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LUTHERAN

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DISCOVERY ON A SUMMER AFTERNOON

RELIGIOUS NEWS SERVICE PHOTO





According to the Word

SUNDAY

Matthew 12:1-8

What do we do on Sunday? It is on this day that we farmers do not have to go out into the fields and labor all day long under the hot sun. It is on Sunday that we businessmen do not have to go down town and open our shops. It is on Sunday that we can clean up, shave and put on our new suits. It is on Sunday that we can sleep until high noon. It is on Sunday that the fish bite the best of all and we never have any trouble catching our limit. It is Sunday morning that mother is hustling and bustling around in the kitchen to get that picnic dinner packed. It is on Sunday we take out our new polished automobile and call on our distant friends and relatives.

Sunday—the day of all the week the best. Life certainly would be drab, life certainly would be lonely if we did not make Sunday different from the rest of the days in the week.

Just think of it, friends, isn't it a blessing that we have such a day and we can do all these things? But wait a minute, friends! Is that the sense in which God gave us this day? We who call ourselves Christians, do we keep this day apart from the rest of the week

in such a fashion? If we do we must again examine God's Word and see what He tells us about this day, "of all the week the best."

The Lord's Day as a day of rest is a gift of God, just like every other good thing He has given us to enjoy, and as such it is to be used in His service and His praise. But the world does not set the Lord's Day apart for such a purpose. The Psalmist says, "The brook does, the birds sing to him, and the tree tops whisper his glory." But the world doesn't even feel grateful to God. Again the Psalmist says, "The floods clap their hands, and the mountains and the hills break forth into singing, and all the trees of the field clap their hands."

So we see that Sunday should be set apart for worship. The Lord gave us this day that we should cease from our ordinary labors and seek rest and recreation in Him. But what do you see on the Lord's Day on world street? Why are the buses so crowded on a nice Sunday morning? where are the long line of automobiles going? why the extra number of trains on Sunday? why do the parks and playgrounds make special arrangements on Sunday? It is the world spending Sunday, that is all, the world spending Sunday. Not, however, to hear and learn God's Word, not to praise God and bless the Most

High, but to have a good time, a jolly good time.

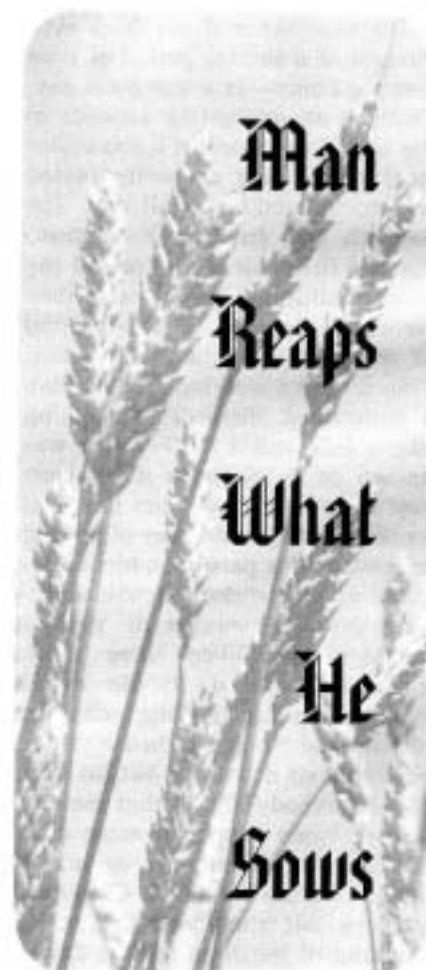
Yes, that is the way the world is keeping Sunday, and it is being noticed in our churches. It is becoming more and more difficult to fill our churches. Some of the folks blame these earthly conveniences, some blame the war; but they are not to blame.

It is true all these make it hard to set the Lord's Day apart from the rest of the week for worship. But what do you do when you have a harder task than usual to perform? You simply add more energy, more will power. So if the Christian will only set his face toward the House of God, on that day set apart for worship, then he will be on the right track. Remember the darker the surroundings the brighter your light will shine if you follow in the way of the Lord.

So, dear friends, rest from your labors is not enough, or is it enough simply to come away from the worldly amusements and pleasure seeking—we can do all that and still not keep the day holy. To rest in God means to find peace and satisfaction and spiritual refreshment in God's love and mercy, in His goodness, wisdom and power, to hold God's Word sacred and gladly hear and learn it.

—G. H. Spletstoesser

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Ludvig Hope

"Be not deceived; God is not mocked. For whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing; for in due season we shall reap, if we faint not" (Gal. 6: 7-9).

There is a comforting promise for the people of God in these words; but there is also a warning of responsibility and judgment to all men.

No one is relieved of the responsibility by refusing to do anything either good or bad. Whether we want to or not, we are all sowers that scatter handfuls of seed in the large field of life. If the man is good, he will scatter good seed; but if he is wicked, the seed will also

be so. We ourselves, as well as others, reap the results of our sowing.

The most notorious thief in prison today possibly began his career of stealing by taking cookies from his mother's pantry. The sinful seed of thievery grew until he became a reckless robber.

This inexorable law is operative in all areas of life. He who begins to use foul words will soon have his mouth full of profanity and obscenity. Before long he will be a slave to habit and will not even be aware of his filthy speech. If a man reads nothing but lewd novels and licentious literature, he will become a part of what he reads. Loose speech and vile reading result in immoral living. The first glass of liquor was the seed that developed into drunkenness. He who loiters on the street corner to stare at the immoral woman is standing on the brink of a grave; unless he hastens away he will soon be lying in it.

When I was a boy I heard much corrupt talk. These words have followed me until today and will probably do so until my dying day. I may think I have forgotten them completely; then all at once they bob up into my conscious mind. They even dart into my quiet moments in the prayer chamber when I in a special way want to be alone with God.

Where does all this wickedness reside in us all the while it seems to have vanished? Alas, it is lodged in the soul; without warning it comes to the surface and tempts us to sin. Our soul is a marvelous mechanism. It is like a recording machine which catches every sound. Every experience we have is in-eradicably inscribed on the sensitive receptor of the soul. Years later the "music" is played back to us; at times it is played in the presence of others, and thus it is inscribed on their souls also.

It is a serious matter to be a human being.

Tremendous powers are concealed in the waterfall; where has it all come from? It has been made by the water which drop by drop

has fallen from the sky.

Our life is made up of "drops" which have been "dripping" into our soul, one by one. In time they become a powerful force for good or evil. "Whatsoever a man soweth, that shall he also reap."

If we look at life in city and country we see the same law at work. The strongest of the young people sets the pace for the others; the rest will become as he is. The leaders set the example, and the others follow. Examples are contagious; there is a great truth in the old adage, "Tell me who your friends are, and I will tell you what you are." The Bible puts it this way, "Whatsoever a man soweth, that shall he also reap."

If all those people who live their lives in sin and godlessness would consider this truth seriously, they would surely begin to feel some of the responsibility that is theirs. Perhaps it might even lead them to repentance and a new life.

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We have more than a reminder of responsibility in our text; it also contains words of comfort. The comfort is that if we persevere in good work we shall reap fruit. It is not only evil which grows; God has promised that the good shall bear fruit in us and through us.

You Christian fathers and mothers, you who try as best you can to make the way of salvation plain to your children: You have a right to claim the promise that your work shall bear fruit and that your children shall be saved. You Christian teachers, you who labor day after day in the classroom among seemingly unresponsive children: Be confident that your work shall not be in vain; you shall also reap.

For that matter, there is no limit to the promise. Any Christian who seeks to serve God has a right to claim the promise. He may be a parent, teacher, preacher, missionary or servant in any legitimate position in life. The two most liable to lose courage are a preacher whose preaching seems to have no

[Continued on page 14]



I HAVE A QUESTION

What is meant by "from faith to faith" in Romans 1:17?

Luther said it means from a weak faith to a strong faith. Faith is a living thing and grows. In this sense the verse is similar to the statement of the psalmist, "They go from strength to strength," Psalm 84:7. This meaning certainly makes sense, and is true. Faith ought always to increase as we walk with God.

The writer had occasion some years ago to hear a lecture by Marcus Barth, son of the well-known Karl Barth, on the first chapter of Romans. He explained the verse as meaning "from the faithfulness of God to the faith of man." The righteousness of God is revealed from faith to faith. God, the author and finisher of our faith, is faithful. We can depend on the promise He has given; He has promised eternal life to all who believe. Righteousness has its beginning in Him, and He reveals it to all who believe. It is also He who gives faith to the believer.

The latter point of view seems to us to give the deeper meaning of the statement; and it does not negate the meaning of Luther's view. Compare Romans 3:21-26; this is really an exposition of 1:7.

What is the meaning of "the spirit of prophecy" in Revelation 19:10? "For the testimony of Jesus is the spirit of prophecy."

To prophesy means to foretell and to forthtell, with the weight falling on the latter word. Even for the prophets of the Old Testament the burden of their prophesying was expounding and applying the Word of God to the people rather than predicting. They did both. The New Testament speaks

of a gift of prophesying which was given to certain people. It was especially used in the early Church before the New Testament Scriptures were completed. They were given parts of the truth to be proclaimed to the people. It was, in a sense, a substitute for the New Testament revelations. In part it was also predictive. When the New Testament had been given, revelation was complete, and there was no need for individual and temporary revelations. There was now need for "revelations in the truth" already given. Certain Christians seem to have a gift of finding old and new truths in the Word of God. This gift may be thought of as the spirit of prophecy.

But it seems to us that in Revelation 19:10 there is another meaning. The testimony of Jesus—all He said, and all that is said of Him in Scriptures—is the spirit of prophecy. This is the core and center of all prophetic utterances. John claimed to have the testimony of Jesus, and this testimony was the very center of revelation. John himself could not receive worship—even as a prophet—but he had proclaimed the testimony of Jesus; this was the gist of his message.

Compare the reading of this verse in Norwegian.

Did the Jews consider a part of a day as a whole day?

A day was from sunset to sunset, 24 hours. But the light part of this period was also called day in contradistinction to night; it was roughly 12 hours, and was thus only a part of a day. Very often the word day had an extended meaning, covering a longer period of time; as such it was similar to what we mean when we say, "In my day things were different."

The question is if the Jews ever thought of a shorter period of time—say 4 hours—as a complete day. There is an interesting incident in the use of the word in a somewhat legal sense; here a shorter period was considered as a full day. The Sabbath was from dusk to dusk. For the first half of the period the people naturally rested; and they were not supposed to do any kind of work in the other half either. This included walking farther than a prescribed distance, something like a mile and a half—which was known as a "Sabbath day's journey"; anything more than that was work. But they had a way of getting around it. If a person suddenly decided at nine o'clock in the morning that he wanted to visit a neighbor who lived three miles away, he could do it. He would simply take lunch along; after he had walked the prescribed distance he would sit down and eat his supper. Everybody knows that the day is over when supper is eaten. The Sabbath day could be over in the middle of the forenoon. Casuistry, you say. But it indicates that in the thinking of the Jews of that day, a part of a day could be considered as a whole day.

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"Then Shall Every Man Have Praise Of God"

I Corinthians 4:5

"Praise of God."

How different that will be from the praise of man!

He does not appraise or judge after the outward appearance, but after what goes on in our innermost being. Thoughts and motives are weighed on divine scales.

A pastor had preached about the reward the true Christians will receive after they in a lifetime have built on the true foundation with gold, silver and precious stones. After the service one of the parishoners approached the pastor and asked: "What do you think about the robber who was saved at the eleventh hour? He had no opportunity to do anything for his Savior that he could get any praise or reward for, did he?"

The pastor said, "That's a good question. Let us look at that dying robber for a moment. There he is hanging, nailed to a cross, not able to move either hand or foot and in excruciating pains. But under these awful circumstances he does not lose sight of the one on the cross in the middle. He does not look at him as a criminal, but as a king with a kingdom. Listen to him how he prays: 'Lord, remember me when thou comest into thy kingdom.' Then he turns to the other robber rebuking him for his railing saying: 'Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man has done nothing amiss' (Luke 23:41-42). Did you

notice what this robber did? He prayed, he rebuked the other fellow for his sins, and he bore witness of his Saviour. Aren't you amazed that he could pray and testify under such circumstances?

"You profess to be a Christian and I am sure you have often neglected to pray and witness under the most favorable circumstances. You are far behind this robber.

"And this saved robber is still bearing witness."

The pastor continued, "In my spirit I can just see the robber as he approaches the judgment seat of Christ (II Cor. 5:10). 'Dear Jesus, you know I was saved just a short while before you died for me and before I died there on the cross. I did not have any opportunity to do anything for you who have done so much for me. I am so sorry for this.'"

Then the pastor said: "It seems as if I hear my precious Savior say: 'Will all of those who have been saved by hearing or reading about this robber please come forward.' I can imagine that thousands upon thousands are coming. Then Christ turns to this saved robber and says, 'I want to give you this crown of rejoicing for all the souls that were encouraged by you to come to me.'"

Then shall every man have praise of God.

Yes, even a saved robber.

Lars Stalsbroten

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Luther League Activities

Edited by Ken Moland

The word for this summer is action. The condition of our country has been action—some desirable and some undesirable. The word for our church has been action. We think of the Annual Conference, the Bible camps, and the Luther League Convention. There has been action.

If there were an underlying theme to the series of articles I have written for *The Ambassador*, I suspect it would be action. The purpose might be thought of as trying to start a fire under some, if not many, Leaguers.

It has been suggested that there can be action in the lives of Christians wherever they might find themselves. We have an opportunity to get in on action in school, at work, and in our social activities.

Furthermore, it seems that youth desire to have "something to do." I have suggested that God is anxious and willing to accept the minutes and hours of your days as an offering toward the furtherance of His kingdom.

I believe in all sincerity that it is here that we will find real action. When we are in the army of God, there are plenty of things to do. In fact, the great commission Christ gave us could use all of us each minute of every day.

I have concentrated mainly on our mission to the people immediately around us, since we as youth can't go overseas right now. And

certainly this is an ever-important mission.

But we as youth are preparing ourselves for some full-time occupation. Many of us have some idea of what we would like the future to hold for us. And we like to think that we are heading toward something worthwhile.

The mission department of our church is an all-important one. A church must be mission minded or we tend to question its value.

But the mission program of the Christian body as a whole has had some serious questions thrown at it in recent years. Some would like to question Foreign Missions in their entirety, suggesting that we have no right to impose our ways and religion on those who seem to be getting along well without us.

The mission program of our church must not dwindle nor should it slow down. Therefore the call goes out for you to consider what God might have for you to do. I can't call you into missions; neither can your pastor or Sunday school teacher do so. But we believe that if we are obedient to our Heavenly Father, He will lead us and show us what He would have us do.

We pray that out of our Bible School will come those who have been called by God to service in one of our mission fields. There is indeed no end to the need that is felt there.

Somehow we tend to think of entering the mission field as includ-

ing selling all our joy and happiness. But this couldn't be farther from the truth. For true joy is found in serving Christ as a member of His army. We can find real involvement, real opportunities, and real ACTION in serving God.

Yes, we need to witness to those directly around us, but we must also remember that there is also a need in the fields across the oceans. Are we using the talents God has given us? Or do we plan on rusting out as we sit in the pews. I don't think we as youth want to waste away as we see a world that needs us, and furthermore, the Gospel.

If action is what you are looking for, let me recommend joining God's army. There hasn't been a reject yet of those who have come humbly desiring to serve. Let's get in on the ACTION!

SOMETHING TO THINK ABOUT

None are more hopelessly enslaved than those who falsely believe they are free.—Goethe

Be not merely good; be good for something.—Thoreau

We first make our habits, and then our habits make us.—Dryden

He that lives to live forever, never fears dying.—Penn

Better shun the bait than struggle in the snare.—Dryden

An axe is made sharp by that which it loses on the grindstone. Christians are made more so by the troubles which God permits them to pass through.

For the love of Christ constrains us, because we are convinced that one has died for all; therefore all have died. And He died for all, that those who live might live no longer for themselves but for Him who for their sake died and was raised. (II Cor. 5:14-15).

He Walked With God

by Mrs. Herbert Franz
Cloquet, Minnesota

I wish to greet all of you in the name of our Lord Jesus Christ. I have enjoyed reading the women's page of *The Lutheran Ambassador* and would pray that the Lord will bless the thoughts I am sharing with you in this article.

There was a man of God who went to his eternal reward on April 28; this man was my father-in-law, Isaac Franz, whom I shall refer to as "Grandpa." Grandpa was a man whose life and Christian example was far beyond reproach, not because of anything which he had done, but because of what he allowed the Lord to do through him. Having known him as a neighbor all of my life and then more intimately as my father-in-law for twenty-seven years, I feel qualified to write a little about him. We know that he would not want to be held in greater esteem than any other Christian and so we shall not attempt to do this.

Grandpa's greatest concern in life after his conversion at the age of twenty-seven years was to see men and women find Christ as their very own personal Savior. He had this same concern at the time of death when he was eighty-nine years young. I can still hear him ask this question of any person whom he would meet, whether that person be pastor or layman, "Do you know the Lord Jesus Christ as your own personal Savior?" Of course, those who had no living faith in Christ many times became very uncomfortable. Then, on the other hand, those who loved the Lord had a testimony for the Lord, and Grandpa would respond with a smile and a warm handshake. Doesn't Peter say, "Be ready always to give an answer to every man that asketh

you a reason of the hope that is in you with meekness and fear?" (Pet. 3:15). I recall how many times before my conversion I stood guilty as he would inquire of me about my hope in Christ. However, I loved Grandpa for the concern he had for my soul.

It was not difficult to talk to him about spiritual things even in my lost condition, for Grandpa was so kind and patient. He had a deeper personal concern for me after I married into his family. One experience stands out in my young life very vividly. Herb and I were expecting our first child and were very happy at the prospect of becoming parents. Frequently Grandpa would pray in our presence for our expected child. He would pray that the baby would have a healthy body and that everything would go well during the time of pregnancy as well as delivery. I secretly resented this as I was not a Christian and foolishly harbored the thought that nothing could possibly go wrong with our child, so why pray for such a thing. But Grandpa had learned to commit everything to the Lord which I had never done before in my life. The baby died two hours after birth. Needless to say, I was heartbroken. However, Grandpa's prayers haunted me and from that moment on Herb and I began to think more seriously of eternal things—that our lives are in God's hands. This experience was used by God later on as a stepping-stone to faith in Him.

During the depression our small community of Dollar Bay was very hard hit economically. Over 90 percent of the community was on welfare. I remember how Grandpa taught us valuable lessons in giving unto the Lord the firstfruits of the pay check of \$44 a month

which he received from the WPA. He and Grandma Franz had a black purse which they called "the Lord's treasury." Each month when the WPA check came in, the firstfruits or the tithe or 10 percent of the check was placed in the Lord's treasury. They never hoarded the money in this treasury but gave it out to the Lord's work immediately. So the black purse was always flat. My parents were Christians but I had never heard of this before—tithe of one's income to the Lord first before other bills were paid. Grandpa and Grandma Franz's money given to the Lord was always given joyfully as well as sacrificially. Grandpa Franz believed that blessings came from JOYFUL, SACRIFICIAL GIVING. He was like David of old who said, "I will not offer burnt offerings unto the Lord my God which cost me nothing" (II Sam. 24:24). Herb and I have followed the pattern of Grandpa in giving the firstfruits unto the Lord and we have been thrice blessed.

Grandpa spent his last five years of his earthly life in a rest home where he received very good care and tender love. He suffered a series of strokes which kept him in bed most of the time. Nurses stated over and over again that he was a very contented patient. Why shouldn't he be, for he believed God's Word which says, "I have learned in whatsoever state I am therewith to be content" (Phil. 4:11). Grandpa always had a smile on his face for anyone who came into the room and he desired that all who came to see him would share God's Word with him and have a time of prayer together. His Bible was very worn, an indication that he read it constantly.

I had occasion to visit Grandpa the day before he passed on to glory. Already God was preparing him for his final departure, for there was no more smile, no more response; he was slowly slipping out into eternity. Herb preached at Grandpa's funeral, using as his text the verse which truly fitted Grand-

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WOMEN *for Christ*

REFLECTIONS

Time for reading, meditation, and reflection are becoming more rare as the speed of our age increases. Machinery often needs "time out" for repairs and likewise our bodies need a change of pace for rebuilding, spiritually as well as physically.

There is a certain ruggedness about camping out of doors, but somehow living in the open air with only a canvas tent for a roof affords a closeness to God and His creation that is priceless. In the quietness of an evening, watching the bright sky turn pink against the background of fluffy white clouds, observing trim sail boats skim over the silvery blue lake, we feel a new appreciation of God's handiwork. Later as the darkness steals on and the camp fire begins to crackle and spit in the cool evening breeze, the sky seems endless with its myriads of shining stars and we wonder why God would even want to bother with us people and our troubles here on earth. However, not only does He want to bother with us, but through the death of Christ on the cross He has made a way of salvation for each one that will come to Him in true repentance. Moreover, He is interested in the little details of each life, to encourage each Christian to watch and pray and be faithful unto the end.

Camping also gives an opportunity to visit new places and meet new people. Customs may change; clothing styles, foods, and architecture may vary from one country or state to another, but man's heart remains the same—lost by nature, but restored to life when the blessed Savior comes into that heart. Camping permits one to visit various churches in far-off communities. Sometimes one finds a church with a good message and the soul is challenged and blessed. It is more common, however, to hear sermons these days that really jolt a Christian. Those who uphold modernism, deny the deity of Christ and the reality of heaven and hell are on the increase. It is heartbreaking to see firsthand the results of the apostasy, but it also causes one to appreciate, as never before, true Biblical preaching and the good old-fashioned Lutheran doctrine.

At Expo '67 in Montreal, the exhibit, "Sermons from Science," gave out daily the message of salvation in many different languages, thereby offering an opportunity to any seeking soul to find the Savior even at this unique place. The State of Israel had an interesting exhibit tracing the history of the Jewish people from the beginning—how they had been dispersed for centuries, but now since 1948 how they are returning to build cities, irrigate the land for crops, and extract valuable minerals from the Dead Sea.

As Isaiah prophesied, "The desert shall blossom as a rose." One statement that particularly impressed me was the fact that the Jews who build homes in foreign countries always leave part of their home unfinished, as a constant reminder that they are pilgrims and strangers in this foreign land and are not to sink roots any place but in their homeland. What a comparison to us as Christians who find it so easy to sink roots in some comfortable place here on earth, instead of being ready to go when and where God so directs us.

Recently a missionary from Africa said to me, "The Christians in America are trying to build their own heaven here on earth with beautiful homes and every comfort life can provide, instead of denying self and devoting one's time and possessions to extending God's kingdom." Perhaps this is why many tribes on earth have not yet once heard of Jesus and is saving grace. What will we say at the judgment seat of Christ when He asks us, "What did you do with your life—have you told anyone about ME?"

The Lord has said, "Ye shall seek me and find me when ye shall search for me with ALL your heart." A man from India by the name of Sundar Singh had searched for the way of salvation many years but to no avail. Finally early one morning in desperation he cried and prayed, "If there is a God at all, please reveal yourself to me and show me the way of salvation." He expected to see Buddha or some other Hindu personage, but suddenly a light of increasing intensity appeared and here stood the living Christ whom he had counted as dead. Mr. Singh continues, "To all eternity I shall never forget His glorious loving face, nor the few words which He spoke: 'Why do you persecute me? See, I have died on the cross for you and for the whole world.' These words were burned into my heart as by lightning, and I fell to the ground before Him. My heart was filled with in-

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EDITORIALS

THE END TIME

Religious literature in our day is ominously silent regarding eschatology; that is, the doctrines of Scripture concerning the last things. It is true that some considerations are given to death; and when it is, it is as the end of man's present life rather than a beginning of eternal life—or the entrance into eternal death. Psychiatrists and theologians have something to say of the preparations for death so as to make the fact less formidable to both the person who dies and those who are left behind. Much has been learned of the physiology of death, and methods have been developed to make it a less horrendous experience for the person whose life is ebbing out. Not least is this true of medications which dull the person into insensibility so that he veritably "sleeps away." There is, however, the psychological aspect which must be considered too. A person may "die a thousand deaths" before life actually ceases. Therefore it is beneficial to prepare the fearful subject beforehand. Perhaps one might say that the "silent treatment" is often given; that is, the person is not to be told that he is going to die soon. Even the best men in the medical profession do not know for certain that a man is dying. Therefore it is better to nourish the hope that recovery is both possible and probable. Think positively, and the possible may become a reality. Even when it is known that the person is slipping it is thought better that the subject concerned be not informed.

It is not our purpose to discuss the ethics or advisability of telling a person that he is dying. We have had too little—though some—experience in these matters. What we seem to have noted is that the emphasis is placed on this present life. It is of more importance to ease the person delicately out of this life than to see him safely over on the other side. Living and thinking positively is of more importance than brooding over the inevitable. There is something almost fatalistic about such a point of view; it borders on the ancient Stoic attitude of "when I am, death is not; and when death is, I am not." But it is not Christianity; nor is it the spirit of the psalmist who cried, "Lord, make me to know my end, and the measure of my days."

Death is not all there is to eschatology, however. Scripture puts it so tersely, "It is appointed for men once to die, and after that comes judgment." Men die, and have died, singly since sin came into the world.

But there is a time coming when time shall be no more for this old world. Christ is going to return; His return is the beginning of the end. Saints and sinners shall be separated; the living and the dead shall appear before the judgment seat of Christ. This is the one great fact of our faith which is still future; all else has been completed. The last statements of Articles two and three of the Apostles' Creed are before us. One would think that Christians would be tremendously interested in this fact at all times. There have been waves of interest in eschatology down through church history; many fine and false threads of doctrine have been spun about this great event. This is not so strange, since it is true here too that only "the event will teach us in its hour" with respect to the details of Christ's return.

Scripture speaks to the point of Christ's return for the purpose of keeping Christian on the alert. No person will know the hour of Christ's return until it happens. Signs have been given, and we are told to watch these—not so much for the purpose of knowing as to be ready when He comes. He will return after such signs as He gave us; but He has not promised to return every time we see the signs. Signs have a way of recurring, but we are to be on the watch when the signs are here.

Occasion for preaching on the subject is provided for in the periscope texts which we use; the last Sundays of the Trinity Season have such texts, as do also the Advent Season. But at that time of the year pastors are so preoccupied with the budget for next year and the preparation of the Christmas activities in the church. It is imperative that there be sermons on stewardship and how to be rightly prepared to celebrate Christmas; but sermons on the return of Christ, judgment, heaven and hell are conspicuous by their absence in the Lutheran Church today. The same is largely true in the other churches as well. These things ought not so to be. Why is it so? The excuse is sometimes given that there have been so many false teachings on the subject that pastors do not dare to touch it. Shouldn't that be one additional reason for preaching the truth as Scripture has revealed it and our Confessions presented it? Can it be that we no longer really believe much in it? So we concern ourselves with matters pertaining to this life; good things for that matter, from Sunday school curriculums to race relations. But we have become "this-worldly" in our thinking.

And what about the signs? This is one of them. Christ will return when no one expects it, thinks about it, or talks about it. That is why it will be unexpected. He will come in the twinkling of an eye, visibly to the whole world at once—beating the satellites which take one hour to circle the globe. Both the Church and the church will be here; the first is the body of Christ against which the gates of hell shall not prevail, the second the organized church. It is a question if there will be more than one church when he returns. This

one will be characterized by great activity, but a paucity of faith. Few movements since the Reformation have been so detrimental to faith as that which we observe today in the movement away from the Scriptures. Teachers of theology emaciate the faith of the students, and these in turn treat the sheep of their congregations likewise. The Bible is true in the main; but the details are not to be taken seriously. We know of no one whose faith has increased by such preachments. Churches can easily unite if they discard the Bible and find truth in everyday situations and experiences. A sign is rising on the horizon. There shall be disturbances among the peoples of the world—like a great sea which is in upheaval. The spirit of lawlessness shall be abroad; generation pitched against generation, father against son, youth against age. Natural affection shall give way for the unnatural; seething immorality will be the order of the day.

We repeat: What about the signs? Shall we preach about the Advent of Christ this year?

DRINKING REGULATIONS RELAXED

Just recently Carleton College of Northfield, Minnesota, announced its decision to lift the ban on drinking in the dormitories of the College and at certain school functions. The ban had been in effect during the entire history of the school. There are still some restrictions with regard to the age of the imbiber and the place at which drinking is permitted. But the decision to lift the ban marks the end of an era at the school. Whether it will be to the advantage of the school and the students remains to be seen. A precedent has been set which may well be followed by other schools.

There may have been reasons for the decision made by the school. Many argue that the ban against drinking in the dormitories is difficult to enforce. Students drink, rule or no rule. Law-breaking is encouraged in other areas of life if a person develops the habit of breaking this rule. So it is better to remove the restriction.

A restriction remains, however, with respect to the age of the students who may drink. How does the administration of the school propose to enforce this one? Is it not going to be so that there will be more under-age students drinking now than if the ban had been in effect? The school has given the green light to one group of students, but it still expects the others to see red. We know enough about the mentality of the college student to surmise what the reaction will be; a person who is old enough to go to college is old enough to drink if he so wishes. There may be state laws to consider; but how long will the state laws stand if the colleges encourage violations by lifting the ban for a select group with the consequence that young people are given a favorable opportunity to become law-breakers?

The ban may have been lifted because there have been large-scale violations. We can think of other

areas in life where restrictions remain and flagrant violations occur. This is in the area of sex morality. The problem has been aggravated by increased violations in recent years. One needs not be a prophet to predict that the incidences of violation will increase with the greater dissemination of information and means to prevent tangible results of illicit relationships. Pressures come from people of college age for greater freedom here. After all, it is a private matter. Since violations are becoming increasingly more common, and enforcement is next to impossible, is it not a point of wisdom to remove the restrictions here also? It is psychologically harmful to a person to live under the shadow of breaking laws; so remove the laws, and let the sun shine. How long will it be before the colleges will permit the sexes to mingle more freely and intimately on the college campuses, and even make provisions for privacy and convenience? Better in ivy-covered college campus buildings than in dives and dingy hotel rooms. It could be for the upper classes to begin with; the under-age students would have to conform to Victorian standards for a while longer.

Perhaps the problem should be thrown back into the laps of the home and the church. If young people have been rightly trained here they should develop a stamina of character which will enable them to meet difficult situations successfully later in life. However, both church and home are hampered in their work if the colleges set the pace. Present-day homes leave much to be desired, and the modern church is fast losing its grip on the young people. What will the future homes and churches be like when they are made up of people who have learned their standards at the college?

In our opinion, Carleton has taken a step backwards. No possible good can come from its decision, and much evil will result. More drinking will be a consequence, not less; this in itself is reason enough for holding to the old standards. There is no reason why an institution cannot set its own standards and live up to them even if the clients are adults. Violators can be dismissed even though many others have been guilty without detection. Both schools and students suffer in the long run when standards are relaxed. Individual freedom consists in choosing the school one wants to attend. The choice of one school over another involves tacit agreement to abide by its rules. When a person deliberately and flagrantly violates the rules he is in effect saying that he no longer wishes to remain there. Schools should then honor his request and let him leave. After all, he is an adult. He should be able to find another school which is more to his liking. We can have the kinds of schools we wish and the type of students we desire if we care enough to have high standards, and live by them. Students with high standards will be drawn to such schools.

We are ministers, carrying out the divine commission; but as for God, He "giveth the increase." We think about the parable of the sower, where we read, "the seed is the word."

"I planted it," said Paul. Apollos came along and watered it, but God made it grow; He gave the increase. It was by the act of God that there was first the blade, and then the ear, and then the full corn in the ear.

So here comes the final conclusion—Neither is he that planteth anything, nor he that watereth; but God giveth the increase, v. 7.

Then in verse 8 he says: Now he (Paul) that planted and he (Apollos) that watered are one, but you are divided up in parties around the planters and waterers which are one. That proves you are carnal. For while one says, I am of Paul; and another, I am of Apollos; are you not carnal? (v. 4).

We are nothing, but we are one. We are just two zeros, but we are one in Christ. He comes first, we last (100). You put the zeros first and Christ last (001). That diminishes Christ. It all depends on where we put Christ. If Christ is first and foremost we lose sight of the servant, his virtues as well as his shortcomings, and we see only Christ.

In v. 9 Paul summarizes and climaxes the truth by declaring that we are co-workers together with God. What tremendous declaration! What grace! What honor! What glory!

God has much work; there is no such thing as unemployment in his vineyard. First it was the work of creation, then the work of redemption, and now the work of evangelizing.

We are co-workers together with God. We are not only working for God but with Him. We are joint promoters, partners. I believe the WMF has caught the vision of this marvelous privilege. We can sense it at the conventions. There is such a zeal and enthusiasm, and wonderful things have been accomplished, because you are working together with God who is able to give all grace to live, to give, to serve to his glory.



Lesson IX

SEPTEMBER 1967

Read I Corinthians 3:1-9

Paul is still dealing with the division in the Corinthian church, and wherever such divisions may show themselves. This letter was not written for the Corinthian church alone. It has a universal application as far as the church is concerned.

The apostle is using the same method as a doctor. First of all, there is a diagnosis (v. 1-4), and in the same verses we see the revealing symptoms that prove the correctness of the diagnosis.

Then in verses 5-8 he shows how the disease is to be cured. Paul is dealing with a sickness which is destroying the influence of the Christian church in Corinth and in other places.

What does the apostle say about the divisions with which he has already been dealing in the Corinthian church?

First he addresses them as "BRETHREN." "And I, brethern, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ." How many times does the apostle address these carnal Christians as brethren in the first three chapters?

What special lesson should this teach us as leaders?

What was the trouble with these Christians? They were not

v. 1 but v. 3.

What is the difference between a spiritual and carnal Christian?

Discuss this thoroughly

Let me give you a few clues to get you started. The spiritual and carnal Christians are alike in this respect—they both have two natures. The evil nature to the spiritual Christian is just as corrupt as that of the carnal Christian. God Himself does not even attempt to improve it, fix it up, repair or reform it. It is absolutely hopeless and irreparable. God can do only one thing with it—condemn it to death. At the new birth he gave us a brand new nature, and these two natures live side by side, not as friends, but as bitter enemies. The spiritual Christian is dominated by the spirit of God and his new nature. While the carnal Christian is often dominated by his old, sinful nature. The spiritual Christian claims victory over his flesh through the power of the blood of the Lamb, the Word, and the Spirit, but the carnal Christian is often defeated.

Here is one example from my ministry. There was a farmer. His wife was a professing Christian. It would probably be more proper to call her a carnal Christian. Her hot temper always got the best of her in her daily life. When her husband was approached by the pastor about becoming a Christian he answered: "No, my wife is supposed to be a Christian and if that is Christianity I want nothing of it." An evangelist had some special meetings in this community and there was a real awakening. The wife of this farmer came under deep conviction. It dawned upon her that she was definitely a hindrance to her husband. But now she had a new experience with the Lord and got complete victory over her hot temper. Not many weeks after, her husband broke down in the bedroom. He sobbed out to his wife: "Pray for me, I have to

get saved." And he got saved

How is it with you? Is your life a hindrance or help for your loved ones?

These carnal Christians in Corinth had received the gift of life. They were babes in Christ. They were brethren, but they were undeveloped, immature. This may also be illustrated in life. Take a child, how beautiful, but if that child is seen in sixteen years' time and is still a baby, then it is undeveloped, immature and it cannot function properly. There is something wrong.

That was the trouble with some of these professing Christians in Corinth. Carnality had stopped their spiritual growth. God has called them unto fellowship of His Son and they were to bear witness of Him. That was their function in Corinth, but they were not fulfilling it.

Then there were other signs and symptoms—"jealousy and strife" (v. 3). Jealousy always produces strife, which is a strong word for quarreling and wrangling. These people who ought to have been functioning in making Christ known were quarreling, forming themselves into little groups around their teachers.

The Apostle says they are walking "after the manner of men, acting as men of the world, in their schools of philosophies.

What are the facts about the case? What about these men around whom they were forming their little cliques, Paul and Apollos?

Paul in a very humble way is asking, "Who then is Paul? and who is Apollos? Only ministers by whom ye believed" (v. 5). Just errand boys for the Lord, going where they are sent, doing what they are bidden.

He says: "I planted." Planting is very important work, but the life principle is not the man who plants. It is in the seed he plants. It is tremendously important work to get the seed and soil together, but that is as far as my work goes. Apollos may come along and water, that is his work.

Family Bible Camp



For the fifth year the Association of Free Lutheran Congregations conducted a Family Bible Camp at Lake Geneva near Alexandria, Minnesota.

The number that registered during the week (not counting visitors who drove in for a day or evening) went over the 500 mark. This was a record over previous years. Approximately 30% of this figure were children, another 30% teen-agers, and 40% adults.

Pastor Richard Snipstead of Ferdale, Washington, gave the Bible study each morning. He presented a most interesting, inspiring and down-to-earth Bible Study on the life and ministry of Elijah.

Pastor Arthur Olson (former missionary to China) was the speaker for the mission hour. He left us with a mission challenge, and kept our interest by telling some of his own experiences as a missionary. He also had some merchandise from China which he offered for sale. This was of interest to everyone and many bought. A large percent of the profit made from these sales was to be given to the building fund for the new girls' dormitory at our Bible school.

Dr. Iver Olson, one of our Bible school and seminary teachers, again kept our interest by telling us about the history, beliefs, and practices of some of the most prominent sect religions of our day. On Saturday morning he gave a very enlightening presentation on neo-orthodoxy.

The evening evangelistic speaker was Pastor Herbert Franz of Clo-

quet, Minnesota. The Spirit of God was felt to be present as he preached. We believe that there were those who accepted Christ during this time.

On Saturday night Pastor Harry Molstre of Dalton, Minnesota, was the evening speaker, and on Sunday night Pastor Gerald F. Mundfrom of Pukwana, South Dakota, spoke.

On Sunday morning Pastor John Strand brought the message at the 11:00 o'clock worship service. Pastor Huber DeBoer spoke to us from God's Word in the afternoon.

On Wednesday afternoon a Sunday school teachers' workshop was conducted by Mrs. David Hanson. A lesson on Joseph was given—using visual aids and showing the value of using them. She also gave a "quick" lesson covering the Lord's Prayer.

Other teachers and speakers were: (youth) Pastor Jay Erickson of Radcliffe, Iowa; (confirmation) Mrs. David Hanson of Minneapolis; (grades) Miss Judith Wold of Thief River Falls, Minn.; (kindergarten) Mrs. Herbert Presteng of Grafton, North Dakota.

The Dean of camp was again Pastor Arvid Hokonson, Faith, South Dakota. Other members of the staff were (business manager) Sheldon Mortrud, Thief River Falls, Minn.; (office manager) Mabel Johnson, Fargo, North Dakota; (registrar) John Arlen Johnson, Sacred Heart, Minn.; (treasurer) Robert Bursheim, Minneapolis; (dean of men) Pastor E. J. Langness, Mc-

Ville, North Dakota; (dean of women) Pearl Aanstad, Hampden, North Dakota; (baby sitter schedule) Mrs. Robert Dietsche, Sand Creek, Wisconsin; (music director) Mrs. Henry Hanson, Portland, North Dakota; (nurse) Miss Helene Dyrud, Newfolden, Minn.; (camp editor) Pastor Gerald F. Mundfrom, Pukwana, South Dakota; (bookstore) Mrs. Arvid Hokonson, Faith, South Dakota; (typists) Mrs. Donna Waters, Pukwana, South Dakota; and Miss Lois Presteng, Grafton, South Dakota; (recreational director) Pastor Howard Kjos, Hampden, North Dakota; (camp fire) Pastor Hans Tollefson, Hatton, North Dakota, and Dr. Wayne Sletten, Faith, South Dakota; (cooks) Mrs. Norma Peterson, Thief River Falls, Minnesota; Mrs. Roy Mohagen, Grafton, North Dakota; Mrs. Emma Dahl, Hampden, North Dakota; Mrs. Orrin Skramstad, Valley City, North Dakota; Mrs. Clifford Thorson, Hampden, North Dakota.

The following have served on the staff for five years: Mr. Sheldon Mortrud, Miss Judith Wold, Miss Pearl Aanstad and David Hanson.

The coordinating committee decided to ask all of the staff members to serve on the staff again next year.

Beside the above mentioned there were a host of others who helped serve the food, act as watchmen at night, act as counselors, work in the canteen, usher, serve on KP, help in the bookstore, assist in

teaching and baby sitting, general cleanup, lead in devotions, sing, conduct services, staple and distribute the camp paper, etc.

There was an exceptionally fine spirit of cooperation at camp. Whenever help was needed a call was given over the loudspeaker and voluntary help would come to the rescue.

Again this year we had a bookstore. There seemed to be a hunger for good reading. The bookstore did over \$450.00 worth of business. There was a tract display by Lutheran Colportage of Minneapolis.

There were many who had a part in preparing a camp paper. Most of the sessions were reported on by seminary students. There were many others who helped as reporters. The reporters did so well that some days as many as five stencils were prepared in order to take care of all the news.

Among the large families present the following were mentioned in the camp paper as having six children each: Pastor and Mrs. Richard Snipstead, Mr. and Mrs. Robert Lofstus, and Pastor and Mrs. Gerald F. Mundfrom. Those having five children each were, Dr. and Mrs. Wayne Sletten and Mr. and Mrs. Kenneth Nash.

It was good to see a large number of both five-year campers (who have been in camp every year since it began) and one-year campers. Both of these groups received special mention in the camp paper.

It was good to receive a greeting at camp (by mail) from Pastor Raymond Huglen who is touring Norway and England this summer. The greeting was sent from Bristol, England.

There were several families that brought visitors with them. These visitors were most welcome.

We think of our Bible camp as Family Camp in that the whole family (every age) is welcome, and that there is a program suited for all ages. But our camp is also a Family Camp in another sense. It is a Family Camp in that there is a family spirit throughout camp. The

camp is like one large family. Everyone soon feels at home. It is easy to visit and make new friends. Family Bible Camp is a place to meet old friends made at camp some previous year. It is a place where you can meet annually and renew the acquaintances you made in the past at Family Camp. But it is also a place where you can ever make new friends, thus widening your circle of friends year after year. The dining room and kitchen privileges (where you can go and enjoy a cup of coffee, some cake and cookies anytime, day or night) does much to set the stage for ever making such new acquaintances and friends.

Most of all, Family Bible Camp is a place where you can be with Jesus, and find food for your soul. New and deeper insights into God's Word is experienced. *Some find Jesus at Family Bible Camp.* It is a place where you can refuel your lamp, so that you will be a brighter and a better light for Jesus in your community and your church as well as in the home.

Let us thank God for our Family Bible Camp. His presence was very much felt and His blessings were truly experienced.

Let all credit be given to our Lord God.

Gerald F. Mundfrom

MAN REAPS WHAT HE SOWS

[Continued from page 3]

effect and a mother who has unsaved children.

There is a story told of a mother who was on her deathbed. When she realized that her hour of departure was near she called her children to her bedside and told them that she had a treasure hidden in a small box; it was her wish that they should divide it among themselves. "Mother!" exclaimed the children, "have we not always been poor? What treasure is this of which you speak?" "It is my Bible," replied the mother. "I have moist-

ened every page with my tears."

She was the mother of Bartholomew Ziegenbalg, one of the first Lutheran missionaries to India.

Many a mother with the Bible before her has shed tears over herself and her children. Such have not wept in vain. Perhaps you are one who has had such experiences; if so, do not lose hope. God has given you a great promise. Let not your courage fail as long as He is faithful who has promised. Ziegenbalg's mother went to her grave before her son was saved; but He who promised that whatsoever a man sows that shall he also reap was still living. He is as strong and gracious as ever.

Perhaps these words will reach a Christian father or mother who just now are discouraged and bear a heavy burden in their heart because of their children. That which presses most heavily upon your heart is that you did not do as much as you might have done for the spiritual welfare of your children. That is indeed a crushing burden, and guilt is most certainly there. But as a child of God you have asked and do ask forgiveness also for this sin of omission; that God will forgive you is beyond doubt. Therefore you must not let the judgment crush you when God has removed the guilt by His forgiveness. Continue to place yourself and your children on God's shoulders; they are strong enough for any burden.

Then a word to you who preach the gospel, you who in a special way stand as a watchman on the walls of Zion. You may be discouraged many a time. You may hear voices telling you that it is absolutely useless for you to continue. These voices are not from God. Even if you often fail to find fruit of your labors, the promise is still that *what you sow, that you shall also reap.* The fruit will appear in due season if you sow in the Spirit. Cling to that promise, for it is from God. It may be that others shall reap where you have sown, but the blessing is yours even today. Take courage, therefore, and be strong; the Lord will prosper your work.

CHURCH-WORLD NEWS

RVOG TEST BROADCASTS TO THE FAR EAST PLANNED

Geneva — Test broadcasting of selected Bible readings in Chinese to the Far East will be started in October by the Radio Voice of the Gospel station in Addis Ababa, Ethiopia, it was announced by Dr. Sigurd Aske, director of the Lutheran World Federation Broadcasting Service.

At the same time he reported plans to resume the broadcasts to Latin America in the near future. Bible readings and church music selections were beamed there for a short period earlier this year.

Dr. Aske said early technical investigation has indicated that a good reception of RVOG programs is possible in area far beyond the broad area the station already covers in Africa, the Middle East and Asia.

Bible readings to the Far East will be in Mandarin and Cantonese, and to Latin America in Spanish and Portuguese.

REFORMATION ARTIFACTS

New York — A display of Martin Luther Bibles, medallions and other Reformation artifacts is being shown at the American Bible Society through the end of October in observance of the 450th anniversary of the Reformation. The exhibit is open to the public from 9 a.m. to 4:30 p.m., Monday through Friday at the Bible Society Headquarters.

BIBLES STILL SELL

New York — Although some people insist that the Bible is a religious relic and that even God is dead, there is an unprecedented demand for Scriptures in modern languages. A little over ten months after the American Bible Society published "Good News for Modern Man," the New Testament in Today's Version,

more than four million copies had been distributed. In addition the Bible Society has placed print orders for at least another two million copies.

Since the first Bible came off Johann Gutenberg's crude press more than five hundred years ago, at least one book of the Bible has been published in 1,280 languages and dialects. During 1966 alone the United Bible Societies distributed more than 93 million Scriptures. Churches and individuals supporting the American Bible Society, the largest of the 35 national Bible Societies comprising the UBS, made possible the distribution of almost 62 million of these Scriptures.



GROUND BREAKING CEREMONIES for Hope Free Lutheran Church were held on June 1, 1967. The site for the new church will be located along Anoka county state aid road 17. Rev. Robert Rieth and the board members officiated at the ceremonies. Pictured are, left to right: Robert De Muth, Fred Thomsen, Ernest Brown, Alvin Oletska and the Rev. Robert Rieth. Not pictured are board members: Harry Weinkauf, Roger Berg Sr. and Ronald Hansen.



The organization of the W.M.F. for Hope Free Lutheran Church was held on July 12, 1967, at the home of Mrs. Roger Berg Sr., of 420 Cedar Road, Coon Lake Beach, Wyoming, Minn. Those attending the first meeting were, back row, left to right: Mrs. Leslie Galland, Mrs. Robert De Muth, Mrs. Ernest Brown and Mrs. John Berg. Front row, left to right: Mrs. Limpy Thompson, Mrs. Harry Weinkauf, Mrs. Roger Berg Sr., Mrs. Alvin Oletska and Mrs. Ronald Hansen.



The church building for Hope Free Lutheran Church was moved out to its new location on July 17, 1967. Dedication services for Hope Free Lutheran will be held on September 17, 1967.

Centuries of men pass over the Scriptures, and know not what treasures lie under the feet of their interpretation. Sometimes when they discover them they call them "new truths." You might as well call gold, newly dug, "new gold."

Women for Christ

[Continued from page 8]

expressible joy and peace, and my whole life was entirely changed." Mr. Singh spent the rest of his earthly life traveling from country to country telling people, and even kings, that he had found the only answer to salvation—in the crucified and risen Savior, Jesus Christ.

"Come unto me, all ye that labor and are heaven laden, and I will give you rest."

—Mrs. Jay Erickson

He Walked With God

[Continued from page 7]

pa's life, "For me to live is Christ, and to die is gain" (Phil. 1:21).

Needless to say, Herb and I miss him because he constantly prayed for Herb's ministry. But our day too will come when we shall de-

part this life and be with the Lord. Then we shall be reunited with those who have died in the faith. May the Lord give each one of us the blessed assurance that "to be absent from this body is to be present with Jesus Christ" (II Cor. 5:8).

Light cannot confine itself to any given place. It has to travel. Heat cannot remain inactive. It has to radiate. What these elements shall do is not a matter of choice. And so there is a spontaneity in the true Christian faith by which it must work outward.

A church that does not sing is like a spring without birds, or like a garden without flowers. Singing to the Lord was meant to open the hearts of those who participate in it, and carry them nearer to God.

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