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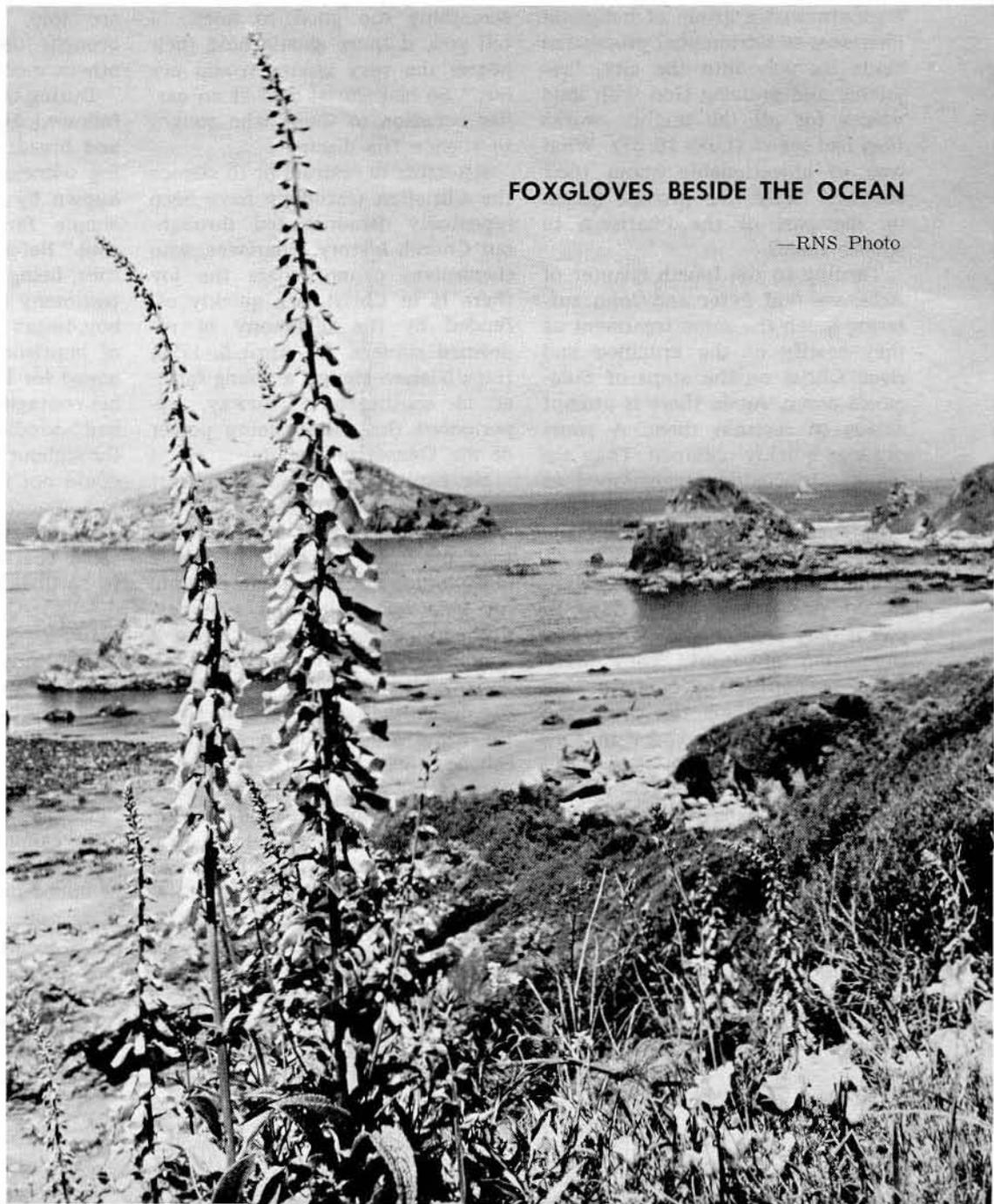
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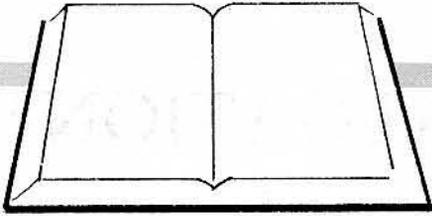
LUTHERAN

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FOXGLOVES BESIDE THE OCEAN

—RNS Photo





According to the Word

IMPOSSIBLE SILENCE

Read Acts 4:13-22

"Master, restrain your disciples!" So murmured a group of indignant Pharisees as a triumphal procession made its way into the city, "rejoicing and praising God with loud voices for all the mighty works they had seen" (Luke 19:37). What was so objectionable about their conduct? Why this prompt action on the part of the Pharisees to silence them?

Turning to the fourth chapter of Acts, we find Peter and John suffering much the same treatment as they testify of the crucified and risen Christ on the steps of Solomon's porch. Again there is prompt action to restrain them. A court order is quickly obtained. They are taken into custody, questioned as to their authority and commanded not to teach or to preach in the name of Jesus.

Peter and John were well aware of the price they would have to pay if they continued to witness in the name of Jesus. They were standing before the same priests who had put their Christ on the cross. They could expect to fare no better than He. Yet they could not do otherwise. "We cannot but speak the things we have seen and heard." To command these men to be silent was to command the impossible. Their experience with

Christ had been so convincing and so compelling they could not keep it to themselves. Truly, they had been with Jesus and had found something too good to keep. "I tell you, if these should hold their peace, the very stones would cry out." So had Christ said at an earlier occasion to those who sought to silence His disciples.

Attempts to restrain or to silence the Christian testimony have been repeatedly demonstrated throughout Church history. Pharisees, who themselves cannot share the joy there is in Christ, are quickly offended by the testimony of redeemed sinners. On April 5, 1796, Hans Nielsen Hauge, a young farmer in southeastern Norway, experienced the transforming power of the Gospel in his life.

He explains it thus: "My heart was so uplifted to God that I did not know, nor can I express what took place in my soul. It was a glory which no tongue can explain; my soul felt something supernatural, divine, and blessed. I had a completely transformed mind, a sorrow over my sins, and a burning desire that others should share the same grace. Within me there echoed these words: 'You shall confess my name before men, urge them to be converted and to seek me while I may be found.'"

Hans Nielsen Hauge began at once to testify both privately and

publicly of his new-found joy in Christ. His first public testimony was given in the parlor of his father's house. Of this meeting we are told, "Many were instantly brought under conviction of sin, others mocked and ridiculed."

During the months and years that followed, Hauge traveled the length and breadth of Norway as a flaming witness for Christ and became known by his countrymen as "the simple farmer with the burning soul." Before long, religious authorities, being angered by the zealous testimony of this uneducated farm boy, began plotting his arrest. Years of imprisonment and suffering lay ahead for Hans Nielsen Hauge, but his contagious testimony for Christ had kindled a spiritual flame throughout his native land that could not be stopped.

A glance at spiritual conditions in our day reveals many of the same characteristics. There seems to be little room in our society for the Christian testimony. Religious activities abound, but the testimony of redeemed sinners is often restrained and silenced. Modern-day Pharisees are offended when the "redeemed of the Lord say so." This ought not alarm us, however. As many as have "been with Jesus" must say with Peter and John, "We cannot but speak the things we have seen and heard." Silence is impossible! —Jay G. Erickson

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WHAT IS THE CONGREGATION?

GEORG SVERDRUP

IT is necessary for anyone who would have a safe starting-point for the solution of the many problems connected with the congregation to begin by determining for himself what the congregation is.

Such questions as these: Who should be accepted into the congregation? Who should be expelled from the congregation? What does the congregation require of its members? What are the pastor's rights in the congregation? And many other questions that may and ought to be raised and answered among us cannot be answered in a clear and satisfactory manner unless we have a certain and definite vision of what the congregation is.

Our "barnelærdom" speaks of what the Church is, but not directly of what the congregation is. However, the New Testament speaks of the congregation and the congregations. In our day they are sometimes called the "local congregations," and the term is not quite free from a tincture of contempt. Permit us, therefore, to state that we are speaking about "the local congregation." And, since it is an irreversible fact that the New Testament speaks with the deepest reverence and the most sacred earnestness concerning just these local congregations and calls them God's congregations and God's temple, the body of Christ and the bride of Christ, it behooves us also to speak with all reverence and respect of this divine institution among us and deem it very highly

for the sake of Christ and God.

In order to get a reliable answer to the question as to what the congregation is, we may as well turn back at once to the first congregation, the one that was formed on Pentecost by the coming of the Spirit and by Peter's sermon. Concerning this event we read: "They then that received his word were baptized: and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers."

So the congregation was already in existence on Pentecost. It had not adopted any constitution, nor elected officers, nor organized itself in any way by outward decisions or resolutions. Still it was there, because "there were added unto them in that day about three thousand souls."

It is simple enough to find in this passage an answer to the question, "What is the congregation?" Because it cannot be anything else than, in the first place, the gathering of those upon whom the Spirit had descended with visible and easily discernible signs, and in the second place, all those who believed when Peter preached and were baptized and continued steadfastly in the apostles' teaching and fellowship, in the breaking of bread, and the prayers.

The same is true of the other congregations that gradually came into existence by the work and preaching of the apostles and other believers. They too were formed

by the work of the Holy Spirit, the Word, and baptism, and were sustained by the use of the Word and the Lord's Supper.

It is natural that all the congregations adopted before very long a fixed and almost uniform type of organization. But each congregation organized itself separately, without being bound to any other congregations by outward law and order, because they were bound together by the Holy Spirit.

Hence we see that when the Word of God speaks of congregations, it speaks of those groups which were gathered in each place by the Spirit and the Word, baptism and the Lord's Supper, and which adopted a form of organization for the sake of these things; that is, they organized in order to secure in their midst the preaching of the Word and the use of the Sacraments for their own salvation and the salvation of others. They were the congregations of those who were converted and believing Christians themselves and were anxious to work for the conversion of others by using the means which the Holy Spirit had given them.

Therefore it is the use of the Word and the Sacraments that constitutes a congregation in the Biblical sense. The criterion of a congregation and of its members is this, that they use the Word, baptism, and the Lord's Supper for the salvation of themselves and others.

But, you may ask: Is not faith, the true and living faith, the real

criterion of the congregation? Can a congregation be called by that name when it does not consist of believing and living Christians exclusively? The Word of God answers these questions definitely and unambiguously. The congregation continues to be a congregation even when some of its members are hypocrites, dead, sleeping, unbelieving, and ungodly. There may be large, dark blots on a congregation but still it does not cease to be a congregation as long as it retains the use of the Word and the Sacraments.

It may be a poor congregation, but it does not cease to be a congregation. Yea, it may have many sleeping members and still be a right and true congregation.

If anyone fails to find this in the Word of God, he does not read it correctly. Because the congregation at Corinth was a congregation of God, "rich in everything, in all utterance and all knowledge," still Paul writes of them, "many among you are weak and sickly, and not a few sleep." And for those among us who seriously study the Word of God it is superfluous to mention what is written in the Book of Revelation concerning the congregations at Ephesus, Pergamum, Thyatira, Sardis, and Laodicea as to how much these congregations lacked of faith, of life, of love, of zeal; and still they were congregations, precious and lovable for Christ's sake.

There is a difference, therefore, between a right congregation and a perfect one, as there is a difference between a sincere Christian and a perfect one. If we are to follow the instruction of the Word of God on the congregation, the only reliable teaching on the subject, we must admit that the congregation does not cease to exist even if it has a few dead members; but the congregation does cease to exist when it discontinues the use of the Word and the Sacraments.

The Word and the Sacraments must be used, and they must be used according to the ordinance of God. They must be used to bring about conversion and faith both

within the congregation and outside of it. They must be used to preserve, strengthen, nourish, and sustain the faith and life in the congregation. He who neglects to hear the Word and to use the Sacraments thereby separates himself from the congregation and gradually ceases to be a member at all.

It is therefore obvious that not all congregational members are saved. But it is just as obvious that it is the duty of the congregation to labor with this purpose and prayer that, if possible, all its members might be converted, born again, and saved.

It is not a sleep-inducing or soul-killing doctrine that the Bible teaches when it presents the congregation as the communion of those who use the Word and the Sacraments for their own salvation and the salvation of others, and shows us that the congregation can continue to be a congregation even if a few of its members are dead. But this is true, that all divergences from the scriptural presentation of the congregation tend toward sleep and death.

It is sleep-inducing and misleading to teach that the congregation is an organization to support a pastor and maintain a church and cemetery. These things are a part of the work of the congregation, but they are not the essence of the congregation. One might be a member of such a congregation without having any other responsibilities toward the congregation than to pay the regular contributions. It is also sleep-inducing to teach that the congregation is a society for the maintenance and preservation of true doctrine, because this view would require nothing more of the congregational members than that they procure an orthodox teacher. It is sleep-inducing also to teach that the congregation consists only of the converted and that one must go outside of the congregation to find the unconverted. Then the one who is in the congregation feels safe and sure and lets all admonition to repentance and conversion pass over his head and sends it on to those who are outside.

In order to work for a living and spiritual congregation we must make a determined stand on the Word of God, which presents to us living and spiritual congregations in which the Word and the Sacraments, by the power and the work of the Holy Spirit, are the living fountains out of which the congregational members receive their faith and life and spirit if they but make the right use of them.

From the Biblical view of the congregation, that it is the communion which is gathered by the Spirit and the Word without any outward constraint and without any outward attractions and which uses the Word and the Sacraments for its own salvation and the salvation of others, it follows that the congregations must be free, active, and evangelistic.

A congregation which has not been formed in liberty has not been rightly formed, according to the Scriptures. A congregation which does not practice liberty and make use of spiritual gifts is not scriptural in its practices. A congregation which is not evangelistic does not make the use of the Word and the Sacraments that the Word of God requires. But even if there are many weaknesses and many gross sins in this respect, the marks of the congregation have still not disappeared entirely.

This conception of the congregation, which we believe to be securely founded on the Word of God, is our starting-point in seeking a solution to all the problems that concern the congregation. If this starting-point is not Biblical, and if we have made a mistake here, then there will be many errors in our view of the task and the life of the congregation. We would therefore earnestly ask that all those who understand the matter will correct all possible errors at once. Nothing can be more dangerous or more harmful to the whole work of the free church than to spread erroneous notions of the congregation, its nature, and its task.

—*The Lutheran Free Church Messenger*



Edited by Mrs. David C. Hanson

THE CHURCH LIBRARY

There are many good reasons for maintaining a church library: in some areas there is no other source of reading for miles; most public libraries do not have available the evangelical, Christ-honoring literature a Christian looks for; Sunday school teachers and workers and even pastors appreciate a reference library at close hand; people in general need to be encouraged to read more good Christian books.

A good church library is not in competition with the public library or with the school library. There is really no church library so weak as the one that stocks its shelves with books which have no purpose but to entertain or to educate. The secular library has a good supply of these books—let the church library specialize in those volumes which are definitely Christian, definitely evangelical, definitely aspiring to honor our Christ.

Where should one begin in setting up a church library? Well, the place is important, and the space available. The finances are important, for they certainly determine the boundaries of planning; and it is important to set up standards and outline the emphasis the library shall have. But perhaps the most important single item in establishing a library is to have the right library personnel (whether singular or plural). Select your librarian and library board or committee with great care—they will imprint their convictions and emphases on your library. They should be people who, first of all, know the Savior of men and know Him to be their Savior (those who do not know Him will not feel constrained to honor Him in every book selected and in every activity of the library). Then they should certainly be people who read (incessantly) and those who have a good knowledge of writing and of writers. They should know the difference between quality writing and that which could just as well have remained in the pen. They should also be somewhat fearless—for there is pressure to

lower standards and to select books indiscriminately.

The use people make of the church library is governed to a frustrating degree by the location it occupies in the church or the Sunday school building. It *must* be easily accessible and evident. If the space it occupies is more accessible to the worshippers than to the Sunday school children, you will probably have more adults visiting your library. If it is closer to the Sunday school, the children will find it handy and will use it perhaps more than the older members. However, the Sunday school area is a very good place for a library, as has been shown by many churches with busy and growing libraries in close association with classrooms and assembly halls.

Who will use your library? Well, that will be determined largely by where it is and by what books you have. But most libraries report that the top users are the children and Sunday school teachers. Children are looking for interesting and exciting fiction and biography and teachers are looking for helps in teaching Sunday school. So it is wise, when first beginning a library, to remember this and begin with the categories, Resource and Children's Books. Young people are harder to woo, but there are good books to stock for them, too—and it is worth while to continue the wooing! Adult women will use your library more than men—and they are looking for inspiration usually.

When you make a selection of books it is good to abide by certain standards—standards of content (is this an evangelically sound volume?); standards of format (some books, however sound, are just not attractive enough for anyone to pick up to read and some children's books are not nicely illustrated or have poor print); standards of binding (select books which will stand up under the hard use you expect them to get—some libraries have an entire section of children's booklets which they do not catalog except to keep file on them, since they do not last very long, and yet are very attractive to children). And if there are offers of donations of books, be sure to reserve the right to reject them, for often they would not meet the standards set up to govern the selection of books in your library. There is no value in shelves of books that are drab, inappropriate, soiled and musty or published in such small print that no one could read them comfortably.

There are lists of suggested books for the beginning church library available, but these must be studied with care, for very many of them have been compiled by those who are not particularly concerned to choose *evangelical* titles. Perhaps the readers of the *Ambassador* would be interested in having such a list published on this page at a future date. If so, contact Rev. Huglen and let him know.

There is a growing need in our day for a handy collection of literature to which our people can turn—literature which does indeed seek to bring glory to

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Doctrine of Justification and World Lutheranism

DR. UURAS SAARNIVAARA

(The last of three parts)

6. Justification brings peace, assurance and joy of salvation to the heart, so that we know God as our Father and trust in Him. "... having received forgiveness of sins, we become sure that we have a gracious God who cares for us, we call on Him, give thanks to Him, fear and love Him. . . . The faith. . . has its existence in repentance, that is, it is conceived in the terrors of a conscience that feels God's wrath against our sins and looks for forgiveness of sins and deliverance from sin. . . we must set Christ against the wrath of God. . . . It will bring godly and wholesome consolation to frightened consciences. . . ." (IV, 141f, 300, 303).

7. The faith which receives forgiveness and justification, also and at the same time receives the Holy Spirit who renews and regenerates the heart, so that the sinner becomes a new creature, a "good tree," which "bears good fruit." "Since faith brings the Holy Spirit and produces new life in our hearts, it must also produce spiritual impulses in our hearts. What these impulses are, the prophet shows (Jer. 31:33), 'I will put my law in their hearts.' After we have been justified and regenerated by faith, therefore, we begin to fear and love God, to pray and expect help from Him, to thank and praise Him and to submit to Him in our afflictions. Then we also begin to love our neighbor because our hearts have spiritual and holy impulses" (IV, 125).

This simple and plain doctrine of justification was the doctrine taught by all the churches of the Reformation, and it was this doctrine that the Roman Church

cursed at the Council of Trent. The confusion and disagreement that was prevalent in Helsinki concerning the doctrine of justification is an indication of the sad fact that large sections of the Lutheran Church have given up this doctrine, as the Roman Catholic observers stated. Lennart Pinomaa, professor of Systematic Theology in Helsinki, wrote after the conference "that the treatment of the matter of justification at the Assembly gave a sad picture of the inner condition of Lutheran churches" (*Kotimaa*, Sept. 10, 1963, p. 4).

True, Dr. Franklin C. Fry said in Helsinki that the *Augsburg Confession* is still in force, and that nobody had opposed its doctrine of justification. This means little, however, as large numbers of Lutheran pastors and other workers in practice teach various other sorts of doctrines.

Justification and Ecumenism

The quoted document "Justification and New Life" had a typically "ecumenical" declaration:

"The divisions within the Christian Church cry out their denial of the gospel of forgiveness and the true community in Christ. Whatever the theological and social history of these divisions, they forbid complacency to any Christian and demand repentance and renewed obedience to the Lord of the Church who wills the unity of His people" (85).

We cannot see how the division of Christendom into different church bodies could deny the gospel of forgiveness, for this saving grace is not based on the existence of one World Church, but on the sacrifice of Calvary and the promise of the Gospel!

According to the ecumenical way

of thinking, as represented by the quoted passage, the "Gospel of forgiveness" apparently means that all the scriptural warning concerning false doctrines and teachers should be wiped out—as if forgiveness implied "looking through the fingers" with regard to truth and error.

The Roman Church has repeatedly let others know that it will not even take under consideration any changes in its doctrines, but it has indicated that the old doctrines may be interpreted in somewhat new ways. When J. P. Davis, Catholic archbishop of Santa Fe, New Mexico, announced in December, 1964, that his archdiocese will join the New Mexico Council of Churches, he stated: "The essential fact of 'unity, but not of uniformity' will be recognized, in a noble effort toward the ideal of (Pope) John XXIII and other ecumenical leaders: 'unity in essentials, differences in everything else'" (*Minneapolis Tribune*, December 19, 1964).

Numerous "Lutherans" have already "interpreted" the doctrine of justification so far in the Catholic direction, that the Roman Church does not need very much "interpretation" of its doctrine in order that the ecumenical-minded leaders on both sides can declare (as the Catholic observers already said in Helsinki), that "co-operation has no hindrances at this point."

After ecumenical leaders for some more years have cried out that all churches, whatever their "theological background" and particular doctrines, should repent of their being apart and independent, and of defending their own doctrinal positions, the minds will be ready for the great merger into the one World Church, whose seat of government will be in Rome.

AN ACCOUNT OF THE LUTHER LEAGUE CONVENTION

by Bob Lee

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccles. 12:1).

The third annual convention of the national Luther League of the Association of Free Lutheran Congregations was held in Grand Forks, N. Dak., on August 26-29. Approximately 200 young people gathered on the university campus for a really "packed" four days dedicated to the glory of God. Delegates came from many of our congregations all over the nation. Special recognition goes to St. Paul's Church, Cloquet, Minn., for sending the largest group of leaguers. There were nine states represented at this convention.

The theme for the convention was from the third chapter of Colossians, the 17th verse: "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him." The faith of our youth must not be just confined to a church service or to any particular "religious" expression, but must be a living and an important part of their everyday existence. If you are a Christian, then Christ must be a part of "whatsoever ye do." This thought was expressed by the fine messages on the doctrines of our Lutheran Church, which are actually verbal expressions of living Biblical Christianity.

Naturally it would be folly to assume that every young person at such a convention already has a personal faith in Christ as Savior. The Holy Spirit moved in the hearts of many as the speakers pleaded with each leaguer to make sure that he or she stood justified in the sight of God before leaving the convention. Some of the youth experienced conviction, repentance, joy, and peace, many for the first time. All were impressed with the need for deeper Christian commitment in our everyday living . . . and of the need for more love in our lives—

Special Report From Grand Forks

the love of Christ.

Surely it is wrong to give praise to any individuals involved. Pastor Herbert Franz and Pastor George Schuster were both humble and willing vessels for the Word. As one expressed in his prayers, "May I be hid behind the cross of Christ." The Lord used them and spoke through them. All glory and praise to Him. Thanks be to God also for Pastor E. Edward Tornow, who did most of the planning for the convention, and to Mrs. Vernon (Betty) Nelson, who helped the plans materialize. There is no higher honor than to be a servant of God.

The business session was a rushed and a lively one. After much discussion, it was decided to send the \$1,000 presently at hand to the Nogales Mission and to continue the other two projects during the next year. Then convention delegates passed a resolution to raise an additional \$2,000 to be divided between the Nogales Mission and Luther League Home Extension work. Therefore, the proposed budget for next year is \$4,000. It was mentioned that if leagues wish their gift to go toward a particular project, they should label it as such.

Because of unforeseen "official difficulties," the scheduled Youth Parade was cancelled. However, the leaguers were transported downtown to the courthouse for an open-air singspiration and meeting, with student pastor Gary Skramstad sharing some thoughts from God's Word. (The banner from Bagley, Minn., was the largest!)

The joint Sunday morning wor-

ship service, as expected, was one of the highlights of this fine convention. The hall was filled with AFLC members and friends from a wide area, and the worshippers' hearts were lifted by the inspired singing and preaching. The Lord gave Pastor Schuster a dynamic message on the call to "go and make disciples." We were rightly admonished not to allow our congregations to become "mutual admiration societies," but to "reach out in love for souls." Thanks to all the pastors and congregations who participated.

Some "firsts" at this convention were the testimony and discussion groups. Following the morning messages, the leaguers were divided into smaller groups, presided over by various pastors, who led the discussion on questions concerning what had been presented. Then after one evening service, the leaguers took part in smaller testimony groups, which provided the opportunity for closer fellowship and increased participation. Comments on both types of groups were most favorable.

In the line of comic highlights, all will remember the appearance of some rain-drenched females on Thursday evening and the efforts of Pastor Tornow to pronounce the name of Albert Hautamaki.

God willing, the AFLC Luther League will gather again next year for another national convention. Let us uphold the new officers and the Youth Board in prayer as they plan and prepare for this year. May the Lord grant that our convention, while perhaps a success in the eyes

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WOMEN for Christ

A History of the WMF

It was a beautiful day, June 17, 1916, when a group of about 150 women who were in attendance at the Lutheran Free Church Convention at Willmar, Minn., gathered in the chapel of the Willmar Bible School to talk over the possibility of organizing a WMF. Among the speakers for the devotional meeting preceding the business meeting were Professors Nydahl and Hel-land.

At this first meeting it was unanimously decided to organize a Federation, and a committee was appointed to work out the necessary plans and formulate a constitution. The actual organization took place Monday, June 19, when Mrs. C. M. Roan was elected the first president.

The first project undertaken was the gathering of funds for a mission cottage. By the next annual meeting in June, 1917, 32 societies and 67 individuals had joined the Federation. By 1918 it was reported that the cottage was paid for. At this convention the first continuing project was started, Church Extension. They realized that it is important to have a strong home base from which to carry on mission outreach.

Mrs. Roan and Mrs. Johan Mattson (the second president of the old Federation) recall that the first offering taken included a gold ring and bracelet. This spirit of giving has prevailed in the Federation

down to the present time, and today there are those who give sacrificially to their Lord through our WMF.

It was during this time that Mrs. Mattson organized the Girls' Society in the local congregations. Even before I was old enough to belong I looked forward to the time when I would be able to belong and help sew for the Girls' Home in Manasoa, Madagascar.

Sister Milla Pederson left for Madagascar the first time the year that the WMF was formed. When she was home on furlough in 1934 she attended LBI to better prepare herself for her life work and it was with great disappointment and deep sorrow that she received the news that there were no funds for her to return. It became a burden of prayer for the women in the WMF, and was the need that gave birth to the WMF project, "My Missionary for a Day." One after another of the women who gathered in convention and prayer stood to pledge financial and prayer support for Milla. On January 2, 1935, Milla Pederson returned to Madagascar supported by the women of the WMF.

The Women's Missionary Federation of the Lutheran Free Church helped to support mission work in China, Hong Kong, Japan, India, and Madagascar. By 1962 when the WMF had its last conference they had six "My Missionary for a Day" ladies. Many of us wondered at that last conference if this was to

be the end.

On a cool crisp October 27th in 1962 the women attending the Conference of the Association of Free Lutheran Congregations gathered in the basement of Our Savior's Lutheran Church, Thief River Falls, Minn., for a noon dinner meeting. Mrs. Ole K. Ose acted as chairman and led in a Bible meditation based on John 17:21, 22. The following people were elected to serve as a working committee until the following June: Mrs. Ose, Mrs. R. Snipstead, Mrs. Julius Hermunslie, Mrs. Torkle Ose and Mrs. Herbert Presteng.

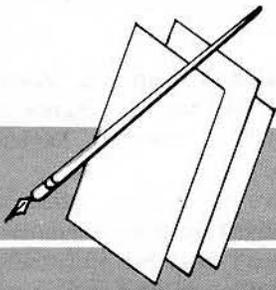
On June 12, 1963, the women of the Association met in the mission church in Fargo, North Dakota, and reorganized. Those of you who were present will remember Mrs. Ose's challenging talk. "Jesus never fails," she said, "is never defeated and never retreats... Why are we beginning again? Jesus loses ground because you and I do not stand. He has no feet but our feet, no hands but ours..."

The following officers were elected: President, Mrs. O. K. Ose; Vice-president, Mrs. Herbert Presteng; Secretary, Mrs. Raymond Jacobson; Treasurer, Mrs. Albert Moen; and Advisor, Mrs. Julius Hermunslie. Projects undertaken: Church Extension, My Missionary for a Day, Mission Scholarship, Cradle Roll, In Memoriam and Honorary Memberships, Junior Missions.

Two budgets were presented by the working committee. One was for \$4,500 and one for \$6,000. In faith the women accepted the larger of the two. It was an answer to prayer when Mr. and Mrs. Alvin Grothe applied for a Mission Scholarship. They had been recommended by the Mission Board.

A Junior Mission paper was printed and circulated throughout our churches. It received the name *Testimony*. Mrs. Alphied Eletson of Duluth consented to edit this paper and Rev. Byron Nelson agreed to write the feature articles in opposition to the trend toward the teaching and acceptance of the

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EDITORIALS

LUTHER LEAGUE CONVENTION

There are many reasons to look back upon the recent Luther League convention with thanksgiving. The conference brought together a respectable number of youth from the church, about 200. The young people exhibited a most serious purpose as they heard good, evangelical preaching and vivid doctrinal discourses. The facilities provided by the University of North Dakota in Grand Forks were exceptional.

One of the amazing, and hopeful things about the Association of Free Lutheran Congregations from the beginning has been the large number of young people in our churches. More than that, there seems to be a good number of truly Christian youth in our church. We know that the acid test of one's commitment does not take place at a Luther League convention or Bible Camp, but on main street and the side streets, in the home, in the school classroom and corridor. Yet we have faith to believe that some of our young people are going to show their colors in just those situations, with Christ's help. It seems likely that our seminary and our proposed Bible school will not lack dedicated students. Praise God.

The University proved a most gracious host. True, we did not have the Union building all to ourselves, and this is not usually the ideal situation, but in this case there were no problems. That might not always be the way things work out, though. As we consider the fine service of the University to us, we had better think twice before we condemn, sometimes without mercy, the state institutions as "anti-religious" and "pagan." This one, at least, has just performed a real service to our church.

Attendance was hurt, as expected, by the proximity in time to the Family Bible Camp. Such a conflict must be avoided another year. Harvest conditions in the northern areas had an affect. Some youth, having been to local camps, were perhaps not free to attend the Luther League convention. And our national youth gatherings must not do anything to detract from the area camps where the possibility of very effective work also lies.

The great task which is before the Luther League Executive Committee and the Youth Committee is to weld the youth of our church into a united young people's auxiliary. This hasn't been done yet. All of the Luther League conventions have been good, they

have been inspirational, but the sense of an organized church-wide fellowship has been missing. We doubt that the youth really feel that the Luther League Federation is a real thing, that they are part of a living force in the whole church. The Women's Missionary Federation has continued this spirit from the former associations, but somehow it was lost in youth work. This, at any rate, is how it seems to us.

We liked the discussion groups at Grand Forks and the small group sharing fellowship which we had Friday night. And it must have given those in charge of planning a tremendous lift to see over 700 young people come for the Sunday sessions, truly a heart-warming sight.

We all owe a great deal of appreciation to those who arranged for the convention and kept it running smoothly. Their labors are not in vain. God bless them as they, with others, build an effective youth organization in the church.

SVERDRUP AND THE CONGREGATION

Collecting and retaining old papers and mementos is, for some unknown reason, the lot of some of us. This weakness has its problems because the stacks grow taller and the boxes required more when one is called upon to move. Occasionally, when nudged by a great spirit of resolution, a sifting and sorting takes place and strangely enough some items which loomed valuable a few years ago now appear dispensable and are thrown. But there is plenty to take their place.

Having the propensity to collect and retain does have its benefits, however. You do come in touch with material which has real historical significance. Such is a copy of Georg Sverdrup's article "What is the Congregation?" Most of his writings are, unfortunately, still in Norwegian. A few things are in English and this is one of them. It first appeared in *Folkebladet* in 1889, but like many old things is applicable to our day.

Those of us out of Lutheran Free Church background must be pardoned if we speak so highly of Georg Sverdrup. He was an unusually gifted theologian. Dr. John Evjen, writing in *What is Lutheranism?* (ed. by Vergilius Ferm, 1930), called Georg Sverdrup "the greatest Lutheran theologian that America has ever had." Now that is saying quite a bit and we need not be bound to that, even up to 1930, but it really is correct to say that he was one of America's very finest theologians. So what he says deserves our attention and is worth listening to.

Georg Sverdrup had much to say about the congregation, a neglected theme in our day. He stressed the freedom of the local congregation and that it should be living. What may catch our attention in the article we print today is his insistence that the congregation still exists even though it may contain hypocrites, unbelievers and ungodly. Sverdrup doesn't go into this very much here, but does indicate that the way to purify the congregation is through the Word and

Sacraments. We must depend on the preaching of the Word, the Holy Spirit working through it, to call the unsaved and wandering to the true faith.

It is a tragedy of our day that some Lutheran pastors will not say with Sverdrup that a congregation may have hypocrites, the dead, the sleeping, the unbelievers and the ungodly within it. Hence, they do not preach to them the Word that could set them free, but give them fare which will only delude them further.

Read Sverdrup's article. He deserves to be heard. And if we come across anything further in our personal archives that would be applicable to our day from his pen, we shall be glad to present it.

THOSE BEAUTY CONTESTS

At the risk of being called anti-home and country, we wish to strike a blow against at least the professional beauty contests which have multiplied in the past years. We realize that our timing is poor and that this should have been written before the reign of Miss Vonda Kay Van Dyke. It wasn't, but her tenure as Miss America hasn't changed our feeling on this score.

The point is this, we seriously question whether it can be a worthy Christian desire to be Miss America, Miss Universe, or even Miss East Minneapolis. Does this desire square with the spirit of Jesus who came "not to be served but to serve, and to give his life a ransom for many" (Mark 10:35)? Would such acclaim aid or strangle the denial of self without which we cannot follow the Saviour (Matt. 16:24)? And could the seeking of such titles assist one in losing herself in self-forgetfulness which is the way to really finding life?

Someone will argue that excelling in any field of endeavor places one in the place of particular temptation to pride. And that is true, but basing one's appeal on physical beauty is to invite special hazards to vanity, a sin near enough for any of us anyway. Yes, beauty contestants must have some talent, they must sing or act, but don't think

for a moment that just because a girl can sing "Aida" or recite "Paradise Lost" that she has any chance to be crowned "Miss World." These contests haven't become that Platonic yet.

Miss Van Dyke may have done some good as Miss America. She may have lived quite an exemplary Christian life. We hope it hasn't hurt her spiritually. But it has been a little silly-looking to find some truly fine Christian organizations and churches playing up and promoting "Miss America" during the past year. Do they really mean to hold up such a position as one to which any Christian girl, with the qualifications, should aspire as well as any other goal in life?

Such a course would be most unfortunate. We don't doubt for a moment but that there are girls in our church who could fare well in these beauty contests. But somehow we hope that they will rather choose one of the thousand other courses open to them to serve where the spirit of humility may more easily thrive and the spirit of worldliness does not lurk so closely. And we can say this much, that under our editorial policy, we shall not announce in *The Lutheran Ambassador* who is Miss This or Miss That, no, not even if she is a Bible-carrying member of the Association of Free Lutheran Congregations.

Now, "queen of the house," that's something different. That could be Scriptural.

Parish Ed.

[Continued from page 5]

Christ, the Son of God, and which emphasizes and underscores the necessity of being born-again and of walking close to the indwelling Christ. And the church library is a very obvious niche for such a collection. Every church should, every church can, have a library, for a library can be started as a single shelf of books somewhere in the church. So let us make available to each other books that will help us to "think on these things"—the lovely, the pure, the good report.

—Mrs. Wm. Farrier

Grand Forks

[Continued from page 7]

of men, might have been used to anchor many leaguers on Christ the Rock. This is God's standard of success.

Newly elected officers and committees of the AFLC national Luther League are as follows:

President—Pastor E. Edward Tor-
now, St. Paul's, Fargo, N. Dak.

1st Vice President—student pastor
Gary Skramstad, Free Lutheran
Parish, Winger, Minn.

2nd Vice President—(West Coast)

Lester Hanson, First, Ferndale,
Washington

Secretary—Kathy Ross, St. Paul's,
Cloquet, Minn.

Treasurer—Paul Haugen, Valley,
Portland, N. Dak.

Devotional Life Secretary—Robert
Landsverk, Fellowship, Fosston,
Minn.

Constitution Committee: (to work
with Youth Board)

Pastor Raynard Huglen, Lake
Region Parish, Roslyn, S. Dak.

Pastor Clair Jennings, Faith,
Minneapolis, Minn.

David Molstre, Seminary, Minne-
apolis, Minn.

Auditing Committee:

Jonathan Dyrud, Westaker, New-
folden, Minn.

Ken Moland, Maplebay, Fertile,
Minn.

Nominating Committee: (plus one
each from Youth Board and Offi-
cers)

JoAnn Broden, Maplebay, Fer-
tile, Minn.

Connelly Dyrud, Our Saviour's,
Thief River Falls, Minn.

Francis Monseth, Seminary, Min-
neapolis, Minn.

to Mark 5:19
to Matt. 28:19-20
If we are Christ's vessels we can never exhaust His resources in our giving. "He who did not withhold or spare (even) His own Son but gave Him up for us all, will He not also with Him freely and graciously give us all (other) things?" (Rom. 8:32, Amp.). Like the prophet's widow, we too need to acknowledge our need, accept His help, give our own vessels to Him for His use.

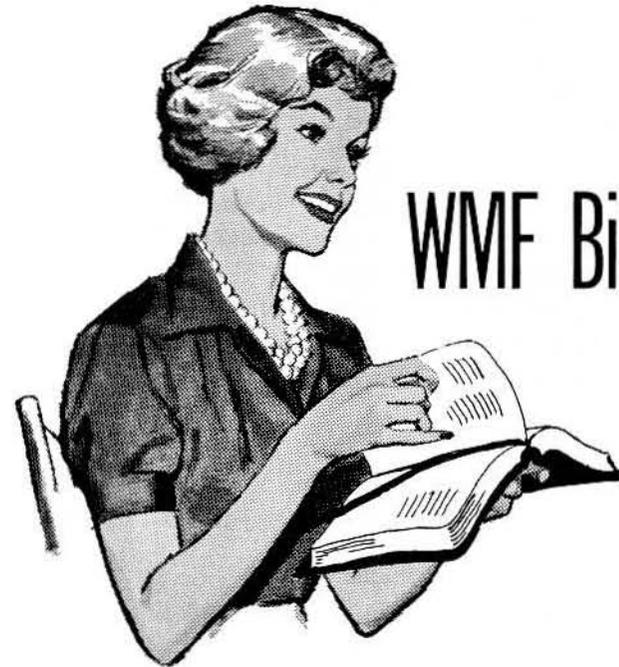
"MY CUP RUNNETH OVER"

There is always something over,
When we trust our gracious Lord;
Every cup He fills o'erfloweth,
His great rivers all are broad,
Nothing narrow, nothing stinted,
Ever issues from His store;
To His own He gives full measure,
Running over, evermore.

There is always something over,
When we, from the Father's hand
Take our portion with thanksgiving,
Praising for the path He planned.
Satisfaction, full and deepening,
Fills the soul, and lights the eye,
When the heart has trusted Jesus
All its need to satisfy.

There is always something over,
When we tell of all His love;
Unplumbed depths still lie beneath us,
Unscaled heights rise far above:
Human lips can never utter
All His wondrous tenderness,
We can only praise and wonder,
And His name forever bless.

—Margaret E. Barber
(*Streams in the Desert*)



WMF Bible Study

October

THE PROPHET'S WIDOW II Kings 4:1-7

We live in a modern age of electronics, space adventure, and automation. First comparison may find few similarities between our day and our Bible story. Further perusal, however, leads us to conclude otherwise. There has been and always will be poverty of physical needs among some people. Leanness of spirit and immature faith have ever been a part of man's experience here on earth. As you read II Kings 4:1-7 apply this widow's experience to the Christian life. Notice how she—

1. Acknowledged a Need
2. Accepted Help
3. Altered the Supply

Acknowledged a Need (4:1-2)

Whom did the widow come to for help? 4:1-2.....
 What was her threefold problem? 4:1a 4:1c
 4:2b How did she try to
 justify her appeal for help? 4:1b Is God
 obligated to us if we have feared Him or preached His name? Luke 17:10
 I Cor. 9:16
 What was Elisha's first question? 4:2
 He wanted her to be more specific in what she would like him to do.
 When she did not respond, what second question was asked? 4:2
 What one possession did the widow
 have left after trying to satisfy the creditors? 4:2
 Some kinds of oil were used for anointing after bathing, and to anoint the
 dead. Another kind of oil was used for cooking purposes. Why, do you
 suppose, had she withheld this oil from the creditors?

Compare the widow's poverty with our own spiritual poverty
 apart from Christ:

Widow	Our poverty without Christ
--------------	-----------------------------------

4:1a	Eph. 2:1.....
4:1c	Jn. 8:34; Rom. 5:12
4:2b	I Tim. 6:7
The widow needed help. In her own resources she was poor, miserable, and destitute. She called out in desperation, and help was forthcoming.	
What is our promise through God's Word? Jeremiah 33:3	
.....Isaiah 55:6, 7	

Accepted Help (4:3-7)

The widow had "only" a jar of oil. Either she was indifferent to its
 value or she wanted to reserve it for her own future use. Whatever
 the reason may have been, it was usable in God's miraculous provision.
 A little with God's blessing has a tremendous potential. How do the
 following examples emphasize this?

Exodus 4:1-4

John 6:4-14

Matthew 17:24-27

In order to receive help, what must the widow be willing to use? 4:2-4
 What if she had refused to pour oil out of her own
 vessel?

Notice the explicit directions:

4:3 4:4

4:4 4:7

Who witnessed the miracle? 4:4 Why should her sons
 be present? Why was Elisha outside the
 room? Someone has said, "Whoever
 comes by Christ to God and brings his wagon of necessity will never
 return empty or without freight." God did not only save her embarrass-
 ment from the world, but also provided for future needs, saving her sons
 from slavery to be a source of comfort and support to their mother.
 Our Lord is most compassionate. What does His Word continue to promise
 us?

I Peter 5:7 Psalm 81:10

Isaiah 55: 1-2 Psalm 103:14

The woman emptied her vessel to fill other vessels. What did the
 Lord call Paul? Acts 9:15 How did the Psalmist refer
 to himself? Ps. 31:12 What kind of vessels
 are we to be? II Tim. 2:21 A cleansed
 empty vessel is ready to be filled. As a vessel of Christ, who indwells us?
 I Cor. 6:19 Was the woman's supply
 of oil in her own vessel ever depleted? What truth does this
 remind us of in our personal witness and sharing?

Altered Supply (4:3-7)

Why did the oil cease flowing when she had filled the last vessel?
 Would more oil have been available had there
 been more vessels? Whose responsibility
 was it to provide the vessels? 4:3 Who provided
 oil for all the vessels? Who, then, limited
 God's gift?

Christians as vessels of God cannot exhaust God's blessings (Phil. 4:
 19; Eph. 3:20). We limit Him when we are not willing to "pour out" His
 blessings to others. We fail Him when we fail—

to I Thess. 5:17
 to II Tim. 2:15; 3:14-16

PETTY (?) CONFLICTS

Mrs. Alexander, president of a women's group in St. Barnabas' Church, wants the minutes written in the secretary's book before the meeting, whereas Mrs. Considine, the efficient secretary, wants to read a rough draft of the minutes, and then write them in the secretary's book in corrected and perfect form.

Outcome: These officers wrangled over the problem in the women's meeting for several months. The sad solution is that Mrs. Alexander walked out of the meeting and the presidency at the last meeting in a great huff.

This is but one of many irreconcilable petty conflicts which come up repeatedly in churches. Here are some others:

A local pastoral association decided that the churches represented would sponsor a refugee family from Europe. At first, when interest was high, it was comparatively easy to raise the money which was required until the family was fully settled. After a while, raising of the money became harder. Especially there were conflicts between the strong personalities in the association, Dr. Daniels and Dr. Ellis. There were words; names were called and exchanged.

Outcome: The refugee family was dropped from support by the pastoral association, and the family had to fend for itself. Perhaps this was a good solution because the family could not expect support indefinitely. However, the two ministers never did have a complete reconciliation.

In the Board of First Church there was a great antipathy between Messrs. Goodrich and Henderson. It got worse from meeting to meeting. They seemed to think that their differences were much more important than the fact that they were both supposed to be Christians. Of course, both wives joined in the controversy, too, which did not help at all.

Outcome: Mr. Goodrich resigned

from the Board, his attendance at church services and meetings diminished gradually, and finally he dropped out of all church activity. He never joined another congregation.

At the beginning of a building campaign in St. James Church, Mr. Ingraham made a disparaging remark about Mr. King, which was completely uncalled for. It hurt the campaign which did not quite succeed in reaching the goal which had been set for St. James Church.

Outcome: Mr. King finally ceased all activity and work in St. James Church except that he continued to attend services of worship although not with his former frequency.

Pastor Langman asked Mr. Matthews, superintendent of the Sunday school in the Ninth Street Church, to arrange the program for Children's Day. The minister did not give any special instructions to the superintendent and did not place any restrictions on the program for the day. It seemed appropriate to Mr. Matthews to ask a well-known speaker, Mr. O'Neill, executive secretary of the local Children's Society, to be the guest speaker. However, Mr. Matthews did not know that there was personal antipathy between Pastor Langman and Mr. O'Neill. When the minister heard of the invitation, he blew his top to Mr. Matthews in no uncertain terms, telling him that Mr. O'Neill could not be the speaker and that the invitation would have to be withdrawn.

Outcome: There was no guest speaker for Children's Day. Although Pastor Langman prevailed, he and Mr. Matthews had a falling out. The superintendent resigned a month later, and soon transferred to another congregation nearer to his home.

In St. Simon's Church, a tiny rural congregation, most of the people were related. Nearly every time that there was a wedding, more families of the congregation would join the relationship. The result was

that there was a great deal of trouble simply because the people brought their petty antipathies (and, of course, also their good points) into the congregation. Especially one of the leading families, the Robinsons, seemed to be in the center of any difference of opinion, quarrel and dispute.

Outcome: The Robinson family finally withdrew from St. Simon's Church and transferred to St. Thomas' Church, of another denomination, in the next village.

Jesus: "NOT EVERY ONE THAT SAITH UNTO ME, LORD, LORD, SHALL ENTER INTO THE KINGDOM OF HEAVEN; BUT HE THAT DOETH THE WILL OF MY FATHER WHICH IS IN HEAVEN" (Matt. 7:21).

—Rev. Howard Kuhnle, 72 Main St., Binghamton, N.Y.

JESUS WEPT! THOSE TEARS ARE OVER

Jesus wept! those tears are over,
But His heart is still the same;
Kinsman, friend, and elder brother,
Is His everlasting name.
Savior, who can love like Thee,
Gracious One of Bethany?

When the pangs of trial seize me,
When the waves of sorrow roll,
I will lay my head on Jesus,
Pillow of the troubled soul.
Surely none can feel like Thee,
Weeping One of Bethany.

Jesus wept! and still in glory
He can mark each mourner's tear:
Living to retrace the story
Of the hearts He solaced here;
Lord, when I am called to die,
Let me think of Bethany.

Jesus wept! that tear of sorrow
Is a legacy of love;
Yesterday, today, tomorrow,
He the same doth ever prove.
Thou art all in all to me,
Living One of Bethany.

John R. Macduff
(from *The Lutheran Hymnary*)

NEWS

of the Churches



THIEF RIVER FALLS, MINN.

Paul wrote in I Corinthians 3:6 the following: "I have planted, Apollos watered; but God gave the increase."



New members received by Our Savior's Church in June. Pastor and Mrs. Haakenstad are at the pulpit.

The parishioners of Our Savior's Lutheran Church of Thief River Falls and the pastor, Marius Haakenstad, were reminded of this verse on Sunday, June 20. On that day eleven young people of the parish were confirmed at the church.

Then, having completed a course of instruction in their home, taught by the pastor, a family consisting of the parents, a teenage girl and a young boy received baptism.

This was followed by the reception of new members into Our Savior's Lutheran. Eight families made up of 16 adults and 25 children were received into membership. One lady became an associate member. Two other families had also been accepted but were not

taken in until August.

Youth from this parish were in attendance at Bible Camp both at Lake Bronson and Lake Geneva.

"For we are labourers together with God" (I Cor. 3:9).

—Miss Judith Wold

FERNDALE, WASH.

Rally Day in Golgotha and First Lutheran Sunday schools was September 12. The teachers at First Lutheran were installed at the worship service that day.

A new Baldwin organ was dedicated at the Luther League program at Golgotha, Blaine, on Sunday, Sept. 5.

Miss Vivian Forsberg, missionary to the Philippines with the Wycliffe Translators, spoke at a mission rally at First Lutheran on Sept. 16. The rally was sponsored by the Dorcas Circle. Miss Forsberg is a member of Calvary Lutheran in Everett, Wash.

The Harmony Messengers Male Quartet of First Lutheran in Vancouver, B.C., sang at the first music night at First Lutheran, Ferndale, on Sept. 19. The quartet sings each Sunday evening over CKLG, Vancouver, 10:30 p.m.

BAGLEY, MINN.

On Monday evening, August 16, a sudden temperature change caused a "freak" storm in the Bagley, Minnesota, area. The rain came down in buckets, the lightning cracked, the thunder rolled, and a strong wind shook some of the houses. Some people reported sighting twister clouds. As though



satisfied with its show of strength, the storm quickly departed.

Soon the telephones began to ring. To their dismay, the members of Grace Free Lutheran Church were told that their church home was the one and only building in town to be damaged by the storm. A crowd soon gathered around the building. It was more than obvious to all who were standing there that their church was destroyed beyond repair. And just a few days before the building had been set down on the new foundation. The builders had estimated that in about a week the congregation would be able to worship in their building again and that the basement would surely be ready for the rapidly growing Sunday school that fall. And now it was gone.

Was it time to throw in the towel then? No, I should say not! There was no talk of quitting among the people of Grace Church. Most peo-

[Continued on page 16]

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

Most of us will continue to be preachers on the run, trying and often failing, seeking and often not finding, and beating on closed doors in the hope that one now and then may open. But seldom will we be warmly content or feel highly successful. While we struggle on our fields of battle, we cheer loudly those who do break through into areas of effectiveness despite their unusual and nontraditional methods. Indeed, there are many of us quite ready to leave the comforts of parsonage and parish the moment we become convinced that we can be more effective for the kingdom in other avenues of service.—Leslie F. Brandt in *This Day*, September, 1965.

A good friend of mine who went home to glory a few years ago, told me he was saved in the mid-Atlantic. He was awakened during an awful storm and cried to God for salvation. God heard his cry and saved him. "But when I came back to Norway, I had to go around and make things right with my fellow men," he said. And a person will not have a good conscience either before God or man, nor the confidence of Christian people until he has made confession unto those against whom he has sinned.—M. E. Sletta in *Faith and Fellowship*, August 5, 1965.

We are thankful indeed for all this scholarship that has brought to us help in understanding more fully the sacred Writings. We are not saying the doctrine of inerrancy has no problems. But believing scholarship faces these problems humbly and is never quick to assert that the problems prove the Bible errant. In fact, if history proves anything, it proves the scholars errant when they have faulted the Word of God.

Sola Scriptura and *sola fides* are

in the Word and are the foundation of Biblical Christianity. We advance, not by tearing down the true foundation, but by building upon it. Truth, morality and heaven itself are all involved. As for us, we shall go on holding fast the great fundamentals of the faith.—William Culbertson in *Moody Monthly*, July-August, 1965.

God does forgive all sinners who are truly sorry for their sin, but in relation to confession. That is, they must be so disposed as to confess their sin to a priest when this is possible or when they know of the obligation....

The confessor may be mistaken about the good faith of the penitent, and deny absolution, though this is rare. In that case the sin is forgiven if the penitent has perfect contrition, but he must still seek absolution—from another priest, if need be.—*The Register* (Roman Catholic), Aug. 22, 1965.

We don't like self-denial, but I suggest one form of self-denial which we ought to impose on ourselves. Abstain from all thinking about other people's faults, unless your duties as a teacher or parent make it necessary to think about them. Whenever the thoughts come unnecessarily into one's mind, why not simply shove them away? And think of one's own faults instead. For there, with God's help, one can do something. Of all the awkward people in your house or job there is only one whom you can improve very much. That is the practical end at which to begin. And really, we'd better. The job has to be tackled some day: and every day we put it off will make it harder to begin.—C. S. Lewis in *Eternity*, August, 1965.

DR. CARL LUND-QUIST, 56, FORMER LWF HEAD, DIES; WAS ILL SEVERAL YEARS

Minneapolis, Minn. (NLC) — Dr.

Carl E. Lund-Quist, who was born on a farm in Kansas and became an international church diplomat as executive secretary of the Lutheran World Federation, died here at 5:30 p.m. on Thursday, August 26.

The 56-year-old churchman had been critically ill for nearly five years since he was stricken by a paralytic stroke on Oct. 25, 1960. His death at Fairview Hospital was preceded by a series of heart attacks during the previous week. He had been a patient there continuously since April of 1963.

Dr. Lund-Quist's career in the ministry encompassed five years as a parish pastor, five years as a campus pastor and student leader, five years as executive secretary of the Division of Public Relations of the National Lutheran Council and the last three years also as its assistant executive director, and nearly nine years as the chief executive officer of the Lutheran World Federation.

Several hundred persons attended his funeral which was held at Mt. Olivet Lutheran Church in Minneapolis, August 30.

The sermon at the services here was delivered by a former schoolmate, Dr. Reuben Youngdahl, pastor of Mt. Olivet Church. The clergyman noted that he had been Dr. Lund-Quist's pastor "during the final years of his life."

In his tribute, Dr. Youngdahl described the former LWF executive as one who lived by the motto: "For me to live is Christ, to die is gain."

Four other church leaders participated in the service as representatives of the Lutheran Church in America and the American Lutheran Church, the National Lutheran Council and the Lutheran World Federation.

HARM CAUTIONS AGAINST CHURCH STAND ON VIETNAM

St. Louis, Mo. — Dr. Oliver R. Harms, President of The Lutheran

Church—Missouri Synod, has cautioned churchmen about taking sides in the debate over the government's policies in the Vietnamese conflict that might be interpreted as the church's stand.

"This is not the area in which the church is best informed," Dr. Harms said when asked for his views about involvement of religious groups in the foreign policy issue. "The church, in this instance, must rely on the elected representatives of the nation."

Dr. Harms pointed out that he hasn't sent any synodical officials "to make a representation to President Johnson on this matter one way or the other."

Women For Christ

[Continued from page 8]

evolutionary theory.

Mrs. Wm. Farrier promised to edit the Women's Page in the *Ambassador*. Eula Mae Swenson consented to write the Bible study lessons which would be printed in the *Ambassador*. We promised to pray for her as she does so. (Will you put all the workers in the WMF on your prayer list and remember them regularly?)

The Cradle Roll program material was written by Mrs. Arvid Honkonson, Mrs. Alfred Bredeson and Mrs. Olve Willand, all of the West Coast District. Mrs. Herbert Prenteng is organizing this project.

On June 10, 1964, the WMF met in Valley City, N. Dak., for its second conference under the Association of Free Lutheran Congregations. The conference offering had been designated to be used for an outfitting allowance for the two missionary families going out. Fifteen hundred dollars seemed like a lot to ask, but that is what was needed. And God does abundantly above what we ask or think! There was not only \$1,500 for the outfitting but also enough left over to present the Dynnesons with a check for \$150 to help them in their work on the Mexican border. One of the decisions made at the conference last June was to support

Mrs. Alvin Grothe and Mrs. John Abel under the My Missionary for a Day program.

"Hitherto hath the Lord helped us!" (I Sam. 7:12).

—Mrs. Raymond Jacobson
as given at the WMF Workshop
February 16, 1965

News of the Churches

[Continued from page 14]

ple were offering up thanks to God that no one was injured in the accident. And the thought often expressed was this: "Now what is the Lord trying to teach us by this?" What a wonderful time to rest on the promise of God in Romans 8:28.

Soon the doors began to open and the lesson became clear. Surely the Lord uses such things to remind us of the need for individual repentance and for depending more on Him to supply our needs. Much prayer was offered up to the Lord during that first night. Also, it soon became clear that God had other plans for Grace Church instead of patching up that old chapel on Main Street. Although uncertain at first, it was soon announced that they would collect some insurance money for the damage. And most surprising of all, they began to receive gifts from members of other local congregations. Soon the Lord provided a large building, most suitable for worship and Sunday school, and at a very reasonable rental fee. The spirit of unity among the people has also been strengthened by this not-so-unfortunate mishap.

Grace Free Lutheran Congregation is presently waiting on the Lord as to future building plans. Pastor Hubert F. DeBoer began serving this parish the first of September. The prayer support of our "free church" brethren is coveted.

—Robert Lee

"Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold the new has come" (II Cor. 5:17).

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