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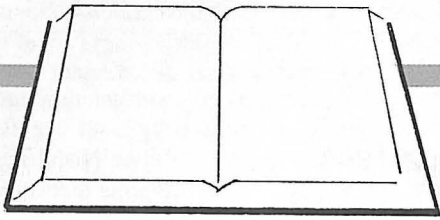
LUTHERAN

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Gloriosa Daisy

—Ludna Photo



According to the Word

JESUS ONLY

"I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain" (Gal. 2:1).

When Paul preached the Word in Galatia the people joyfully received the Gospel. And the Apostle as well was loved and respected.

But then his opponents came and told the people that Jesus was not sufficient for their salvation. They must keep the law in addition to trusting the message of the Gospel. This doctrine by Paul's opponents made big inroads and did much damage. The Apostle Paul then wrote the Letter (Epistle) to the Galatians to help them get back on the path of salvation by grace alone.

Paul's letter to the Galatian congregation makes it clear that the situation was very serious. The reader must make a choice; and the choice is nothing else than Christ or the Law.

Every Christian pastor is familiar with Paul's problem.

After nearly 20 centuries of preaching, Christian workers still hear the familiar cliches: "I do the best I can; I try to live by the Ten Commandments and the Golden Rule." "Surely a just God wouldn't close heaven's doors to me, after I have sincerely done my best."

The Galatian Letter has an important message to many people today. They live a good life. They compare themselves to those who say they are "saved" and feel they are just as good.

These dear people are in the same position as those whom Paul wrote to long ago. The fact that they thought they were entitled to God's favor shows that they journeyed the path of self-righteousness. They seemed not to see that if this is the path of salvation then Jesus died needlessly. If our own efforts could earn us a place in heaven then mankind is not helplessly lost. For this reason their lives scorned the salvation Jesus had gained for them. They had never acknowledged spiritual bankruptcy by their own efforts. They had never introspected their evil, deceitful hearts. They had never seen that their great sin was unbelief and disobedience against God.

Are not 20th Century conditions strikingly similar?

When sin becomes alive, poor man cries out, "I am lost!" Then Jesus' salvation alone will avail. Then the sinner will cast himself upon the deep sea of grace and will experience that Jesus alone must save. And he will have a new song in his heart and on his lips. The one who is saved will never tire of praising the Lord who rescued a poor sinner from certain perdition.

A pastor visited a couple who had been spiritually awakened. It was a warm summer day, so he asked them for a glass of cold water. They brought in a pitcher and glass both. While visiting both husband and wife acknowledged that they were making no progress spiritually.

About this time the pastor noticed two flies in the pitcher. The wife,

seeing this became embarrassed and wanted to fish them out. "No," said the pastor. "Come here, both of you: these two little flies will teach you how to be saved." Then he asked, "Why are these two little things working themselves around in a circle down there in the water?" "Oh, they are trying to get out," they answered. "True enough, and that is the way you are trying in your strength to get out of sin."

As time passed the wings of the flies became wet, soggy and tired. The pastor asked: "What do you think will happen to these two flies if they continue lying there in the water?" "They will die," said the husband. The pastor agreed, and added, "That is what will happen to you also; for it will be just as difficult for you in your own strength to get out of sin and be saved as it is for these flies in their own strength to get out of the water; you will both die."

Thereupon the pastor placed his finger under the flies, lifted them up and laid them on the edge of the table. Soon they were buzzing about in the room.

Both husband and wife understood the homely illustration; and both let the mighty saving hand of Jesus lift them out of sin. They placed their confidence in the Redeemer's mercy alone.

Have you done that?

Today is the convenient time!

Karl Stendal

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BEGIN THE DAY WITH GOD

by Mrs. Dale R. Battleson
Bagley, Minnesota

Hi, there!

We wives and mothers are busy, aren't we!? You know, there's the shopping, the washing and ironing, the cooking, the dishwashing, the dusting and scrubbing, and the mending—not to mention the care we give the children—drying tears, inventing games to keep them out of mischief, teaching them to manage a spoon successfully, climb stairs, dress themselves, tie shoes—the list is endless! Often it isn't until after the children are in bed, the dishes done, the kitchen floor swept, and the clean clothes folded and put away that we can slump into that easy chair, only to find that we are too tired to read the newspaper after all.

How does that old saying go—"Busy hands are happy hands"? Yes, those moments when husband and children exclaim over our efforts are happy and rewarding, but how many of us are really **happy** most of the time? It sometimes seems, doesn't it, that even after all our daily tasks are completed, we still haven't accomplished anything that really matters? Somehow that feeling of satisfaction just isn't there.

In God's Word we read, "Blessed (happy) is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; **but his delight is in the law of the Lord, and on His law he meditates day and night**" (Psalm 1:1-2), and, "**Blessed (happy) are those who hunger and thirst after righteousness, for they shall be satisfied**" (Matthew 5:6).

The example of Mary and Martha, the sisters of Lazarus, also comes before us as we think on these things. Martha, as you recall, was most careful that Jesus be served completely and perfectly when He visited them. (This is the way we, too, like to entertain, isn't it, so that we might receive the praises of our guests?) Yet Mary was no help at all, she just sat at Jesus' feet and listened to His teachings, leaving Martha to struggle alone with the final food prepar-

ation and serving. Soon Martha became so exasperated that she just ation and serving. Soon Martha became so exasperated that she just had to mention the matter to Jesus. She said, "Lord, do you not care that my sister has left me to serve alone?" And what was our Lord's answer? "Martha, Martha, you are troubled about many things; one thing is needful. **Mary has chosen the good portion, which shall not be taken away from her**" (Luke 10:41-42). In another situation, He has said, "Therefore, do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?'" For the Gentiles seek all these things; and your heavenly Father knows that you need them all. **But seek first His kingdom and His righteousness, and all these things shall be yours as well**" (Matthew 6:31-33).

We cannot, of course, sit reading our Bibles and praying all day long, neglecting the duties which the Lord has given us. And yet, if we are to be happy, **really happy**, in our work, we see from the above verses that we must begin each day by reading a portion of his Word, upon which we can meditate throughout the day, and by turning ourselves and the day over to Him through prayer. When this has been done, we can trust that whatever might come our way is the Lord's will and that through it all we are to be His witnesses and to bring praise to His name.

Two verses that have meant so

much to me are Exodus 14:14, "The Lord will fight for you, and you have only to be still" and Deuteronomy 33:25b, "And as your days, so shall your strength be". So, wives, and moms, why don't we decide right now to begin each day by seeking His will and really "delight" in and "meditate" on it day and night. We have His promise that we "**Shall be satisfied**"!! (Perhaps Proverbs 31:10-31 would be a good place to begin our meditations.)

THEY WHO SEEK THE THRONE OF GRACE

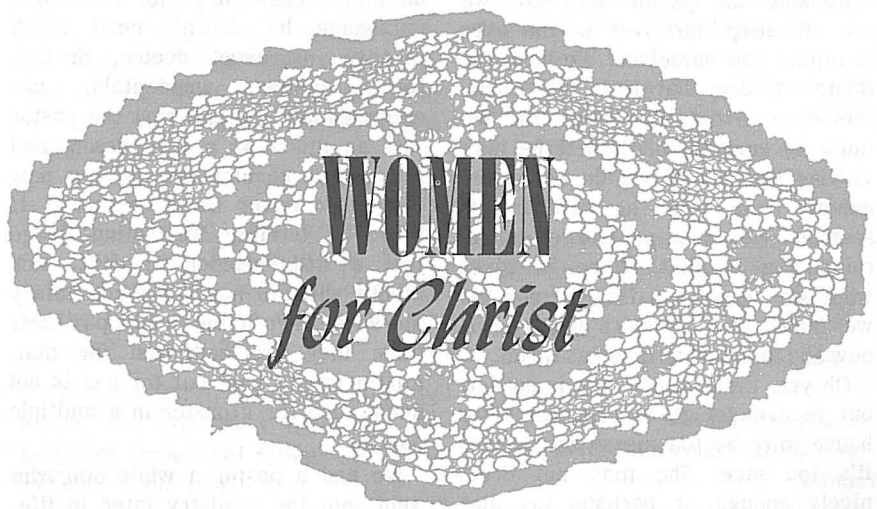
They who seek the throne of grace
Find that throne in ev'ry place;
If we live a life of prayer,
God is present ev'rywhere.

In our sickness and our health,
In our want, or in our wealth,
If we look to God in prayer,
God is present ev'rywhere.

When our earthly comforts fail,
When the foes of life prevail,
'Tis the time for earnest prayer;
God is present ev'rywhere.

Then, my soul, in ev'ry strait,
To thy Father come, and wait;
He will answer ev'ry prayer:
God is present ev'rywhere.

Oliver Holden
(from *Concordia*, 1917)



AN OPEN LETTER TO ALL PARISHIONERS

Dear Fellow Parishioner,

How do you treat your pastor? We, in our parish, haven't been doing so hot. After a year of not having a pastor we were overjoyed when we got a wonderful Christian couple from the East. However, though he preaches salvation and has a real concern for the lost, the criticism has begun. He has even been called on the phone to set him straight on things. His lovely wife has been shunned by some. Why? It's amazing what people find to be angry about with their pastor and his wife. Usually it's petty gossip, the devil's tool, or some ridiculous reason. Is this the way it is in your parish? Criticizing, bossing and even snubbing the pastor and his wife. I have often wondered how they can take it even with God's help and a forgiving heart. Pastors are as human as the lay people. They have feelings, too. They become hurt. Put yourself in your pastor's place. How would you react to a steady barrage of criticism from certain "friends"? It would be more bearable if the criticism came from those who do not know Christ as their Savior, but usually it's the leaders of the church, the saved, who give their pastor ulcers and a nervous breakdown. How can Christians be so un-Christian? It's easy because the devil is always around tempting us to do something unkind. The devil seems to have convinced us that by criticizing the pastor somehow we are elevating ourselves in the eyes of others and ourselves. We have the mistaken idea that it is our Christian duty to correct the pastor. We must be sure to tell him if he isn't visiting enough. If we do not agree exactly with what he says in his sermon, we must not forget to remind him of that. When he gives what we consider a fine sermon, do we thank him? Pastors need a lift now and then just as much as we do.

Oh yes, the pastor's wife is not left out in our deluge of criticism. Her house may be too messy or perhaps it's too nice. She may not dress nicely enough or perhaps too nice

for a pastor's wife. One woman went up to a pastor's wife and said, "My, I could never afford a coat with a fur collar."

Oh, if your pastor preaches heresy—such as the Bible not being the infallible Word of God, or salvation any other way than through Christ, then he should be asked to leave. Such a person has no business being a pastor at all because he is leading his flock astray. But a saved pastor and his family should not have to be subjected to the criticism, bossing and snubbing they receive.

But there is something else infinitely worse than being criticized, bossed and snubbed, which our pastors and their families have to endure. And that is not enough money to meet bills from month to month. I've heard individuals say, "Why should a pastor make any more money than we do?" The answer is quite simple unless the person who says this is a professional man. A pastor has spent seven wage-earning years attending school and going into debt doing so. He is a professional man, the same as a lawyer, teacher, doctor, etc. The Bible says a workman is worthy of his hire. As a teacher with only four years of college, I make much more money than the average pastor. Is this right? I think not. I have also heard said, "If they're so hard up, why doesn't his wife work?" Why should a pastor's wife, who no doubt worked to help her husband through school, have to get a job in order to eke out a living? Or maybe you feel as some do that because a pastor lives in a parsonage he doesn't need much money. Insurance, doctor, dentist, food, clothes, incidentals, car expenses and gas, all cost the pastor just as much as a lay person, and the wages pastors are getting now just don't cover these expenses! It must be terribly frustrating to go just a little deeper in debt each month with no hope of much salary increase. Then if they don't pay their bills, they are criticized for that. \$100 a month paid out for gas is not uncommon for a pastor in a multiple parish.

We had a pastor a while ago who went into the ministry later in life,

so he had a savings for his children's education, he thought. However, he did not have enough of a salary to meet his bills at the end of each month, so he was forced to dip into his savings fund to supplement his salary. What a shame on us! It is worse for those who do not have a savings to help out. Where is that needed money going to come from if it doesn't come from the people in his parish? "A pastor is supposed to trust God for his material needs," you might say, but who does God use to supply the material needs of a pastor? Isn't it you and I? God doesn't send down manna from heaven anymore. If we neglect our duty, then God's work suffers.

Some church treasurers are careless about paying the pastor on time. I know of cases when the pastor and his family haven't had cash the last few days before payday to even buy groceries; yet the treasurer oblivious of this fact may make them wait an extra few days or week before he gives them their check. This is inexcusable.

I'm writing this because I feel we as parishioners should try to make life pleasant—not miserable for our pastors and their families. Just because they are in God's work is no reason why they should not be able to enjoy the material blessings God meant all of us to have. A Christian pastor is the same as any other Christian. Christian lay people need to bear the fruits of the spirit just as well as the pastor. The unsaved look at us and our lives just as much as at that of the pastor. We, too, need to radiate Christ's love.

Being kept poor doesn't make your pastor or mine a better or more humble servant of Christ. I'm sure if he didn't have to be so concerned about financial matters, he would be much happier in the service of the King.

LaVerne Nyflot
Lake Bronson, Minnesota

(Ed. Note: While not a member of an AFLC congregation, Mrs. Nyflot maintains a keen interest in the work and shares these thoughts which have been upon her heart.)



NEWS of the Churches

MAPLE BAY LUTHERAN CHURCH OBSERVES 75TH ANNIVERSARY

Maple Bay Lutheran Church observed her 75th Anniversary June 28 and 29. A confirmation banquet and program were held Saturday evening, the meal being prepared and served by the women of the Hitterdal Lutheran Church.

Following the banquet, a program was given with Ken Moland, who will enter the AFLC Seminary this fall, as master of ceremonies. Participating in the program were Mrs. Mark Lundby and JoAnn Moland, prelude; Ken Moland, welcome; Mrs. Paul Levang, devotions; hymn sing led by Jane Thompson; song by the youth group of the area; talk by Rev. Waldemar Anderson, Wyndmere, N. Dak.; Elaine Petersen and Byron Ness, vocal duet; Petersen Girls, vocal selections; song by present and former members of the Girls' Chorus.

The confirmation roll call was taken with about 100 confirmands responding. The total number confirmed from Maple Bay Church is approximately 234.



Maple Bay Lutheran Church

At the Anniversary Service at 10:30 a.m., June 29, Rev. Forrest Swenson, local pastor, led the altar service, Rev. Karl Stendal, Pukwana, S. Dak., gave the sermon in English, and Rev. Louis Olson, Oshkosh, Wis., the sermon in Norwegian, and the adult choir sang under the direction of Mrs. Louise Bodahl.

The Festival Program followed the dinner, which was served by the ladies of the congregation. Iver Moen led in devotions and greetings were brought by Mr. Joe Husfloen, Fargo, N. Dak., and Rev. Karl Xavier, pastor of Maple Lake Parish.

Musical selections included a number by the Girls' Chorus; vocal duet by Mr. and Mrs. Maze Thompson, and a vocal solo by Mrs. Carl Moland. Rev. Harry Molstre, Valley City, N. Dak., gave the festival sermon.

The theme of the Anniversary Service was I Corinthians 3:11 "For other foundation can no man lay than that which is laid, which is Jesus Christ."

Pastors Anderson, Stendal, Olson and Molstre were former pastors of the church and Mr. Husfloen was a former lay pastor.

Former pastors unable to attend were Rev. C. Ostby, Rev. G. E. Amundsen, Rev. Gary Skramstad and Rev. John DeBoer.

The Maple Bay Lutheran Church was organized in 1894 by 22 charter members with Rev. S. E. Sorenson as their pastor. The first church was built by members of the congregation and in June of 1894 the first worship service was held.

On Dec. 3, 1930, the church was

destroyed by fire, a total loss to the congregation. In the spring of 1931 the congregation again started construction of a church on the same site. Services were held in the basement until the church proper could be completed.

In 1960 a bell fund was started and a bell was secured from the Petri Congregation at Ada. The bell and new organ were dedicated on Dec. 20, 1968.

Organizations active in the congregation include the Ladies' Aid, family type Luther League, Sunday School of about 45 youngsters, adult choir, youth chorus, men's quartet and girls' chorus.

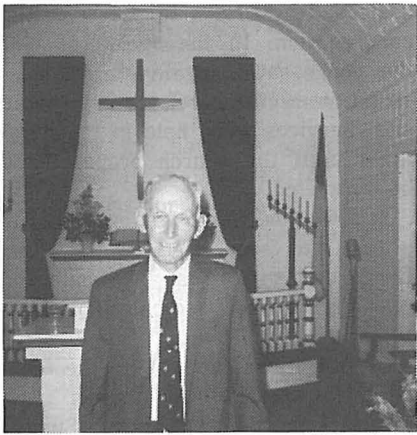
NORTH DAKOTA CHURCH CELEBRATED ANNIVERSARY IN JULY



The couples pictured left to right are Pastor and Mrs. Melvin Walla, Pastor and Mrs. John Strand, and Pastor and Mrs. Harald Grindal.

Record-breaking crowds, a cool breeze, and warm fellowship all combined to make Sunday, July 27, a truly memorable day for the members and friends of the Beaver Creek Lutheran Church, as over 300 people gathered to celebrate the congregation's 80th anniversary.

Located in the Nesson Valley, south of Ray, N. Dak., Beaver Creek Congregation was established in the fall of 1889, thus making her one of the oldest churches in this part of the state. The church building, which was erected between 1907 and 1910, underwent extensive painting and re-decorating before the anniversary celebration.



Mr. Thomas Logeland, Minneapolis, Minn., son of pioneer pastor A. J. Logeland

A historical service was held on the previous Saturday evening with a meditation by Pastor Martin Heide, Williston, N. Dak. Mr. Heide, former parish lay assistant, reminded the congregation that the Christian serves an unchanging Christ in the midst of a changing world, and he drew some interesting parallels from the recent moon landing.

Also, old photos were enlarged on a screen by a special projector, and many memories were shared and acquaintances renewed. A roll call revealed that four out of the nine confirmands from the classes of 1906-07 (oldest classes recorded) were present, and a surprise guest was Mr. Thomas Logeland, Minneapolis,

Minn., son of Rev. A. J. Logeland, one of the early pastors, and a member of the 1911 confirmation class.

Sunday morning began with a 9:30 service of Holy Communion, and Pastor Melvin Walla, Thief River Falls, Minn., another former lay pastor, reminded the congregation in his meditation of several sad situations that can prevent a person from really turning to Christ.

The Rev. Harald Grindal, Richfield, Minn., who served as pastor of the congregation from 1942 to 1945, spoke at the 11 A.M. worship service. Centering his thoughts around the anniversary theme, **Jesus Christ the same yesterday, today, and forever**, Pastor Grindal declared that in the midst of past memories and future expectations and hopes, God wants to deal in our lives **today**. The main points of the message were drawn from the work of the three Persons of the Trinity.

At the closing fellowship service in the afternoon, the Rev. John P. Strand, president of the Association of Free Lutheran Congregations, and pastor of the church from 1952 to 1964, challenged each one present with a vision of a future as bright as the promises of God, as he shared some thoughts from the 78th Psalm.

The Beaver Creek Lutheran Church is a part of the Tioga Lutheran Parish and is served by Pastors Robert Lee and Reuben Wee.

A complete historical booklet has been published, and copies may be secured, at \$1.00 each, by writing to Mrs. Wayne Vance, Ray, N. Dak.

INSTALLATION SERVICE HELD NEAR ABERCROMBIE

Pastor Larry Severson of Abercrombie, N. Dak., was installed at the morning service at Bethany Lutheran Church, rural Abercrombie, on Sunday, June 29.

Rev. John P. Strand, Minneapolis, Minn., president of the Association of Free Lutheran Congregations, presided at the installation.

A double duet composed of Elaine and Alton Hermunslie and Norma and Gary Myhre sang "Each Step I Take."

Pastor Strand chose Scripture passages from Ephesians and Romans for the basis of his challenging message.

Pastor Severson's text was Matthew 5:38-42. His topic was "Christian Character."

Miss Helen Haglund of Moorhead, Minn., a friend of Miss Priscilla Wold, who is a member of the congregation, sang a vocal solo, "The Name I Highly Treasure."

A fellowship dinner followed the service, which was enjoyed by the Stiklestad and Bethany congregations, the two churches of the parish. The Stiklestad Church is located near Doran, Minn.

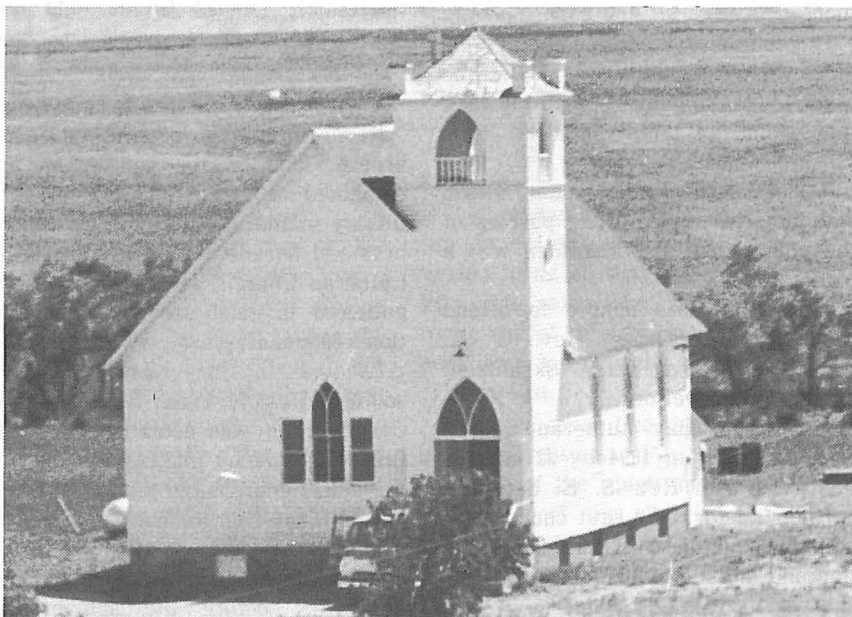
—Corr.

THEODORE C. BLEGEN DIED IN JULY

Dr. Theodore C. Blegen, dean emeritus of the University of Minnesota graduate school and a noted American historian, died in July at the age of 78. He was the son of the late Prof. J. H. Blegen of Augsburg Seminary in Minneapolis.

A graduate of Augsburg College in Minneapolis himself, Theodore Blegen was best known as a historian of Minnesota and the Norwegian immigration to the United States.

He is survived by his wife Clara; one son; one daughter; a sister, Anne Blegen, Minneapolis; and a brother, Dr. Carl Blegen, Athens, Greece.



Beaver Creek Lutheran Church



location and is well known throughout the city as a Christian leader.

A Mirror

We have said that Missionary Life and Work is practicing the presence of Christ. This presence is like a MAP, because He guides and orientates. It is like a MAGNET, for He draws others to see and to serve. Finally, it is like a MIRROR, for His presence shows us what we are and where we are. A mirror reveals ourselves and our surroundings.

Many people can't relate today. We have heard much about the various gaps today, the age gap, the education gaps, generation gaps, cultural gaps, etc. So bewildered and befuddled social and religious majorities are being orientated toward minority problems. We have a social gospel for the socially deprived, a new approach for a new generation. They talk about the underground church, the jazz liturgy and the meaningful dialogues. I suggest, friends, that Jesus was not concerned about these gaps. He never participated in or advocated sit-ins, stand-ins, lay-downs or walk-outs. Jesus was concerned about the salvation gap."

If the Bible and Christ's presence in it becomes for us a Mirror, we will see that the essence of the Gospel hasn't and won't change, however strange or perplexed its contemporary surroundings. We are to remember also to preach to the whole of society, to all ages, and to all nations. Our perspective might be aided if we remember that recent statistics tell us that those over 65 outnumber college students 3 to 1, and that 78% of our adult world is in the over-30 age bracket. We need not sacrifice the majority in an effort to win the minority. "Jesus Christ the same, yesterday, today and forever" (Heb. 13:8). He is the need of every hour and every age.

Brethren, if we practice the presence of Christ, every day, in every way, it will be a mirror to ourselves and to others. It will orientate the saint and sinner alike.

So today I invite you to be a missionary in life and work. Daily practicing the presence of Christ, at your

Continued from last time, this is the message delivered by Pastor Abel at the Mission Festival Service at the recent Annual Conference sponsored by the Women's Missionary Federation.

MISSIONARY LIFE AND WORK

Part II

by Pastor John H. Abel

A Magnet

We need to practice the presence of Christ because it is not only like a map, but it is also like a magnet. "And I, if I be lifted up will draw all men unto Me" (Jn. 12:32).

A politician has said, "In our day the emphasis is on rank individualism. Everybody doing his own thing and not sure if it's worth anything." We talk about **missions without a message**, we also have **man without meaning**. But Christ in us is like a MAGNET, He lifts us out of the dirt and dreariness of life. He puts force and direction into our being. He lines up the atoms of our existence so that we are constantly polarized toward God. Jesus lines us up for life. "I am come that they might have life, and that they might have it more abundantly" (Jn. 10:10). Sinsick sinner friends are not really living, they're just vegetating, they have an existence without satisfaction. To use a modern expression, "they're hooked on their thing." No direction, no goal, no God, and I might add, no ultimate good in this world.

Now I'm thinking of Raimundo de Santos, our Sunday School Superintendent in Campo Mourao, also Secretary of our Association of Free

Lutheran Brazilian Congregations, a kind, quiet, humble and dedicated Christian. But he wasn't always that way. He, too, was hooked on his thing. Raimundo ran a gambling hall. His normal working hours were from about seven in the evening until about the same hour in the morning, then he would come home and sleep most of the day. His wife Miriam ran a boarding house and, being a very good cook, had enough income to keep the family alive while Raimundo usually threw all his earnings away in the gambling hall.

During a series of meetings in our city conducted by an ex-Catholic priest, Miriam became interested and attended some evenings. You see, the ex-priest stayed at their boarding home. Miriam was not converted during this conference, but much stirred by the Spirit, so that in succeeding weeks she returned faithfully. Finally her husband became aware of her deep interest and decided one Sunday evening to come along, telling the boys that he would be down to the club later in the evening. God spoke to his heart that night, and I don't believe he missed any of the three meetings a week that we normally held in this church. One evening he stayed to surrender his sin and himself to Christ. He began to memorize Scripture, he became a new creature and the gambling hall soon closed its doors. But now began a period of testing for this new Christian. For over two months he was without a job, looking and praying. Finally an opportunity opened to manage a hotel restaurant, and with rejoicing in his heart Raimundo began again to support his family. Now he owns his own restaurant in a new

side, in your thoughts and near your heart, truly "He is a friend that sticketh closer than a brother." His presence in your soul and expressed in your personality will be like a map, a magnet and a mirror.

A mirror not only reflects our image, but it also exposes our surroundings. Today, in the face of all sorts of ecclesiastical deviations and falsities coming from large apostate churches, we need a Mirror. May I plead for a continuous exposing of liberalism and worldliness in Lutheranism. This is a small but necessary part of our pastoral orientation. Our church paper, our Bible institute, our seminary and our pulpits must from time to time lift up their voices to expose syncretism, wrong thinking and worldliness. People, ours and others, need to know, want to know and are looking to us for orientation. "How shall they hear without a preacher." If we speak peace, peace, when there is no peace, we are not God's prophet to our generation. Let the mirror of Christ's presence function, brethren, and be ye missionaries in life and work. Our text says in verse 27, "It is Christ in you the hope of glory." And may we paraphrase, saying, "Christ in you, the hope of the world; Christ in you, the hope of our Association." Let Him be Lord of all and He will be to you a map and a magnet and a mirror.

SERIES TO BE RENEWED SOON

The series "Meet the Churches of Our Fellowship" has been suspended temporarily. It will soon begin again and eventually all the congregations of our church fellowship will have been introduced to our readers by story and pictures. We are sorry for the interruption and promise that it will soon be renewed.

Every Christian should begin to doubt himself, if he finds, after ten years, that self-denial is as hard in the same things as it was at first.

—Beecher



AFLC SUNDAY SCHOOL MATERIAL

ADDITIONAL HIGH SCHOOL DISCUSSION COURSE NOW AVAILABLE

The title of the additional course for Senior High School students is **A Christian Teen And Understanding The Adult.**

The author writes, "This course is written for discussion. It is thought that teens and adults must open their hearts and minds in an attempt to express their feelings about one another. There should be a frank, open discussion about the differences between teens and adults..."

Some of the open-hearted discussions that teens and adults will come to grips with in this course are: Love Brings Understanding, Family Devotions, Sharing Burdens, Maturity, Talking Things Out, and Questions Teens Ask.

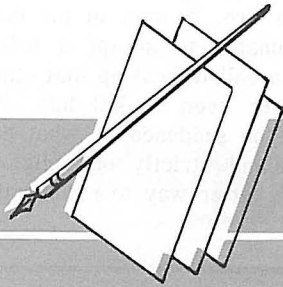
Before the teenager enters into these discussions, however, he must face himself and his "Relationship to Jesus Christ," and "The Assurance of That Relationship." Then he will be led into a discussion on the leading of the Spirit of God in all of life's choices at the end of the course.

This series is vibrant with concerns and problems of youth today. It will be a challenge for the teenager, the teacher and the parent.

"The course is written," the author continues, "to allow freedom for both teacher and teen. It must be used that way to be successful."

We join with the writer as he says, "God's blessings as you discuss the various stepping stones toward understanding."

The other Senior High study series available for use in the first quarter this fall is **Stewardship and the Teens.** Either of the two courses may be ordered for your high school class in Sunday School by writing to Department of Parish Education, c/o Miss Judith Wold, 324 Arnold Avenue North, Thief River Falls, Minnesota 56701. The cost of each set of lessons is 45 cents. There are no teacher's manuals.



EDITORIALS

REV. AND MRS. ARTHUR S. OLSON

Two people who had known harassment and detention by both the Japanese and Communists during a lifetime of service to the Chinese people met death in a Minnesota tornado which destroyed a church camp where they were vacationing with a daughter and her family. The daughter also lost her life.

Such was the turn of events for Pastor and Mrs. Arthur S. Olson, veteran soldiers of the cross of Jesus Christ. Here was a couple who had shared so much together and in their retirement years were basking in the love and affection of the people of the two races with whom they had been most intimately involved.

I spoke of retirement years and yet if there was ever a man who had not retired it was Arthur Olson. Eighty years old last February, he maintained a calendar of speaking appointments worthy of a much younger man. In addition, if memory serves correctly, he was also engaged as treasurer for the Lutheran Literature Society for China, a cause dear to his heart.

It should be noted that Mr. Olson in his talks spoke of Communism as a force with which to be reckoned. He had seen that ideology applied in practice and he felt obligated to share his convictions concerning it. He never joined the rabid Communist-hunters, but he spoke seriously of the threat posed by that Godless system.

Ordained with my father in 1915 at Our Saviour's Lutheran Church in Marinette, Wisconsin, I had the opportunity to visit in their memento-filled home across from Oak Grove Church last spring. And most recently, the Olsons attended the funeral of Pastor Fritjof Monseth at Medicine Lake.

Pastor Olson was a cheerful, optimistic Christian man. Together with his wife, who could aptly be called "the small woman" (a la that other missionary to China, Gladys Aylward), he left a legacy of service to God and man. We do not mourn them, but we thank God for them.

Raynard Huglen

AN EXCELLENT OFFERING

We have meant to do so before, but at any rate shall do so now. That is, to mention what an excellent offering was received by the Women's Missionary Federation at its recent annual convention.

Actually, some money came in before the convention and some afterward, but when all the funds earmarked for the two projects had arrived, they amounted to \$3,780.01. The breakdown is this way: \$2,346.85 to the travelling expenses for missionaries (to and from the field) and \$1,433.16 for home missions.

As many of our readers already know, a good portion of the gifts are lump sums from the local WMF's. That is especially true of the first fund. But whether from the various Aids or from individuals, the total amount received was gratifying. After all, these convention offerings are in addition to the budget the WMF raises annually through the projects.

The WMF continues to be a great asset to the ongoing work of the Association. In both the retiring leadership and the incoming, the women's organization has been blessed with consecrated guidance. Mrs. Herbert Presteng, whose term as president has expired, should have a great sense of satisfaction in what has been accomplished in the past four years. The new president, Mrs. Melvin Walla, and the first executive secretary, Miss Judith Wold, will ably carry on the mission of the WMF, assisted by the women of the congregations and other interested friends of the work.

Otherwise, still looking at financial matters, we note that contributions to the Association's work continue to run over \$5,000 ahead of last year at the half-way point in the fiscal year. (See page 16). This is a hopeful sign, at least in the difficult summer months. But a great effort will be needed in the next five months if our work is to be adequately taken care of. Let us rise to the challenge.

SMOKING AD BAN COMING

It is good news to hear that cigarette advertising soon may no longer be polluting the airwaves of television and radio. This may come about by the self determination of the tobacco industry itself or by the two communications media, perhaps with the prodding of Congress. But it seems quite certain that some ban of such advertising is forthcoming.

Such a prohibition would be both reasonable and sensible in the face of great evidence that smoking is a health hazard. **The Lutheran Ambassador** heartily supports the efforts to remove cigarette advertising from television and radio.

Now if the same thing could only be done regarding beer advertising. Because to leave the advertising of an alcoholic beverage undisturbed while clamping down on the tobacco industry doesn't seem fair or reasonable. After all, there is some pretty damning evidence that beer is a health hazard to both the user and to others as well. For the present, though, there is a strange silence on this point.

UNHOLY WAR

Strife between races, nationalities, sections of countries, opposing ideologies, and labor and management is always a tragic and disturbing thing. Especially so

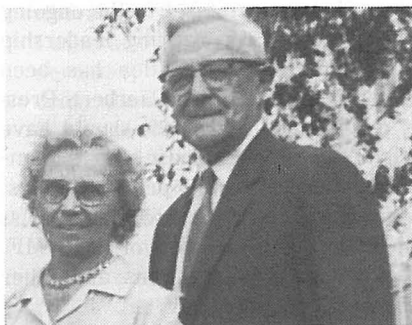
when reason is thrown to the winds and men resort to sticks and stones and guns.

But nothing is sadder than when antagonists take up the sword and rifle against one another ostensibly in the name of God and of Christ. Such is the case in Northern Ireland where Roman Catholics and Protestants have engaged in violent confrontation. It is an unholy war. Certainly it cannot be in the name of Christ and what an unfortunate spectacle it presents to the

whole world, most of which is non-Christian.

Religious differences there are. A man in his conscience may be absolutely unable to accept a belief another holds. But this is not a call to beat up that other person or to persecute him or even to kill him. No Christian person can help but be saddened by what has taken place in Northern Ireland strictly on religious grounds. There must be some better way to resolve the problems which ignited all this.

REV. AND MRS. ARTHUR OLSON PERISH IN TORNADO



Minneapolis — (LC) — A former director of the China office of the Lutheran World Federation, his wife, and a married daughter were among seven persons who perished when tornadoes destroyed a camp near Outing, Minn., on August 6.

Killed were the Rev. and Mrs. Arthur S. Olson, retired missionaries who had spent more than four decades in the Far East, and Mrs. Harold E. Carlson, a daughter who was married to a staff member of Bethany Fellowship, Inc.

The camp destroyed by the tornadoes was operated by Bethany Fellowship, a colony of communal-living Christians who pool their resources to further the cause of missions and the training of missionaries.

Funeral services for the seven victims, a toll that included two children, were held August 11 at the fellowship's Bethany Missionary church in Bloomington.

Among those who participated in the service were the Rev. Lester Dahlen, a staff member of the Board of World Missions in the American Lutheran Church, and the Rev. Harald Grindal, pastor of Oak Grove Lutheran church in Minneapolis.

The Olsons were members of Oak Grove, a 1900-member ALC congregation.

Mr. Olson, who was 80 years old, retired in 1963. He had returned to this country five years earlier after completing a decade of service in Hong Kong as China representative for the LWF. Prior to that, he had served a mission station of the Lutheran Free Church for many years in China.

Born near Farmington, Minn., February 8, 1889, Mr. Olson graduated in 1912 from Augsburg College and in 1915 from Augsburg Seminary, both in Minneapolis.

A short time later, he was called by the Board of Missions of the Lutheran Free Church as a missionary to China. He arrived there in 1916 and established a mission at Suichow in Honan Province after he completed language studies.

Mr. Olson was in charge of the station until World War II and, after Pearl Harbor, became a prisoner of war. Subsequently, he and his wife were evacuated to the United States, and they arrived here late in 1943.

He set out for China again in 1945, arrived at his station in 1946 and was joined by his wife in 1947. The mission field was later overrun by Communist troops, and it was completely evacuated in 1948.

The Olsons moved with other missionaries to a Shanghai Lutheran Center and there he was asked by the late Dr. Daniel Nelson, China relief director for the Lutheran World Federation, to oversee arrangements for other evacuees.

When Dr. Nelson was killed in 1948 in an air crash, Mr. Olson was asked to assume charge of the LWF work in Hong Kong. The assignment was extended and led eventually to a decade of service in the British Crown Colony.

He returned to the United States after the post was discontinued in 1958 and remained active in deputa-

tion work, a task involving speaking assignments in behalf of the mission cause, up until the time of his death.

The survivors include two sons, the Rev. Albert S. Olson, an ALC pastor serving East Immanuel Lutheran church in Amery, Wis., and Mr. Orville Olson, a member of the faculty at Hibbing Junior College in Hibbing, Minn.

(See editorial on page 9.—Ed.)

ATTENTION VARSITY PALS

A Directory of Association College Youth is being compiled. The purpose of this Free Lutheran College Youth Directory is YOU. We're looking for some joint varsity encounters, week-end retreats and a round robin of testimonies and news. Whoever reads this may know the name of some youth from one of our AFLC congregations who is in one of the schools listed below, or will be this coming fall. If you are in one of these schools or know of such a youth please send us his name, and the name of the college. We will do the rest. The schools we are now thinking of, but you may wish to suggest we include another, are in the upper midwest area, and are these: North Dakota State University, the University of North Dakota, Mayville State, Minot State, Valley City State, Bemidji State, Thief River Falls Jr. College, Fergus Falls Jr. College, Moorhead State, Concordia, St. Luke's School of Nursing, and other City Nursing and Post High Vocational.

This Directory of Students can be a real blessing to many, especially students, pastors and parents. We hope many will cooperate in sending names. Send the name of the student and the college that they will be attending to: Varsity List, Box 905 Fargo, North Dakota.

NEWS FROM THE NOGALES MISSION

AT HOME IN NOGALES

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5).

Ever since Lawrence and Gola Dynneson came to visit Rev. and Mrs. M. H. Sand at our home in Los Angeles in 1947, we have been personally interested in them and in the work they started on the Mexican border in Nogales, and which is now a mission field of the Association of Free Lutheran Congregations. Through the years we have contributed far less than we desired in money, materials, time and energy. But in joining the work itself by moving our trailer on the Mission Compound, we have felt "at home" in more ways than one.

Being from a Lutheran Free Church background, in Ferndale and Poulsbo, Washington, we find it a definite blessing to reacquaint ourselves with old friends and associates through the **Ambassador**. And now to have our friend Lawrence become "Pastor Dynneson" to us is added blessing. In addition, we are acquainting ourselves with former folks here in Nogales with whom we worked and ministered on several occasions when some of our family members came here to attend or teach school during the '50's.

But what is most dramatic is finding ourselves "retired" to live and work in the midst of many former household furnishings which we have sent "back to Nogales" at different times during the years. To find our old dinette set serving up on the hill in the beautiful Triumph Lutheran Church building is just one example of the thrills we have received.

Please pray for us as we try to understand and obey God's will for our time and talents in this beloved place of service to Him. Pray that if you, too, are being called into serving as a missionary on the unique Mexico-Arizona border town of Ambos (Both) Nogales, you will be given a positive leading through a love for these dear people and for their way of life. The opportunities are limitless. The rewards are endless. The

needs are urgent and definite: teachers, nurses, doctors, preachers; carpenters, masons, stone-workers, to help complete construction of three houses; a caterpillar to use in grading and lifting large rocks into place for wall construction; an air-compressor and jack-hammer to cut down and level off the rock formations for terracing and construction; laborers of every kind, who are willing to earn their own support and give themselves to the furtherance of the Gospel on both sides of the border line with every minute and every bit of strength that our Lord supplies. If Pastor Dynneson, who has done some matchless rock work, could be released to put more time and energy into the preaching and visitation ministry God has given him, your help to complete these manual projects would be a blessed contribution!

May God lead and direct us all for His own sake.

Mr. and Mrs. I. Melvin
(Alice) Heggem

I COMMITTED MY LIFE TO CHRIST AT NOGALES

It is said that the best place to start a story is at the beginning so that is where I will start. My story of finding Christ is as follows:

About the time I entered my senior year in high school I felt that something was missing from my life. I had been given most of the things that I wanted but I still felt that something was missing. I had always attended church and Sunday School but I had never made a stand for the Lord. I felt that He was what was missing. I tried to give myself to Him but I kept slipping away. Then about Christmas my mother received a letter from Mrs. Leonard Swanson telling about the work on both sides of the border at Nogales. I read the letter and felt that I could be of service there and that I could make a real stand for the Lord there. After writing to Swansons, they said that I could come.

So following graduation I flew down to Nogales. As I worked with Pastor Dynneson and the others on the Mission compound I saw how

they rely on the Lord and let Him take care of things. Seeing this made me want to be a Christian even more. Then at one of the Wednesday evening services I heard a Mexican man by the name of Manuel Esquir give his testimony. It was then that the Holy Spirit helped me to take Christ in as my Savior. I asked God to forgive me my sins and then I asked Jesus to come into my life. The feeling was wonderful to know that my sins were forgiven and that Jesus is always with me. Accepting Jesus as my Savior filled the void in my life and made me complete.

I now am very happy to be able to serve the Lord here in Nogales. My work here has varied from leading children from one class to another at Vacation Bible School to helping a man add two rooms to a small house so that he could bring his family from Mexico to live here in the United States. Please remember the work here in Nogales in your prayers.

Barth E. Olson

Barth is a high school graduate of 1969 and is from Churchs Ferry, N. Dak.

THE CHRISTIANS REJOICE

I have just returned from a month in Nogales, Arizona, and the blessings I have received are numerous. For two weeks I led the singing classes for Vacation Bible School. This was my first opportunity like this and I trust God will bring results.

This trip was certainly an eye-opener for me. I was amazed how the Christians there rejoice even in the worst conditions. There are so many people and situations that need our prayers. I am also thankful for the wonderful time I had with the Dynnesons and all the fellowship with everyone at the Mission Compound.

Maureen May

A 1969 graduate of Oak Grove Lutheran High School in Fargo, N. Dak., Maureen is from Lansford, N. Dak.

TO THE UNSAVED

By Pastor Knut Gjesfjeld,
Thief River Falls, Minnesota

Why do we have so many unsaved people? I can see at least three reasons for it. One of them is ignorance, another indifference, and the third, stubbornness.

I have questioned myself many times of late. We have a good preacher here. We have devotions every morning. The Bible is read, prayer for the group is offered and we have the best of preaching every Sunday morning, and in spite of it all I dare to say the majority is still ignorant of salvation. This is the condition of the group I am staying with here in Valley Home. It was the condition also in the group at McIntosh that I stayed with for ten months. Is it different or better in our churches? I dare to say that the situation is very much the same all over.

May I state, though, that in some churches you will find more real believers than in other churches. Maybe in speaking like I do I have to defend myself. Some will blame me for judging where I have no right to judge. Let me make it plain that the Word of God tells us that there is no salvation in any one except Jesus. In nothing else than Jesus. Anyone who has not Jesus is lost. This is the judgment out from our New Testament. Read Acts 4:12. When I ask a person, what do you cling to, thinking that you will go to heaven? and the same person answers, "I with my family was in a great storm. We prayed and were all saved. I also have been confirmed. Does it not prove that God is with us and hears our prayers?"

When I answer that that is not salvation, will you then say that I should not judge? The Word of God is the truth and the Word makes the judgment. If I as a preacher do not tell the truth according to the Word, I will be judged myself.

Back to ignorance. The Word of God is preached and the truth about Jesus opens the way, telling a sinner that the way to heaven through Jesus is all ready, all finished, and all he must do is receive and be saved. Why does not the sinner come

to be saved? Some of the sinners know that they have not been sincere. They promise to themselves to be sober, to pray, to get rid of sin and frivolity. This may sound good to someone. But it proves that they have not died yet. They have not yet left the confidence of their own goodness.

Paul has something to teach them. In Rom. 7:10, we read, "The very commandment which promised life proved to be death unto me." The trouble is that many self-righteous men and women are under the law and they are ignorant of it. To be saved you must die from the law. Here is another statement from the Word, Gal. 3:10, "For all who rely on the works of the law are under a curse; for it is written, 'Cursed be every one who does not abide by all things written in the book of the law, and do them.'" Friend, read your New Testament. Get acquainted with the Word. Let the Word judge you.

To be saved you must learn your own sinful condition. You must see yourself as God sees you. In Rom. 7:13, we read, "Did that which is good, then, bring death to me? By no means! It was sin, working death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure." God through Jesus has made a perfect salvation for you. But because of you being blind spiritually, God through the law is helping you to see yourself. Through the law God intends to create a real need for salvation. All sinners are ignorant of God's goodness and of His love. This is the reason why God has given us the dear Book wherein He has revealed to us all that is necessary for life and salvation. Why don't we make use of it? Ignorance and blindness and self-conceit are the cause of going lost.

When we speak like this it is in badness and disgust. For we are not speaking of the rough and openly ungodly, but of the church people, of those who think and talk of being Christians and on the way to heaven. Some confess that they have been in a storm and they prayed to God and

He saved them from being killed. Some say that they have been confirmed by a good Christian minister. Others claim that they have done everything right. One who confesses to be a Christian replied "Yes" when asked if he had always been good. This kind of condition we fear is the result of dead preaching.

A sign of living preaching is that those who are resisting or are spiritually dead know it. They know that if they are to reach heaven they have to repent. Dead preaching and its result is that all think that they are on the way to heaven. Some preachers state it clearly and openly that Jesus has died for all; therefore, because He died for us all we all belong to God and we all go to the same place.

Is it true, as some preachers say, that you show your faith by joining the church? We, as Bible believers, say that such talk is deceiving and such preaching, and teaching, and such talk, printing or publicity is lulling the souls to sleep spiritually. In this connection, I feel constrained to say a few words about the way some of the ministers in our Lutheran Church practice the Holy Communion. I really believe that most of the Lutheran ministers are of the opinion that when they have instructed the boys and girls in the explanation of the Catechism that they thereby have become Christians or that they have been brought into the right relationship with God. My brother and his friend bought a bottle of whiskey for the confirmation day. On the way to church they hid the bottle in the brush to be used when they were through in the service. One example of many.

Some or most of them take communion on confirmation day. To some it is the only time in all their life that they take communion. Too many quit coming to church after they are confirmed. Many Lutheran ministers teach that we receive forgiveness of sin through communion. Two of our more outstanding theologians of the Norwegian (Lutheran) State Church disagree in their teaching about forgiveness of sin in communion. One approves of it, the other does not believe it.

I am of the opinion that many are misled by a word that we read in Matt. 26:28. This verse states, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins." In other translations the word "shed" is used. In Norwegian the word is "utgydes." Shed or "utgydes" is not pointing to the practice in communion but to the shedding of the blood on the cross.

Because of what Paul says in I Cor. 10:16 about communion, I believe that the blood and body are more than symbols. According to the above verse, the blood and body of Christ are present in communion to build us up spiritually, to strengthen the spiritual life which already exists in a Christian believer. It is clear to me that a lot of church members are ignorant of what salvation is.

The preaching in many churches is dull and dead and creates dull and dead members. Men and women are invited to communion without warning. The Word gives a solemn warning with the invitation. Listen: "Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (I Cor. 11:27-29).

In this writing I have given warning to church members and also to preachers. The heading is "To the Unsaved." I feel and I am conscious of my short-coming in making the writing short and clear. If I yet have some days to live, by God's grace, I am aware that more should have been said under this heading. When I do write it is under the pressure that something should be said about it before I leave or while we are yet in the time of grace.

Brothers and sisters, pray that the Word may be received and preached according to the Book inspired by the Holy Spirit.

"The wages of sin have never been reduced."

—Doran's

MUSINGS FROM CAMP GILEAD CARNATION, WASHINGTON

While participating at a Bible camp there are some observations which persist and beg for expression. And not least so from our days at Camp Gilead in Washington. What lasting fruit there will be only He, the Lord of the harvest, knows, but for me and my husband it was good to be there.

It was good to see so many young people and to note a real moving of God, in a genuine old-fashioned way through the preaching of the Word without the so called "now generation" terminology. The response came from hearts truly touched and as one visitor remarked, "It is a long time since I have seen such conviction and weeping over sin."

It was refreshing to see the young pastors and their wives so totally committed. It was not a camp set up for a vacation, but one in which every member of the family was involved. While the pastors had classes for the adults and teen-agers, the ministers' wives had a Bible School going for all the younger children.

No wonder when it came time for the evening prayer sessions the lounge was filled with young people who quoted Bible verses and took part in prayer so earnestly that adults had to be quick or else miss their turn.

Camp Gilead is beautifully located on a river frontage, with a variety of recreation facilities for young people. For visitors in need of rest it does not have the clean sparkling cabins one might wish for. But when the Holy Spirit is at work, it behooves one to ask, What is more important at a Family Bible Camp—spider webs or God?

Esther Stalsbroten

"But the king said to Araunah, 'No, but I will buy it of you for a price; I will not offer burnt offerings to the Lord my God which cost me nothing.'" II Sam. 24:24a

"Not one of all the good promises which the Lord had made to the house of Israel had failed; all came to pass." Josh. 21:45

HAMM'S BEER SONG

Eccles. 8:11

Mothers weep and children cry as many drink their beer.

The curse of humankind today in untold family fear.

Manhood robbed, and crime enhanced as many souls are damned, Because beer is drunk to make more drunks,

And that beer could be Hamms.

On Judgment Day, when the bartender stands before the awful abyss,

And Hell looms real, too late for repeal,

What will he say to this?

Broken homes, debauched men, no matter what the brand,

And Satan's toll in the call of the roll, what a share will be that of Hamms!

Satanic songs on TV sung lead many souls to Hell;

And they who sing will one day bring judgment's awful knell.

Hamms' lyrical lies will cauterize before the frightful throng,

And beer that is beer will bring forth fear

As Hamms' boils along with the song.

A. L. Hokonson

EASTERN N. DAK. WMF SETS RALLY DATE

The Eastern North Dakota District WMF Fall Rally will be held at Trinity Lutheran Church, Grand Forks, N. Dak., on Saturday, Oct. 4, with registration at 9:30 a.m. Host pastor is Rev. David Molstre. Rev. John Abel, returned missionary, will be the afternoon speaker. Mrs. Gerald Mundfrom, Grafton, will give the forenoon Bible Study.

Mrs. Russell Duncan, Secy.

The stay-at-home is a voter against everything the church is trying to do—and for everything the devil wants done.

—Doran's

The elect are whosoever will, and the non-elect whosoever won't.

—Beecher

CHURCH-WORLD NEWS

100-YEAR-OLD MISSIONARY SUCCUMBS IN HONG KONG

New York (LC) — Mrs. Anna Martinson, a retired American missionary to China who observed her 100th birthday last September 18, died in Hong Kong on July 26, according to word received here.

Bed-ridden since she broke her hip in 1956, she frequently received guests at her home in Little Taofongshan, Shatin, a section of the New Territories in the British Crown Colony.

Mrs. Martinson accompanied her husband, the Rev. Andrew Martinson, a pastor of the United Norwegian Lutheran Church in America, to China in 1902, and, after his death from dysentery in 1913, decided to continue the work he had started.

Although she made periodic visits to the United States in later years, she continued to work in China until the expulsion of Christian missionaries forced her to flee to Hong Kong at the age of 80 in 1948.

Anna Hauge Martinson was born in Huxley, Iowa, September 18, 1868, and was one of 11 children. At the time of her 100th birthday, she had survived her one sister and all nine brothers, the last of whom died in 1967.

She married the Rev. Martinson on May 17, 1900, and, within two years, was en route to China.

Two of her three children and two grandchildren are serving as second and third generation missionaries, respectively, under the American Lutheran Church, a successor to the church with which Andrew and Anna Martinson were related.

Her children are Miss Cora Martinson and Dr. Harold Martinson, both of whom are serving in Hong Kong as missionaries, and Mrs. Pearl Jovaag of Austin, Minn., who is married to a clergyman of the American Lutheran Church.

All three are graduates of St. Olaf College in Northfield, Minn. The son, a missionary who is now associated

with Lutheran Theological Seminary in Hong Kong, graduated from Lutheran Seminary in St. Paul, Minn.

The two grandchildren are the Rev. Paul Martinson, a missionary assigned to Hong Kong who is currently studying at the Lutheran School of Theology in Chicago, and Mrs. Charlotte Gronseth, the wife of a missionary to Taiwan.

MINNEAPOLIS PASTOR ACCEPTS CALL TO MANKATO

A Minneapolis, Minn., pastor, the Rev. Raymond M. Branstad, has accepted a call to become president of Bethany Lutheran Junior College and Theological Seminary, Mankato, Minn., effective July 1, 1970.

Mr. Branstad will succeed the Rev. B. W. Teigen, president since 1952, whose retirement will become effective on the same date.

The changes were approved by regents of Bethany and by the convention of the Evangelical Lutheran Synod, which owns and operates Bethany.

Mr. Branstad, 52, is pastor of King of Grace Lutheran Church, Golden Valley. The church is the result of the merger of two north Minneapolis congregations, Fairview and Emmaus.

A native of Lake Mills, Iowa, he is a graduate of Bethany College and Concordia Seminary, St. Louis. He previously was in Duluth, Minn.; Suttons Bay, Mich.; and Eau Claire, Wash. He is married and has five children.

During the coming year Mr. Branstad will study at the University of Minnesota.

—Minneapolis Star

REV. OSCAR NAUMANN HEADS WISCONSIN SYNOD 9TH TERM

New Ulm, Minn.—(LC)—The Rev. Oscar J. Naumann of Milwaukee was elected to his ninth two-year term as president of the Wisconsin Evangelical Lutheran Synod at its 40th

biennial convention here, August 6-13.

Mr. Naumann, 60, served parishes in Toledo, Ohio, and St. Paul, Minn., before becoming the first full time president of the Wisconsin Synod in 1959, prior to which year the position was part time.

The Rev. Carl H. Mischke, 45, of Juneau, Wis., was elected first vice president and the Rev. Manfred J. Lenz, 55, of Delano, Minn., second vice president of the Synod. The Rev. Paul R. Hanke of St. Peter, Minn., was named to his fourth two-year term as secretary.

With 370,000 baptized members, the Synod is the fourth largest Lutheran body in the United States. It has been described by outside observers as the Church "most uncompromising in its dedication to confessional Lutheranism."

Because of disagreement in certain areas of doctrine, the Wisconsin Synod does not cooperate or practice fellowship with the Lutheran Church in America, the Lutheran Church-Missouri Synod and the American Lutheran Church.

The Synod severed relations with the Missouri Synod in 1961, six years after a similar move by the Evangelical Lutheran Synod. Both bodies later withdrew from the Lutheran Synodical Conference and that federation was then dissolved by its remaining members, the Missouri Synod and the Synod of Evangelical Lutheran Churches.

GOSSNER CHURCH FETES JUBILEE

Berlin, West Germany (LWF) — Ceremonies in October will mark the 50th anniversary of India's Gossner Evangelical Lutheran Church, according to information from its sponsoring mission society here.

Begun by the Gossner Missionary Society in 1845, the mission in eastern India attained the independent status of a church on July 10, 1919. Today's church counts 273,000 adherents.

"CHALLENGE TO CHURCHES" FROM INDIANS ENDORSED

Sioux Falls, S. D. (LC) — A three-day conference of the Lutheran Church and Indian People here endorsed "as an expression of valid concern" a statement which calls for the creation of a national Lutheran board for Indian concerns.

Titled "Challenge to the Churches," the page-long statement was introduced unexpectedly at opening sessions of the conference by Indian Americans from the Minneapolis area. Final action was taken the following evening.

Under provisions of the "challenge," the membership of the board would be three-fourths Indian, its chairman would be Indian, and its annual budget would provide \$1 in service for each of the nation's 750,000 Indians.

It would also support Indian self-determination, assume a positive role in influencing legislation in behalf of Indians, work for adequate housing for all Indians, and urge that church properties be made available to all minorities.

CLERGY RECRUITMENT PROBLEMS PREDICTED IN SWEDISH CHURCH

Stockholm (LWF) — Recruitment problems within the clergy ranks of the Church of Sweden are expected to reach alarming proportions, according to a recently-published almanac for clergymen.

Although nearly 600 of the church's 3000 clergymen have been assigned to parishes as assistants, the almanac stated, there are 217 vacancies among the 563 assistant pastor positions actually listed.

It then noted that more than half of the pastors in this category were past the age of 60 and that barely ten per cent were under 30.

The Lutheran church weekly, "Svensk Kyrkotidning," attributed blame for the lack of ministerial candidates to church auxiliaries which do not take their responsibilities seriously.

The paper drew attention to a similar situation in the Church of

England and discussions which envision a part-time pastor as a possible remedy.

300,000 FACE STARVATION, RHODESIAN CHURCH REPORTS

Mnene, Rhodesia (LWF) — Some 300,000 black Rhodesians are faced with starvation as a result of continuing drought, according to a dispatch sent by the Evangelical Lutheran Church of Rhodesia to its sponsoring Church of Sweden Mission in Uppsala.

A large part of the harvest has been devastated and the situation is expected to be worse than a drought five years ago, according to the Rt. Rev. Sigfrid B. Strandvik, 59-year-old bishop of the 22,000-member church.

Drawing attention to commercial sanctions imposed recently against the nation, the prelate, who came as a missionary to this country in 1939, reported that the outlook is bleak for many black Rhodesians. Not only do they face starvation, but they additionally find themselves without any possibility for employment, he said.

YOUTH PRESENCE FELT AT 14TH KIRCHENTAG

Stuttgart, West Germany—(LWF) —A readiness to listen despite often strongly opposing viewpoints, an extraordinarily heavy participation by youth, and enthusiastic discussion on the Christian message and Christian responsibility in the Third World all marked the 14th German Kirchentag, held here in July.

According to Kirchentag president Richard von Weizsaeker, the biennial gathering showed young people have no intention of simply leaving church matters in the hands of their elders but rather to claim their own role in the church's life and work.

Begun two decades ago by church members as a public dialogue between themselves and the world, the Kirchentag has repeatedly attracted large gatherings of Protestant laity in this part of Germany.

Posters throughout West Germany

bannered the Kirchentag's theme, "Hungering for Justice," and, in one instance, some youth lettered in "... and thirsting for revolution." Youth demonstrators, asking for both a democratizing of their church and the Kirchentag, interrupted the bishop of the Kirchentag's host church, the Rt. Rev. Dr. Erich Eichele, as he appealed to Christians for global concern.

One of the gathering's seven groups studied the "Dispute about Jesus." It drew 8000 participants daily, a record number for any group.

The group broke down into two strong factions—supporters of the conservative confessional group, "No Other Gospel," on the one hand, and champions of academic, liberal theology, on the other. Though viewpoints were aired and positions were clarified, neither side budged toward compromise or reconciliation.

"The confessional movement was frankly unprepared to come down from its ivory tower in its preconceived interpretations and changes were quite clearly expected from the opposition," one observer pointed out.

"Thus a peace offer from 'modernists' was thrown out," he said, adding that "supporters of 'No Other Gospel' persisted in their viewpoint that faith is endangered through certain tendencies of current academic theology."

Aside from theological issues, politics also came into the forefront at the Kirchentag here.

The solution to "Hungering for Justice" was touched upon in most of the seven working groups which together produced some 40 resolutions which the assembly's plenary adopted.

Policy on development aid, a stronger voice for the worker in his job, conscientious objection to military service, aid to Nigeria-Biafra, normalization of West German relations with Poland, and condemnation of Portugal as a colonial power were among issues which came under hot debate.

Berlin-Brandenburg Bishop Kurt Scharf, one of the church's progressive leaders, welcomed the laity's

encounter with political issues, accepting it as a mandate for the church itself to sound a Christian voice in government affairs.

"The church without politics—that's unrealistic and unbiblical," asserted the 66-year-old Berlin-Brandenburg prelate, citing Jesus' Sermon on the Mount.

While reminiscing about the 13 past Kirchentags, former Kirchentag chairman Heinrich Giseen observed:

"Previously at Kirchentags one had to look for the young people among the crowds of older adults. Today one hardly sees the older folks among the youth."

TREASURER'S PROGRESS REPORT

February 1, 1969 to July 31, 1969

	Proposed Yearly Budget	Current Budget	Total Received
General Fund	\$ 36,000.00	\$18,000.00	\$18,664.75
Seminary and Bible School	51,175.00	25,587.50	13,968.77
Missions	72,800.00	36,400.00	21,957.95
Praise Program	30,000.00	15,000.00	8,156.62
	<hr/>	<hr/>	<hr/>
	\$189,975.00	\$94,987.50	\$62,748.09

One Grand Fellowship—\$6,333.33

Library—\$50.00

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