conversion experience is violent and dramatic, for others it develops gradually, as the dawning of a new day. For some the struggle is carried on over only a few days, for another it may encompass several years. One man goes to kneel at a church altar in response to an invitation. Another bows his heart before the Lord in a solitary place.

There are varieties of Christian experience. Untold sorrow has been caused where efforts have been made to drive seeking souls through one type of experience. This is to dictate to the Holy Spirit who works in a multitude of ways and must not be confined to the limits of our thinking. If the experience is one of knowing the shame of sin and feeling the comfort of God's grace, if there is a reliance on Jesus Christ alone, it is a real and genuine experience, whatever its form. There is salvation.

Assurance is based on three things. 1). Jesus has paid for our sins. We must believe this. 2). We must confess our sins and forsake them. 3). If we accept and live by the first two, we may claim His promise of forgiveness and justification.

Do you have the assurance of salvation? God grant that you may have it if you have only misunderstood what it is. On the other hand, if you don't have assurance because you haven't believed and been honest with God, may those experiences be yours now in full surrender to Him.

The Christian has assurance.

(To be continued)

**JESUS CHRIST, MY  
FRIEND AND COMFORT**

Jeus Christ, my Friend and Comfort,  
Who is always there to hear,  
Take my cares and be my transport  
Daily to Thy presence near.

Now I'm on my knees—please help me  
From the flood which sweeps me o'er.  
With Thy steadfast love which shalt  
be  
Always and abounding more.

Let Thy love and grace flow o'er me;  
Grant the answer Thou think'st best.  
And Thy faithfulness which shalt be  
Guide and stay for all my rest.

Bar DuBois '70

(Another hymn poem from AFLBS.  
Barb is a student at Wahpeton (N.  
Dak.) State School of Science this  
year.)

**POPV IN JAPAN—5 YEARS  
OF LEARNING AND SHARING**

St. Louis—The Prince of Peace  
Volunteers in Japan, a youth move-  
ment sponsored by the Japan Lu-  
theran Church with the assistance  
of The Lutheran Church-Missouri  
Synod, will celebrate its fifth anni-  
versary this month.

By the end of this fall the number  
of young people invited by the Japan  
Lutheran Church to share and learn  
about life in that country will have  
grown from five volunteers to approx-  
imately 50.

"The young people do not come to  
lead, but to participate; not to be  
up front, but to be present; not to  
teach, but to learn," states Mr. Rich-  
ard Brass, director of POPV in  
Japan presently on furlough in the  
United States.

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3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55427

Second-class postage  
paid at Minneapolis, Minn.

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