

March 21, 1978

The Lutheran Ambassador

BEAUTIFUL SPRINGTIME
Roger C. Huebner, D.D.S.



MEDITATION MOMENTS

JESUS IS SUFFICIENT

We are living in an age when people are searching and looking for spiritual fulfillment. As we know, many are turning to the cults for such. This is because their present religious affiliations have not offered them any real spiritual help and nourishment.

Also, we are living in a time when people are searching for various kinds of spiritual experiences. The emphasis for them is something that will put their lives at an all time "high." Anything short of this is not of the Lord, they claim.

As Lutheran Christians we do not speak out against spiritual experiences which will edify the Christian. We want to see people come to Christ in the first experience of sin and grace. We want them to experience their prayers being answered. However, we want to warn people of depending on experiences too much. It is best to depend on our Lord Jesus Christ and what He has done for us. People can get so involved with searching for and having experiences in their Christian lives that they forget the Word, and they forget Jesus!

Do we need more than Jesus? Is He not all-sufficient for our every need? Is He not the One who gives us joy in our daily walk? Do we need to search for something more than Jesus? I hardly think so! We have all things in Christ!

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption" (I Corinthians 1:30).

Christ meets all our needs! He is sufficient for us! We truly have a wonderful Lord and Savior! Our rela-

tionship to Him cannot really be expressed. Human language cannot do it. His love for us cannot be comprehended. We now know in part, but then face to face!

Christ is our **wisdom**. Human wisdom changes. It is unstable and cannot be counted on. We cannot depend on the wisdom of men no matter how profound. We dare not do it. Human ideas and theories change rapidly. How wonderful to realize that God's wisdom does not change. We can depend on Him. Christ does not change and His wisdom does not change. "The foolishness of God is wiser than men; and the weakness of God is stronger than men." What we need is to learn of God's divine wisdom. If we do not depend on His wisdom, we are really ineffective as His children. When we are led by His wisdom, our lives will count for Him.

Christ is also our **righteousness**. Many there are who try to establish their own righteousness. They become members of what A. W. Knock called the "Old Adam Improvement Society." Their slogan is "Good, Better, Best; Never Let It Rest, Until Your Good is Better and Your Better Best!"

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth" (Romans 10:3, 4).

In other words, we do not have to be members of the "Old Adam Improvement Society." One cannot improve upon the old Adam anyway be-

cause it cannot be changed! The Lord gives righteousness to the believer. There is no other way to be saved than to have Christ give us this righteousness. Then God looks upon us and sees, not our sin, but the righteousness of the Lord Jesus Christ. His righteousness is sufficient for us!

Christ is our **sanctification**. "O foolish Galatians, who hath bewitched you, that ye should not obey the truth..." "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?"

Christ is sufficient to keep us from sin. He will maintain our walk with God. He equips us with the necessary armor. "I can do all things through Christ which strengtheneth me." Why? Because Christ sanctifies the Christian and causes him to grow!

"Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).

Christ is our **redemption**. He is our present redemption from sin and our final redemption from death. We will be in His presence some day. His blood is sufficient to redeem us from sin and its penalty. "In whom we have redemption through His blood, even the forgiveness of sins."

There seems to be a chain of happenings as we meet the all-sufficient Lord Jesus. By nature we are unrighteous, but when we come to Christ we are made righteous. Righteousness leads to sanctification. We become set apart for His use. We are redeemed, every part of us, body, mind and soul. What more do we need? We must depend on Jesus! Are you ready to meet the Lord Jesus at His second coming?

—Dennis Gray

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REPENTANCE



by Rev. Marvin Haara,
Sacred Heart, Minn.

Repentance is a very fundamental doctrine, yet is often overlooked in many church groups. There is little or no mention made of repentance. Even in many evangelistic outreaches repentance is not a part of the designed method used to deal with souls, even though it is very basic to the way of salvation. In fact, without repentance, there can be no real salvation or saving faith.

The following are a few passages in regard to repentance: Acts 26:20 says, "But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." II Corinthians 7:10 says, "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." In Luke 15:7, we read, "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Also, in Acts 20:21, it says, "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."

There are several definitions that could be made. The following are only two. First is that found in the pamphlet "New Life Now" by Nels Pedersen. There it says that repentance means "To turn from the ways of sin, to confess and forsake sin. 'He that covereth his sin shall not prosper, but he that confesses and forsakes them shall obtain mercy'" (Proverbs 28:13).

The Catechism offers a detailed definition. "What is it to repent? He who truly repents feels his sins with



Rev. Marvin Haara

shame and sorrow, he freely confesses his sins to God, and earnestly seeks the grace of God in Christ."

Let us consider some basic aspects of repentance. **First is the necessity of repentance.** In Luke 13:3, we find why it is so necessary to repent. We read, "I tell you, Nay: but except ye repent, ye shall all likewise perish." Here Jesus tells us that unless we are willing to repent, we will perish. Jesus gives no hope without repentance. In II Corinthians 7:10, the Apostle Paul shows that godly sorrow works repentance to salvation. Without repentance there can be no salvation. It works to salvation. Therefore, repentance is a necessity for salvation. If one is saved through repentance, he will not perish, as Jesus points out in Luke 13:3.

Second, the time for repentance. In II Corinthians 6:2, we find it to be **NOW**. We read, "Behold, now is the accepted time; behold, now is the day of salvation." This means that right now is the time to repent. Tomorrow or next week could be too late. Without repenting, there can be no day of sal-

vation. There are many who perhaps one day will desire to repent but it will be too late. When we have the **now**, we should use it as our day of salvation.

Third, Christ's call to sinners. In Luke 5:32, Jesus says, "I came not to call the righteous, but sinners to repentance." Here Jesus tells us that He came to call sinners—that is, those who admit they are lost sinners without any hope in themselves—to repentance. As long as a person thinks he is all right, he will not repent. But Jesus calls **sinners** to repentance.

Christ's call to sinners and the call of the Holy Spirit are related. The call of the Holy Spirit is relative to repentance. The Catechism asks the question, "How does the Holy Spirit call us? The Holy Spirit calls us by awakening in our hearts a deep sense of sin and by inviting us to accept the grace of God in Christ." Here we find that the Holy Spirit works within this deep sense of sin. This is more than admitting that one is a sinner. Most people would be willing to admit this. A deep sense of sin means seeing sin as it really is and what it will do to us. It is seeing ourselves in our sin as God sees us.

This call is related to repentance because the definition of the Catechism is "he who truly repents, feels his sins with shame and sorrow." When we are awakened by the Holy Spirit, this takes place. It is the first step in repentance. We must note that repentance, then, is the working of the Holy Spirit within us. It is when we have been made aware of the real effect of sin by the Holy Spirit that we take the second step and are willing to confess our sins to God. In Psalm 32:5, we find, "I acknowledged

my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Here we find that confession must be made of known sin and sin in general. Many want to find forgiveness but are not willing to go through this process before forgiveness is possible. God cannot forgive unless there is a willingness to heed the call of the Holy Spirit and obey it by repenting. The Catechism tells us that not all obey the call but those who obey the call repent of their sins and believe the Gospel.

The third step of the Catechism definition is earnestly seeking the grace of God in Christ. It is after being awakened and feeling our sin and then confessing that we are able to seek the grace of God in Christ. Grace is not available before this takes place. So the final aspect of repentance defined is to seek God's grace. It is then to be found.

A fourth aspect of repentance is proof of a repentant heart. The proof that one has repented is shown by forsaking sin. In Isaiah 55:7, we read, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Here we find that to find mercy and the pardon of God, we must forsake sin. Another way of putting it is, to turn away from sin. Thus, a new way of life begins in forsaking or turning around to God's way. This forsaking involves a change that gives proof of repentance.

A fifth aspect is God's reason for allowing a person to repent. This is found in Romans 2:4, where we read, "Or despisest thou the riches of His goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?" It is the goodness of God that gives us time to repent. We would be doomed and not even have the opportunity to turn were it not for God's goodness which leads us to repentance. We should deserve to be destroyed and separated from God forever. But he gives opportunity to repent because of His goodness.

There was a man who did not believe that there is a God. He stated

to another person, if there is a God, let Him strike me dead. The other person reminded him that God would not do that because he would be lost and separated from God forever. It was His goodness which allowed such an unbeliever to repent.

Finally, there is God's gracious assurance following repentance. It is found in these passages: Isaiah 1:18 tells us, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Then, in Ezekiel 18:21, it says, "But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die." I John 1:9 tells us, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then we also have Psalm 32:5, which we quoted under point 3. These are but a few passages on this assurance.

In closing the question can be asked, "Have you personally repented and sought God's grace in Christ? Do you have the assurance of His gracious forgiveness?"



THE ETERNAL LIGHT

As I sit alone in the twilight,
My thoughts take wings
And memory brings
Mixed feelings of bygone days,
tonight.

Only God knows what the future holds;
All is in His hand,
But the time comes when
Little by little His plan unfolds.


Are you one who is saved by grace?
Are you cleansed from sin?
Have you let Jesus in?
Then with joy you shall one day see
His face.

There is a Home in Heaven above
For those far and near
To whom Jesus is dear.
There all will be peace and joy and
love.

There will come a time when His
way shines bright,
When darkness is o'er,
And through Heaven's door
We see Jesus, our glorious Eternal
Light.

Laura Norum
Amery, Wis.




ASSOCIATION OF FREE LUTHERAN CONGREGATIONS
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BUDGET RECEIPTS

February 1-28, 1978

Fund	Total Annual Budget	Current Budget	Received During February
General Fund	\$ 78,630.00	\$ 6,552.50	\$ 2,711.36
Schools	143,190.00	11,932.50	3,637.59
Home Missions	75,000.00	6,250.00	1,963.17
Foreign Missions	113,512.00	9,459.33	3,984.12
Praise Fund	35,000.00	2,916.67	1,349.95
Total	\$445,332.00	\$ 37,111.00	\$ 13,546.19
1977-1978	\$382,447.00	\$ 31,873.08	\$ 13,238.50



Women For Christ

TWO WOMEN HONORED AT ST. OLAF CHURCH

The St. Olaf Ladies Aid, Tioga, North Dakota, observed Honorary Membership day with a candlelighting service at their meeting on September 22, 1977. Mrs. Signe Grimsrud and Mrs. Morris Gohrick were recognized for their many years of faithful service in the work of the WMF. Each received an Honorary Membership certificate and a WMF pin. Mrs. Grimsrud received her pin from her daughter, Mrs. Marvin Overdorf, and Mrs. Gohrick was pinned by her daughter-in-law, Mrs. Gerol Gohrick.

Mrs. Alfred Sundhagen is president of St. Olaf Ladies Aid. Rev. Forrest Swenson is pastor of the congregation.

ZION CHURCH HONORS SIX WOMEN

A recent regular meeting of Zion Ladies Aid at Zion Lutheran Church of Tioga, North Dakota, became a very special service as we honored our older ladies for the inspiration they have been to us and the example they have set through the years.

A brief business meeting was held closing with a time of shared prayer. Circle III was in charge of the program and the ladies enjoyed lunch served by Circle IV. A lovely table was set, using the silver service. Mrs. Mabel Gravgard poured.

Esther Nelson read several beautiful passages of Scripture and shared some beautiful thoughts on the 6th

verse of the 23rd Psalm: "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever," after which she closed in prayer.

The Zion Trio sang "The Longer I Serve Him," after which our pastor's wife, Adeline Swenson, brought us an inspiring message. She mentioned several great men of the Bible and how they felt inadequate to do God's work, but yielded themselves to Him and performed mighty works in His strength. She closed with the admonition that "We are never too old to pray, never too old to give thanks and never too old to smile."

"The Lord is My Shepherd," one of the most loved Psalms, was sung by Joanne Jorgenson, after which Marcella Haakenson gave the reading "Ladies of the Aid." This was written by Frances Hartsoch of the Beaver Creek Church and pays tribute to those ladies who work so faithfully for the Lord, using the talents He has given them to serve Him in many different ways.

Six ladies were presented with Honorary Membership pins: Louella Jorgenson, Irene Christenson, Inga Pierson, Annie Kalgaard, Christine McMonagle and Virginia Rodewald. Mrs. Harry Chester will also receive a pin but was unable to attend.

After the presentation of the pins, Avis Rohde gave the reading "The Bridge Builder," as Arlene Iverson



Pictured above are, left to right, Mrs. Grimsrud, Mrs. Overdorf, Mrs. M. Gohrick and Mrs. G. Gohrick.



The women who were honored at Zion.

played background music, "Count Your Blessings."

Fifty ladies attended this very beautiful service, which was in keeping with the theme of the month, "My Missionary for a Day." Young and old were blessed as all ages could relate to the messages and songs on service to and dependence on God.

We thank God for all our older ladies and we thank Him for the beautiful sunny day he provided so most all could attend. We thank Him, too, for the opportunity to express our love for these ladies and pray He will bless them according to their needs and His will.

Mrs. Lester Lalim
Ladies Aid President

1978 WMF WORKSHOP HELD AT FERGUS FALLS

Our Women's Missionary Federation banquet in connection with our workshop on Friday, February 3, was served at the Zion Lutheran Church by the Zion ladies. One hundred thirty-four ladies braved the cold to attend and receive warmth in spirit and fellowship. The Calvary ladies had worked hard and faithfully to make this a special occasion. The table decorations centered around the "heart" theme. Clever little lace-trimmed hearts were at each table setting. Each heart had the name of a missionary or missionary couple attached to it, serving as prayer reminders. The tract "How To Get The Most Out Of The Bible" should encourage all of us to really dig into God's Word. "Joni," the story of a young woman in a wheelchair, making mouth drawings, should encourage us when we feel "low" and teach us that we, too, can have that inner peace that only a merciful and loving God can give to a yielded life.

Mrs. Eugene Enderlein, our WMF president, welcomed us and Mrs. Melvin Walla, WMF president at Calvary, responded with a greeting. Mrs. Arlo Kneeland, first vice-president, graciously thanked the Calvary ladies for their work in arranging the banquet and the Zion ladies for preparing and serving us a delicious ham dinner. Past WMF officers who were present received recognition: Mrs. Melvin

Walla, Mrs. Harry Molstre, Mrs. Raymond Jacobson and Mrs. Robert Dietsche. There was also a roll call by districts.

Mrs. Dale Mellgren of Abercrombie, N. Dak., gave the devotions, reading Psalm 34, Psalm 21:2-8 and 1 John 4:4, words of praise and thanksgiving for victory through Jesus Christ. Mrs. Emil Hass, Jr., our treasurer, gave a brief explanation of the updated financial picture of the WMF, showing that again we far exceeded our budget. A few of the facts she brought out were: a gift of \$5,000 to the AFLC, paid subscriptions to *The Lutheran Ambassador* for each seminarian, tuition for Basic Youth Conflicts Conference, money for materials used by seminettes, etc. Out of thankful hearts all joined in singing "Praise God, From Whom All Blessings Flow."

Mrs. Ronald Knutson, second vice-president, made a presentation of a new camera, a gift from the WMF, to Judith Wold, who will soon be leaving on a "work/study" trip to the Holy Land. Judith was very surprised. With gratitude in her heart, she thanked the WMF. We know that some time in the near future she will be sharing her trip with us through slides and tapes.

Mrs. Milton Erickson of Dalton, Minn., Cradle Roll secretary for the Southwest Central District, gave a flip-chart explanation of the Cradle Roll project, encouraging especially those who are not active in this project. The ladies' chorus of Calvary gave two musical numbers.

Renee Oscarson was our guest speaker for the evening. She was a member of the FLY group which went to Brazil last summer. Reading from Psalm 96:3: "Declare His glory among the heathen, His wonders among all people," she set our thoughts on mission work. The group assisted with painting and other work projects, visited and witnessed in the churches, etc. Through this they gained first-hand knowledge of missionary life and mission work. It developed the desire to do mission work wherever one is. Sight-seeing was a part of the schedule. Renee's slides were excellent. Brazil is a country of beautiful scenery and a country of con-

trasts. The language is definitely a barrier, yet there can be and is a common bond of fellowship in Christ. Her enthusiasm gave us a desire to visit our mission field. She encouraged us to pray for our missionaries and the work they have done and are doing. Our desire should be to share His glory and His salvation with others. We must also uphold our pastors and those on the home front with our prayers.

Mrs. Robert Dietsche, our past president, closed with prayer. We enjoyed a short period of sharing, answering questions about the mission work and other WMF work. God can change each life into a vessel fit for His service, if we allow Him. Will we be willing to give ourselves totally to Him?

Mrs. Reuben Wee
Secretary

COMING MEETINGS FOR AFLC EVANGELIST

These appointments are announced for Pastor David C. Molstre, AFLC evangelist-youth worker, in coming weeks:

April 2-6—Stacy, Minn., Wendell Johnson, pastor

April 9-13—Thief River Falls, Minn., Eugene Enderlein, pastor

April 16-20—Thief River Falls, Minn., Eugene Enderlein, pastor

April 30-May 4—Culbertson, Mont., Verle Dean, lay pastor

May 7-10—Bagley, Minn., Mauritz Lundeen, pastor

Pastor Molstre may be reached at R. R. 2, McIntosh, Minn. 56556, for future scheduling. His telephone number is 218-563-7334.

Let all who are interested in this evangelism-youth outreach pray regularly and in faith for the services which are conducted throughout the church.

PERSONALITIES

Rev. Wallace Jackson, who has served Calvary Lutheran Church, Eben Jct., Mich., for the past several years, has resigned that pastorate to accept the call to Calvary Lutheran Church, Wallace, S. Dak. He and his family will be moving to their new parish later this spring.



A PAGE FOR CHILDREN

Happy Acres



CLOTHES FOR JOSEFA

Soon Pastor Dale and Missionary Peterson left for the town church six miles away. During the Sunday school classes that followed, the Johnsons found their thoughts straying to Josefa, and when they had all piled into their car to go home, there was no stopping their excited talk about him.

Was Josefa really and truly their brother, Melissa wanted to know. Paul, who was nearly six, couldn't understand how a brown-skinned boy could be his brother. If Josefa ever came to America to visit them, Ann hoped he would wear more clothes than he had on in his picture. She would be very embarrassed to sit with him in church if all he wore was a pair of baggy white trousers.

Patently, Dad explained to the little children that Josefa could never be a really truly blood brother like Stephen or Mark. But when Josefa was born again as a Christian, then he was, in his heart, like a brother to them all.

Uncivilized people, Dad said, did not have last names like Johnson or Smith or McDonald. But now that Josefa was civilized and wanted to be like his white Christian friends, he wanted to have two names. Because the Johnson family had helped him, Josefa felt that they were the closest to being his family, and so he wanted Johnson for his own last name.

When Sunday dinner was over, Mom and Dad decided they would each write a letter to Josefa, too—but first they must take care of their usual Sunday after-dinner chores: Steve was the dish-washer, Mark was the wiper, and Ann the “cleaner-upper” who put things in

their right places. Melissa, Paul, and Beth each took an extra look at Josefa's picture on the kitchen bulletin board before they went upstairs for their Sunday afternoon naps.

The kitchen crew glanced quite often at Josefa's picture as they worked.

“Wouldn't it be something, though, if Josefa really did come to see us!” exclaimed Mark. “Wonder if he'd bring along one of those long hunting spears they kill tigers with.”

“Of course not,” said Steve. “I don't think they have tigers in Madagascar, anyway. Besides, if Josefa came to America it wouldn't be to hunt wild animals. It would be to go to school. He wants to be a Bible teacher, you know.”

“Well,” said Ann, “just so he wears decent clothes. I'm going to write and ask him his size so we can get some decent clothes to send to him.”

By the time the three had the dishes stacked away, and the kitchen all slicked up, and were at the dining table with paper and pens, Mom and Dad were just finishing their letters. Ann felt all goose-pimple when Dad said, “Wouldn't it be wonderful if we could afford to send for Josefa some day? Then he could get some schooling here in America.”

Mom's eyes were misty as she said softly, “But even though we may never see him on this earth, we can keep loving him and doing whatever we can to help him so that some day he can help his own people to come to Christ.”

“Couldn't we send him a shirt and some socks and shoes—real soon?” asked Ann.

Dad chuckled. “Madagascar is a warm country, Ann. It never snows there. So Josefa doesn't need a shirt and socks as much as he would if he were here in North Dakota with us. But we'll see what we can do about getting him some decent-looking clothes, just the same.”

“Well,” persisted Ann, “I certainly wouldn't want a brother of mine to go around without decent clothes on!”

“Yes, Ann,” Mom agreed, “Josefa will need clothes. We'll send him some, this next week. But let's not forget that what he especially needs is our love, our prayers. He must know that his Johnson family is with him, always, in spirit. Even though there are thousands of miles between us, Christ's love keeps us close together, for we are all one in Christ.”

Thoughtfully, Steve looked through the window upon the fields of young wheat, and he said, “Seems like—when I think of Josefa—and when we plan to do things for him—why, Jesus seems so close.”

“Yes,” Dad agreed, “Jesus is close by when we help Josefa. Remember that Jesus said that when we do good to those who are in need, we have done good to Him” (Matt. 25:40).

MEMORY VERSE: Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me. Matthew 25:40

FAMILY DISCUSSION

1. The Johnsons have been helping Josefa while he has been in need. What parable did Jesus tell to show

how we should help those in need?
(Luke 10:30-37)

2. Whose spirit and love must we have if we are really going to love and care for those who are not able to care for themselves? (Christ's—John 13:14; John 21:16; Galatians 6:2)

3. Who is to help? (Luke 12:48; Mark 14:8; I Peter 4:11)

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NORTHERN LUTHERAN LAYMEN SCHEDULE MEETINGS

Special meetings will be held at Jevnaker Lutheran Church, east of Borup, Minn., April 15-16. Services will be held at 2 o'clock in the afternoon and 8 o'clock in the evening each day. The speaker will be Rev. A. E. Windahl, editor of **Morning Glory** magazine. Sponsor of the meetings is the Northern Lutheran Laymen.

Art Joppru, Chairman
Joe Jacobson, Secretary

PREACHING MISSIONS



Ortley, S. Dak.

Ortley Lutheran Church

Einar Unseth, pastor

Apr. 2-5

Rev. Raynard Huglen, Newfolden,

Minn., speaker

Newfolden, Minn.

Westaker Lutheran Church

Merle Knutson, pastor

Apr. 2-7

Rev. Kenneth Pentti, Bessemer,

Mich., speaker

Roseau, Minn.

Rose Lutheran Church

Jerome Nikunen, pastor

Apr. 9-13

Lay Pastor Verle Dean, Culbertson,

Mont., speaker

Perhaps I was DREAMING

BUT THIS I ASK

I do not ask
For academic learning,
High-sounding titles to obtain;
I only ask that Christ may dwell within me
And there may reign.

I do not ask
That I be crowned with laurels;
That far and wide my voice be heard,
But only that I may exalt my Saviour
And preach His word.

I do not ask
That when my days are ended
My name be graven deep in stone;
I only ask that though I be forgotten,
Christ may be known.

C. A. Wendell

O SAVIOR, WHO IN LOVE DIDST TAKE

O Savior, who in love didst take
A human body, for our sake;
To share with us the griefs of life,
Its watchings, weariness, and strife:
All that belong to man but sin,
Thou didst this day Thyself begin.

Savior of infants, Thou didst rest,
Helpless, upon Thy mother's breast;
Savior of children, Thou didst play,
And grow beside her, day by day.
All human life to soothe and save,
Up from the cradle to the grave.

Savior, as low as Thou didst bend
From heaven to be the sinner's friend,
So high our nature lift with Thine,
Till human things become divine.
And Thy eternal love once more
God's image to the soul restore.

And when we cling too close to earth,
Forgetful of our heavenly birth,
And for the love of its poor dross,
Despise Thy crown or shun Thy cross,
O let this festal day reprove
Such wrong to Thine incarnate love.

J. S. B. Monsell

(from *The Lutheran Hymnary*)

SHEYENNE VALLEY CAMP ANNOUNCES 1978 CAMP

The Sheyenne Valley Lutheran Bible Camp announces that this summer's camp will be held July 10-16 at the Lakewood Camp, Devils Lake, N. Dak. The camping program this year promises to be the most challenging and exciting ever. Pastor John Strand, president of the Association of Free Lutheran Congregations, is scheduled to be the evening speaker. Several former missionaries will be with us to present challenges in missions.

The camp is family-oriented and covers the North Dakota and Eastern Montana districts. Be watching for more details.

Corr.



editorials

GREAT BIBLE WORDS

In this issue, on page 3, we begin a four-part series on Great Bible Words. The words are Repentance, Faith, Justification and Sanctification. These presentations, although in shortened form here, were given at the Winter Bible Conference in Fergus Falls in February. The four lectures there were so well prepared and thought out that it seemed good to share them with a wider audience through the *Ambassador*. The pastors who presented them have been kind enough to make the lectures (in abbreviated form) available to us.

The word Repentance, which is featured today, speaks of that attitude and action toward sin which is necessary in the human heart if it is to be forgiven. Faith is that trust in Jesus Christ, given as God's gift, by which a sinner is saved and by which he subsequently lives. Justification is an act of God in which Christ's righteousness is given to the repentant and "faithful" sinner. Sanctification is the work of the Holy Spirit in which the justified sinner, the Christian, is made more holy as he lives out his life in this world.

It is our hope that these four articles will be very helpful to our readers. Anyone who attends church services or listens to Christian broadcasts hears these words mentioned over and over again. Are they always understood? Now, through these articles and in brief, readable form, you will learn more about what these oft-used words mean.

If after reading one or all of these articles you still have any questions about these words and the concepts they represent, why not ask your pastor about those questions?

CHORAL REPRESENTATIVES

The Choral Club of Association Free Lutheran Bible School is concluding its annual spring tour this week. The Choir begins its tour on Easter Sunday, travelling this year to the West Coast with stops en route and on the return trip.

Each year since the School was founded, choral groups have gone out to sing the message of the Triune God. Almost from the first they have been directed by Don Rodvold, ably gifted in his field, completely dedicated to his task.

Usually the concerts are sung under the auspices of

an Association congregation or parish. Sometimes they are presented through the kindness of a Lutheran congregation of another body. Always there is a spirit of warmth on the part of the hosts. It is a blessing to be well received and well taken care of.

In addition to singing the Christian message, the choral groups represent our School. And they do this well. They make friends for the School.

AFLBS is equipped to handle more students than have come in the past. A fair number of students each year come from beyond the Association of Free Lutheran Congregations. They have added much to the life of the school. It is always our hope that our own young people, and other adults, will make more use of AFLBS. It isn't wise to "make" anyone attend, but we trust that parents will at least talk over the possibility of attendance with their children. Our School has much to offer sincere and earnest students who desire grounding in the Scriptures and related subjects.

Watch for our April 18 issue. It will carry an expanded section on our Bible School and Seminary. It will emphasize Schools. More will be said then about the life and work of AFLBS, but we wanted to make this mention now, too, when the Choral Club and Choir are making their annual tours.

Receive them well, even as you have.



COME TO THE CROSS!

Behold the Savior Crucified,
For sinful man He bled and died,
He paid the price on Calvary
To set the sin-bound sinner free.
Come to the Cross! Repent, believe,
And full forgiveness there receive!

On Cal'vry Cross the Son of God,
To give us life, has shed His blood;
The sinner wholly dead in sin
Can now eternal life begin.
Come to the Cross, and you shall live!
There Christ for you His life did give.

O come, O come to Calvary,
Where Jesus won the victory
O'er death and devil, and o'er sin,
That you through Him may also win!
Come to the Cross on bended knee,
If you would free and victor be!

Come to the Cross! there live and die,
Your every want Christ will supply,
He fills your heart with power and
peace,
Your faith and love He will increase.
Live 'neath the Cross your life-long
day,

Christ is the Truth, the Life, the Way!

C. K. Solberg

School News

SUMMER GOSPEL TEAM

Therefore, I am an ambassador for Christ (II Corinthians 5:20). I praise the Lord for calling and leading me in this direction of Christian service for the coming summer months. I count it a privilege to serve my Lord and Savior Jesus Christ as an "ambassador."

I'm undoubtedly convinced of the merit of the ministry provided by past "Ambassadors." It is a necessary outreach for the Association of Free Lutheran Congregations and her Bible School, in particular. Former Ambassador teams have exhibited a Christ-honoring witness and testimony. For many in the Association this is one of the few contacts they have with the Bible School. There are larger musical organizations sent from the school, yet with the smaller group it is much easier to present a personal witness.

I anticipate sharing my faith in our small five-member group. We are composed of graduating senior choir members. Our repertoire is backed by an evangelistic influence and personal testimonies of God's working in our lives. The musical program consists of variations of familiar hymns and contemporary ecclesiastical arrangements. This summer there will be more opportunities to serve in a counselling position at various Bible camps. It will be rewarding to travel throughout the Association and get better acquainted. As a team, our purpose is not to sell an institution or ourselves but to serve and glorify our Lord Jesus.

We urge you to pray with us concerning our ministry within our Association of Free Lutheran Congregations this summer. We are anxious to meet and share with you. By God's grace, prayer and work, we desire to be the best possible "ambassadors" for Christ.

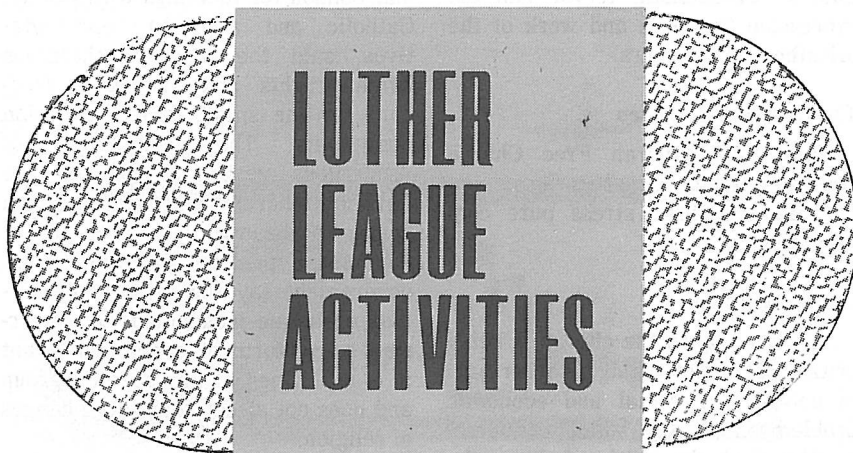
—Dean Rorvig



Nancy Moe, foreground, and Lynn Sletten prepare with the choir for their tour to the West Coast. Check local announcements for the time of the concerts.



The 1978 Ambassadors. Girls, bottom to top, Heidi Gruber, Everett, Wash., Gretchen Kooiman, Bloomington, Minn., and Kathy Quanbeck, McVile, N. Dak.; boys, left to right, Dean Rorvig, McVile, and Mike McCarlson, Webster, S. Dak.



BAPTISM—A WONDERFUL MEANS OF GRACE (Continued)

In the last issue, we spoke of baptism as a channel through which God provides salvation. Through the visible means of water, God's Word promises grace in Christ. Is it in baptism alone that we see God working through visible objects for the first time in His gracious dealings with mankind? No, for throughout the Scriptures we see how God used such means to convey His blessing and deliverance.

God's Use of Means

We think of the brass serpent in the wilderness to which God attached the promise that whoever looked up to it would be healed. Also, we remember how the rod of Moses became a visible means by which the waters of the Red Sea parted and the Israelites found safety from their enemy. In the earthly ministry of Jesus, we observe how He used clay in one instance as a visible means through which healing came. These are but a few examples. Now, it wasn't the serpent or the clay that could heal or the rod that could deliver. They had no inherent power. It was God's promise attached to these visible objects that made the difference. Likewise, in baptism, it is God's own promise that makes the water of baptism a wonderful means of grace by which we are assured of the forgiveness of all our sins. Praise the Lord!

The Pentecostal Promise

On the day of Pentecost, Peter, filled with the Holy Spirit, preached to the multitudes. As he concluded his message, people pressed forward and cried out, "Men and brethren, what shall we do?" (Acts 2:37). They were so convicted of their lost condition that they couldn't stand to be in that terrible position a moment longer. Peter clearly pointed out how they could be forgiven of their sins and receive the Holy Spirit. He declared, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). We notice that just as Jesus had explained the need for faith and baptism in order to receive salvation, so Peter underlines the importance of repentance and baptism. As a result of both factors, the remission of sins and the gift of the Holy Spirit would be theirs. This is why the Apostle Paul, in recounting his conversion, pointed to the words spoken to him to the same effect: "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). Also, he reminds the Corinthians of the blessing of the Holy Spirit given when they were baptized: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit" (I Cor. 12:13).

Baptism is God's work, not ours. It is a means of grace, a visible way in which God in His great love gives

the benefits of Calvary's cross to believing sinners. Aren't you glad that we have such a wonderfully gracious God who does not desire to withhold eternal salvation from anyone, whatever age, but uses even the visible means of water to convey His matchless grace? Let us praise Him for His love! Let us appreciate this precious means of grace! Let us rest in His wonderful grace in Christ!

In the next issue, we would like to share together with you what the Bible says about who needs to be baptized and who should be baptized.

—Pastor Francis Monseth

WINTER YOUTH RETREAT

The second annual youth retreat for the Minnewaukan, N. Dak., Lutheran Parish was held during Christmas vacation, December 28th-30th, at the Crossroads Range camp near St. John, N. Dak.

Twenty-two young people enjoyed a rich time of fellowship around God's Word as time was spent in quiet times, small group Bible studies and large group sessions. A tape by Joni Earickson was used to begin a study on Jesus as Savior. Pastor Clarence Stanley, director of Crossroads, shared in a session on Jesus as Lord of our lives. Finding God's will was the topic which Pastor Tim Skramstad spoke on to conclude the retreat. These topics were discussed in small groups which were led by various college students from the parish. Adult advisors were Mr. and Mrs. Donovan Herman and Pastor and Mrs. Skramstad.

Recreation time found everyone enjoying the winter beauty of the Turtle Mountains. Horseback riding, sledding, hiking, and a bobsled ride refreshed bodies and minds. The evenings found many around the fire, playing indoor games, singing, and more sharing from God's Word.

The retreat drew everyone closer together as they studied, played and fellowshiped together. Most of all, we praise God for the two young people who rededicated their lives to the Lord during the retreat and for the many others who grew closer to Him during this time.

—Corr.

N. N. RØNNING

The Supreme Sacrifice

Why did He have to do it? I don't know. The element of sacrifice in humanity is a tremendous fact, an awe-inspiring reality. A mother suffers for her wayward child. She pours out her soul for the erring one. What makes her do it? Her great love. God so loved the world that He sent His Son; the Son loved the world so that He gave Himself. God, who is love, was in Christ, who is love, and in a way that we cannot understand, reconciled the world unto Himself. That's the atonement, the great healing Mystery.

Miracles

Miracles? If I were to believe only what I understand, I would not be believing anything. The enemies of Jesus did not dare to deny that He performed miracles. Why should I deny them, being removed from His time by two thousand years?

No Excuse

Are there not so-called worldly people who are much better than many confessing Christians? Apparently. If I confess Christ it is up to me so to live that I am not a stumbling block to others or bring dishonor upon that Name. If I am not a confessing Christian, it is no excuse to remain that way because there are so many poor Christians. What an opportunity for me to show the world what a Christian ought to be!

Best Interpreter

In fact, the best interpreter, at least from a theoretical point of view, of the Haugean movement was Professor Georg Sverdrup of the Conference (Norwegian-Danish).

Haugeanism

Haugeanism has nothing to do with church policy, forms, organizations,

liturgy or theology. It stands for spirituality, evangelism, fervor and the expression in words and work of the priesthood of believers.

The Lutheran Brethren

While the Lutheran Free Church stresses living congregations, the Lutheran Brethren stress pure congregations.

On Social Issues

At a time when the church is being criticized for not taking a larger part in solving the social and economic problems of the day (which, of course, implies that the critics believe the church can contribute toward a solution) it is pertinent to ask, "What about the Lutheran Church?" Well, look at the record! The Scandinavian countries, overwhelmingly Lutheran, are the most progressive countries in the world, and Scandinavian Lutherans in America are in the forefront of progressive movements. This much can be said that the Lutheran Church is not a hindrance in the path of progress.

LWF'S MAU VOICES 'GRAVE CONCERN' ABOUT NEW ISRAELI CONVERSION LAW

Geneva—(LC)—General Secretary Carl Mau of the Lutheran World Federation says a new Israel law forbidding "material inducement" to change religion is a matter of "grave concern."

Dr. Mau made his comments following a meeting with three Israeli religious leaders—an Anglican priest who chairs the United Christian Council, a Lutheran pastor-theologian and a Roman Catholic lay person. He added he fears the law, adopted last December, may harm Jewish-Christian relations.

Violation of the law is punishable by five years in prison for the person making the offer and three years for someone accepting it.

Israeli Christians from several traditions have objected to the law. The three-person delegation, whose

itinerary included stops in Rome and London for meetings with Roman Catholic and Anglican representatives, said the measure threatens human rights and endangers freedom for the small Israeli Christian community. They complained of "scurrilous verbal attacks on the Christian church" in connection with passage of the law.

Persons speaking for the Israeli government say the law simply forbids economic inducement to conversion as a "form of corruption," that it is not aimed at any specific group and does not affect voluntary changes of religion.

On the other hand, some Israeli Christians say the law is so worded that normal acts of Christian charity might be considered punishable "material inducement."

The three who met with Dr. Mau were the Rev. Naem Ateek (Anglican), the Rev. Ole C. M. Kvarme and David-Maria Jaeger. Besides urging repeal of the new law, they advocated an independent ecumenical commission to probe allegations that churches offer "improper material inducements" to prospective converts. They said such an investigation would clear up "prejudices and misconceptions about the Christian church impressed on the Israeli public by religious extremists."

Lutherans in Israel and Israeli-occupied Jordan are related to the Jerusalem center of the Finnish Missionary Society, congregations in Haifa and Tel Aviv and the Jerusalem-based Evangelical Lutheran Church in Jordan.

NOTICE OF ANNUAL CONFERENCE

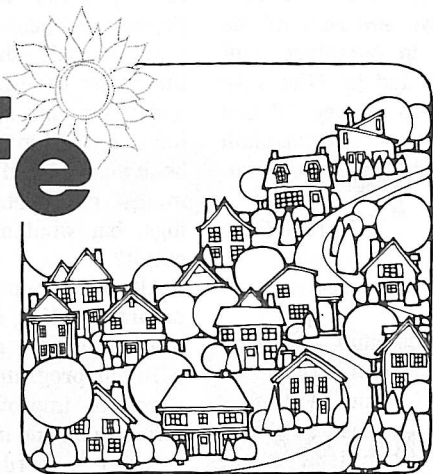
The 16th Annual Conference of the Association of Free Lutheran Congregations will convene at the Association Schools in Minneapolis, Minn., upon the invitation of the Schools and the AFLC congregations of the Twin Cities area, June 14-18.

The theme of the conference will be "Walking Worthy of Our Calling." The conference text will be Ephesians 4:1-16.

Rev. John P. Strand, President
Rev. Einar Unseth, Secretary

The Lutheran Ambassador

Life on the Edge of Town



WINTER LOSES ITS GRIP

Talk about a good, honest winter. It's been one of those up in the north country this year. Seventeen below zero on the 6th of March. Four months of winter, at least, this season. But there's the feeling that spring will come. Snow on rooftops melts in the bright sunlight. There is much more daylight now than two months ago. By the time you read this the sun will have passed the vernal equinox and be setting north of that each day.

Indeed, by the time you read this, spring may have "sprung" in all its glory. At any rate, it will come. But right now it's still much like winter. Yet, we in the Upper Midwest have been fortunate thus far in comparison to many in other parts of the country. So often these past months the news has carried reports of snowstorms and unseasonably heavy rains with resultant flooding. Homes have been destroyed by mudslides. It all reminds us, doesn't it, of the whole creation "groaning in travail together until now" (Romans 8:22)?

I expect to see some real flooding on my trips to Fargo this spring. There has been so much snow out on the land this winter and there are drifts in farm groves and yards that will seldom be matched. Much will depend on the melting, of course, and

whether or not there are heavy spring rains, but it will be a surprise anyway if the Red River Valley and its drainage basin doesn't suffer some pretty bad flooding.

End of the Season

A lot of athletic teams in high schools have come to the end of the line by now. If you like athletics, as I do, there's an excitement about tournament time, whether it's for basketball, wrestling or hockey. I can still remember the happiness I had as a grade school boy in Westby, Mont., when I was able to get season tickets to the B team basketball tournaments our school was sponsoring. Of course, there was no hope of getting to the district tournaments where the A team, my beloved Westby Rangers, played.

I never made much of a splash in the athletic world myself, although I have dabbled in most of the kinds of sports to some degree or other. Let's just say that I was a letter winner in a Minnesota high school and leave it at that, okay?

But there is a thrill nonetheless in watching sports competition. There have been many exciting times. Others share this interest. I notice that our pastor here in Newfolden, Merle Knutson, is a faithful attender at

basketball games. Pastor Jerome Nikunen at Roseau won't miss very many hockey games. Pastor Laurel Udden undoubtedly took in some of the recent Minnesota State basketball tournament and I wouldn't be surprised if our evangelist-youth worker, Rev. David Molstre, arranged his schedule so that he could watch his son Mark participate in the State A tournament in St. Paul earlier this month with the McIntosh-Winger team. And the list could go on, including all our lay people who follow sporting contests.

Shortly, as I write, Pastor Francis Monseth and I hope to watch our mutual nephew, Mark Huglen, play in the Minnesota hockey tournament for Roseau. It will be a first for us, as well as for the boy. Maybe I'll say something about it later.

Athletics aren't the most important thing in life, by any means, but for those of us attracted by them they add an extra interest to life.

Judas, the Blind Man

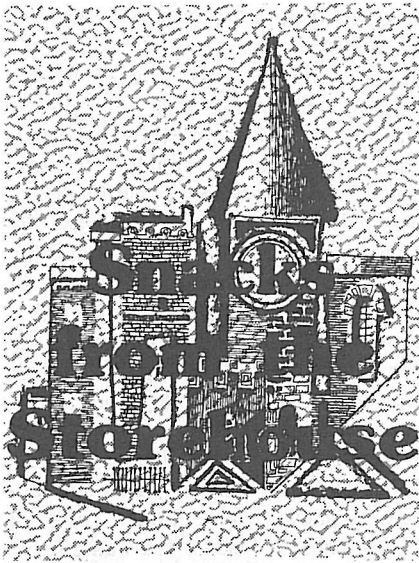
In our Lenten round-robin up here it fell to my lot to speak on the subject of Judas. Judas has been described as a man who in the "crucible of Calvary" came out as all slag or waste material. He is the tragic of the tragic. His name means "praise of God," but today no mother would name her son Judas because of the shame he brought to that name.

In the sermon that I have brought I have pointed out that Judas could have turned back from his evil deed before he committed it. Jesus gave him at least one opportunity to do so. And after he betrayed Jesus, he still could have repented, but would not. That was his condemnation.

Judas is a warning against denying Jesus and betraying Him. It is a warning against the spirit of hypocrisy. But how good that there is forgiveness for all who turn to Jesus in their sins. As Maclaren said, "There is no unpardonable sin except that of refusing the pardon that avails for sin."

Thanks to all the congregations which I have visited during Lent. The other pastors would join me in saying this. The fellowship has been good. God bless the Word on every heart.

—Raynard Huglen



TRYING OR TRUSTING?

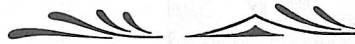
"Trying to walk in the steps of the Savior." That song used to thrill me. Here's action, life. Isn't that what we want? It has lost its fascination by now. Too many are doing just that—trying, trying, trying. Trying to do the impossible. I recall trying to keep up with Dad long ago. He was going over to the neighbor and I begged to go along. The snow was deep and the going rather rough for a little boy. The steps seemed so far apart as I tried to follow. Finally I had to give up and blurted out: "Dad, I can't make it any farther." Dad understood his little boy and picked him up in his strong arms. My, what a relief. It was just what Dad had expected but he wanted me to "try my wings" first.

David says, "I cried." He had tried so hard to live the Christian life and had failed so miserably. And he adds: "He heard my cry." He did more than that, much more. He always does. He put his feet on the Rock. He gave direction to his walk. His cry changed to a song.

When you get tired of trying, will you just look up to Him? He does more than help. Turn your trying into trusting and He takes over the whole load. That's what He wants to do. That's what He came to do. He came to heal the brokenhearted. To cut bonds and set men free. And He needs no help in that. All He needs is that you and I pause long enough in our "trying" to listen to Him. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." And then

COME. Come and ask Him to take over—unconditionally. He loves failures. That's all we are and all he expects us to be in ourselves. But—as we step aside and let Him take over, defeat turns to victory. "I can do all things in Him—." What shall it be the days ahead? Trying or trusting?

Karl G. Berg



"YEA, I HAVE A GOODLY HERITAGE"

Psalm 16:6

Blessed, indeed, is the Christian who can make this confession, and take note of the fact that I say "Christian." For while there are many in the world who have a goodly heritage as far as the things of this world are concerned, they may have much of this world's goods, they may have a wonderful education, they may have beauty, they may have many talents and abilities, but if they do not have a goodly heritage in the Christian sense, they are still as those described in the Book of Revelation, in 3:17!

What a tragedy it is to think of America, with her wonderful heritage from the beginning when our early forefathers laid the groundwork of this nation based upon the Word of God, and to think now of the corruption and greed and disregard of the law, with divorce so rampant, and the use of drugs to dull the senses, and all other related results of such practices! If we stop and think soberly for a time, must we not come to the conclusion that all these actions on the part of the populace of this land, are the result of the lack of a "goodly heritage?"

A recent quotation by our editor, when he quoted from the *Reporter and Farmer* (Feb. 7), aroused some deep thinking in me. Quote: "We have too many people who live without working, and altogether too many who work without living." It also brought to my mind a quotation in our "Daily Bread" devotional booklet

for Sunday, Feb. 12th: "The Minister's primary task is to preach a Person—not push a program."

As we visit other cities and we see the many beautiful church buildings, and if we visit some during the time for the worship services, what do we hear and behold? Beautiful appointments, gifted choirs, ornate furnishings, but what do we hear from the pulpit?

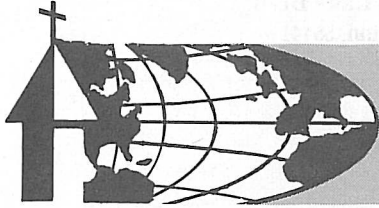
Altogether too many times we hear an oration. Yes, sometimes wonderful orations on the gospels of social and political programs, by which we are urged to improve our lives by our own powers and intellects!

Never a word of Christ and Him crucified! Never an urge to cry out with the publican in the temple, "God, be merciful to me a sinner!" What kind of a heritage can and shall such hearers have? Many is the time I have heard my Father say, quoting him in the Dutch language in which I heard it, "Kerken van goud, maar dominies van hout" (translation: "Churches of gold, but ministers of wood").

Now I believe that our churches should be made as beautiful as is possible, but the beauty of the church should be **not the appointments, nor the architecture, but what is being taught and preached from the pulpit!** When the Gospel in all its purity is being taught and preached, then the people have an opportunity to have a goodly heritage for themselves and their children!

Psalm 16:6 was the theme for my Reformation Day sermon last November and I stressed the fact that while I did not have a goodly inheritance (by that I mean that I did not inherit any property or any of this world's goods from my parents, for they were poor) I **did have a goodly heritage!** For in my childhood home the Word of God was read daily while the family was together, and when Father was not home, we children had to take our turns at reading the Word, and we heard our parents pray for the family, for their well-being and that God would preserve them from harm. This I do consider my "goodly heritage!"

Pastor John De Boer
Wanamingo, Minn.



CHURCH-WORLD NEWS

THE CHURCH AROUND THE WORLD

**Wycliffe Bible Translators have lost their battle to do translation work in Brazil. The Brazilian government ruled in December that only Brazilians could work among Brazil's Indians, where Wycliffe missionaries operate. Forty-four teams are affected. During the past 22 years they have translated one completed New Testament, four that are nearly completed, and eight others scheduled for completion in two years.

**One of the largest and oldest evangelical magazines in North America celebrates its 100th birthday this year. The *Christian Herald*, a monthly published in New York, has a circulation of 270,000. One of the early editors, Louis Klopsch, originated the red-letter edition of the Bible; another, Charles Sheldon, wrote *In His Steps*, one of the best-selling books of all time. The present editor, David Kucharsky, is former senior editor of *Christianity Today*.

**Although 95 percent of Sweden's 8 million people belong to the state church (Lutheran), church officials say that only 2 percent of adult Swedes read the Bible regularly. The head of the church's publishing house, John Ivarsson, states that 100 years ago a person's education could be measured by his knowledge of the Bible, but that now it is ignored in the public schools, although religious instruction is permitted.

EVANGELICAL HEAD SAYS MORE 'SOUL' IS NEEDED

Evangelical Christians should work to "put a soul under the ribs of our civilization," says the Minnesota Baptist educator who took office last night as new president of the National Association of Evangelicals.

The Rev. Carl Lundquist, president of Bethel College and Seminary, Arden Hills, said the United States has lost its place of moral leadership in the world and suffers from "a moral vacuum" because it is no longer guided by a common set of values.

Christian evangelicalism, because it brings an acceptance of biblical values, has much to offer in dealing with "the vexing concerns of our time," Lundquist said. He said these are not only social concerns but are theological issues.

Among them, he listed the origin and aborting of human life, genetic engineering, chemical control of personality, deviant sexual preference, the indignities of the aged, individual self-assertiveness, islands of affluence in a hemisphere of poverty and the simplification of modern living.

"The Bible transcends its partisans and can sensitize all consciences," Lundquist declared in his acceptance remarks last night. "(George) Gallup's recent (survey) that more than 29 million Americans are now involved in group Bible study is one of many encouraging signs on the horizon today.

"This has been stimulated by the evangelical resurgence and will continue to be so. The end result could well be greater national consensus on basic ethical values that will lead Americans to close ranks on some of its deepest moral values.

"It is to this end that I envision the National Association of Evangelicals making a substantive contribution in our day and to which I look forward in giving leadership."

At its closing business session yesterday, the association's convention at the Radisson South Hotel, Bloomington, adopted a resolution calling on the U.S. government "to take to itself a new sense of economic responsibility, including a balanced budget,

more careful spending, the limitation of its bureaucratic growth."

It referred to the association's executive committee a proposed resolution that would have asked association constituents to contact their senators to urge them to vote for ratification of the Panama Canal treaties.

The Minneapolis Star

Feb. 24, 1978

SWEDES READY 4-YEAR PLAN FOR CHURCH-STATE CHANGES

Stockholm—(LC)—After more than two decades of discussion and study, a proposal to alter the relationship of church and state in Sweden is ready. If final approval comes from the (Lutheran) church of Sweden and the Swedish parliament, the plan is to be effected over four years.

Reports say the proposal is expected to receive fairly wide acceptance. Instead of "separation of church and state," it speaks of a "change in relationship."

Proposed is a new church law of four paragraphs. Each diocese would have a governing board with the resident bishop as head. Other governing boards which currently exist would be integrated into the diocesan boards. Diocesan courts would be retained.

The plan says bishops can participate in making motions and voting only on questions pertaining to church teachings.

Nationally, an eight-member board would govern the church. Chaired by the primate, the archbishop of Uppsala, the board would represent the church and speak on its behalf in all internal and external relations. It would also appoint bishops and deans, formerly a government responsibility.

Church membership and citizenship would be separated, with population

records maintained by a secular body instead of the church. Municipalities would accept financial responsibility for the burial system, though the church would have the option to retain management. About 3,500 foundations would be established to manage property remaining in church hands.

Parishes would no longer levy taxes. Church members would be asked to pay a church levy collected by the government with other taxes and then transferred to the church. The government would also give the church an annual grant equal to the 1975 value of 275 million Swedish crowns. (There are currently about 4.65 Swedish crowns in a U.S. dollar.)

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