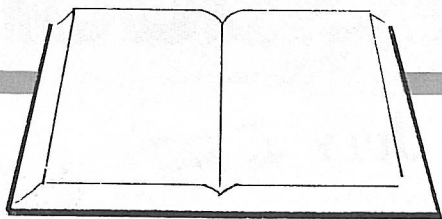


The Lutheran Ambassador

The unanimous Declaration of the thirteen united States of America,

RNS Photo

WHEN IN THE COURSE OF HUMAN EVENTS



According to the Word

PRAYER AND EXPECTANCY!

"Now when Jesus had left speaking, He said unto Simon, Launch out into the deep and let down your nets for a draught. And Simon answering said unto Him, Master, we have toiled all the night and have taken nothing: nevertheless at Thy word I will let down the net" (Lk. 5:4, 5).

This is the last article in this devotional series that I will have the privilege of preparing. It has been at times a bit burdensome to have these scheduled articles come up so regularly in the midst of all the other obligations that involve a teacher and pastor, but like Jacob's forced pause at Bethel and at Peniel, these pauses to write have been a great blessing to me. I want to thank the editor, Pastor Huglen, for asking me to do these articles, and for the patience and work he has also had in connection with them.

As we now make our final preparations to return to the ministry God has called us to and trained us for in Brazil, I am happy I can share the above text with you. This text, in its completeness, speaks to me—read verses 1 to 11, and especially the above verses, 4 and 5. Some of you can say, like Peter: "Lord, in

our congregation, or field, we have toiled all the night and have taken nothing." Yet the Lord is still standing near you and saying: "Launch out into the deep, and let down your nets for a draught." Do you and I dare give up fishing for souls? Could it be that the Master Fisherman has been testing you and proving you? Can He not teach us how to fish better, where to fish, and can He not fill our nets even at unexpected times and places? But, you may answer, we have gone over the waters around our parish and town so many times, everyone knows we are here. Yes, that may be true, but do they know Jesus is here? You may have to go out and not invite them to church, but talk to them about your Jesus and show them from His word that your Savior wants to become their Savior, too.

Jesus' command to the discouraged fisherman was: "Let down your nets for a draught." There is to be expectancy in obedience. S. D. Gordon, commenting on this passage, says, "Ideas of draughts changed that day." If we were to ask fisherman Peter what he considered a good draught he probably would have said, "A boat half-full wouldn't be a bad haul." But Jesus' evident answer in our text would be more like this, "Twice as

much as you are able to take care of and then more." How do we know this? Our story tells us so in verse 7: "...they beckoned unto their partners, which were in the other boat, that they should come and help them. And they came and filled both ships so that they began to sink." How much do you reckon a draught in your life, in your church, in our mission fields? Let us ask Jesus, "Master, what is your reckoning of a draught in my life, in our congregation's life?" and it would seem that from the Lord of the harvest, who has called us to "launch out into the deep and let down our nets," comes this reply, "Twice as much as you are hoping for, and then more."

It has been said that "expectancy is the eye of faith." "Prayer is faith looking up. Expectancy is faith looking out." As we go out now to the depths beyond the ocean, and let down our nets in Brazil, we shall be expecting you brethren to be doing the same thing here at home. Let us obey the Lord together as an act of faith and with the outlook and outreach of expectancy. When you present Christ clearly and follow Him sincerely, He is able to fill your nets. Pray for this! Expect this!

John H. Abel

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THE PRESIDENT'S REPORT

To the congregations of The Association of Free Lutheran Congregations, and to the Annual Conference in session at St. Paul's Evangelical Lutheran Church, Cloquet, Minnesota, June 9-13, 1971.

Grace and Peace

It is good to be back in St. Paul's Evangelical Lutheran Church for another Annual Conference. We thank God for this opportunity for worship, fellowship and work in God's Kingdom. We are grateful for this opportunity to meet in this friendly community, with the warm hospitality St. Paul's always affords.

The Warfare

We are engaged in a spiritual warfare. We are not battling simple flesh and blood, but principalities, powers, world rulers of this darkness, and the spiritual hosts of wickedness in the heavenly places, as we read in Ephesians 6:10-12. The evidences of this warfare are on every hand. The individual Christian and the Christian congregation must gird for battle.

The enemy is clever. Satan and his hosts would confuse, lead astray and scatter the Christian flock. Our armor, our hope, our power, must be the Lord.

Our spiritual enemy confuses by raising up a substitute for the Truth, a false church for the true, and a false mission for the Lord's commission. Our enemy is not against all spirituality, but is against "true spirituality." Thus we have the confusion in our day over truth and error, over the true church and the false. This our enemy rejoices in. We know that even many of the "elect" will be led astray in the "last days." It would appear that those days have come. God's people need the power of discernment more today than per-

haps at any time in the history of the Christian Church. God's people need a knowledge of the **written Word** more than at any other time.

This is supposedly a scientific age. Because of the miraculous and "beyond human understanding" facts of the Bible, it is rejected by many today, in the name of science and enlightenment. At the same time, we are seeing a rise in, and fascination for, the occult. Occult book sales have doubled in the past three years. Seventy percent of our daily newspapers publish horoscope columns, and many high schools and universities offer courses in witchcraft and other occult arts. While we used to say that witchcraft was a part of the Dark Ages, we must admit it has returned to modern civilization. We even have devil worship. And seemingly strange things, miracles, are happening.

Many believe the occult today. This is not a harmless pastime. "But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons" (I Timothy 4:1). "But evil men and imposters will proceed from bad to worse, deceiving and being deceived" (II Timothy 3:13).

According to the book of Acts, Simon the sorcerer fooled the people by his magic, which was Satanic, and some thought it was of God. The same is happening today. Being too "enlightened" for the Truth, many swallow the false.

The Bible speaks of deep spiritual experiences. Drunkenness from wine had some of the same characteristics. They were not to be confused. Drunkenness was evil. Drunkenness and drugs are today creating, for multitudes, a release that borders on the spiritual. Some are calling these ex-

REV. JOHN STRAND WILL STAY IN OFFICE

Rev. John P. Strand, the only president the Association of Free Lutheran Congregations has had, told the delegates to the Annual Conference in Cloquet, Minn., on Friday morning, June 11, that he would remain in office and not step out now as he had said he would in a letter dated May 12.

Pastor Strand's change of heart came in response to a resolution which had been passed the day before by a vote of 250 to 9 requesting that he reconsider his decision to resign.

Following prayer and soul-searching, Pastor Strand reported to the conference assembly that he would continue in office, trusting that this was God's will for him.

He was first elected to office at the Special Conference at Thief River Falls, Minn., in October, 1962, and since then has been elected three times to three-year terms. The third term will end on Sept. 30, 1972.

Further news from the recent annual conference will be carried in the next two issues of the **Ambassador**.

periences good, and Godly. Many are satisfied with this false release, and are not seeking the true.

The church often lends itself to deceit. Wanting to be relevant and contemporary, it becomes worldly. Seeking success, it gives the people what they want, crave, and desire, instead of being the "salt" that smarts. Seeking to communicate, it ignores the message God has commanded it to give. Instead of being a mold of human thought and life, it seeks out what is popular, and promotes it. Becoming over-involved with many good social issues, it neglects the spiritual, for which it was created. As many look to the church, it thus becomes a tool of deceit, and people remain in their spiritual need.

Evangelism is at the heart of the church. The church is so anxious to succeed in this. Evangelism is not free from danger, however. Instead of leading men to a sincere and deep repentance over sin, and a really new life in Christ, some "evangelism" only leads to a new worldly life style. We have instant evangelism with shal-

low repentance, and more form than commitment. We have evangelism without a personal cross, but with only a shallow "joy." This kind of evangelism can almost always point to some temporary successes, but does not build the true church. Not all that glitters is gold.

Let us, in these days of deceit, exercise Scriptural caution. Let us trust the Sword of the Spirit, the Word of God, to continue to do its work. Let us remember that the Kingdom grows silently and unobtrusively as a seed. Let us remember that only **some** of the Seed falls in good ground. Let not our craving for success make failure certain. Let us not underestimate the enemy.

The Association

Our Lord is Almighty. He is doing great things today, too. There are some encouraging signs that people are losing patience with a church that is worldly instead of Scriptural. The price of true spirituality is becoming higher. A sifting process is taking place that will separate more of God's children from the children of the world. While the Lord's minority will be smaller, it will become more genuine.

God has shown His strength in the progress of the Association of Free Lutheran Congregations. At this ninth Annual Conference, remembering what God has done, we can confidently face the future in His strength. While God's Word is attacked and maligned, it does not return void even today. This has made the Association possible.

The center of the Association is the congregations. These are the "front lines" in the warfare. We rejoice in the evident growth within and without the congregations. There is need for improvement, however

We are in need of a spiritual revival. By revival we mean the deepening of the spiritual life of the Christian individual. We are an evangelistic fellowship, so concerned to reach the unsaved. This is good. The most effective way to reach the unsaved is by the Godly life and concern of the individual Christian. When the individual Christian talks more eloquently than he lives, he is an offense. The standard of Christian living has been

going down. This ought to be reversed. We cannot plan or bring on a revival or an awakening, however. God alone can do that. When God's people cease from their wicked ways, God will hear and give.

There is so much jealousy, self-seeking, and envy among Christians in so many places. There is so much careless gossip, and evil talk, and evil thinking. Nothing does greater damage to the church than this. The church will not be destroyed by enemies from without as rapidly as by those within it who are not crucifying their own flesh. And no one is immune. Even the Lord's disciple band knew a tragic defeat from within. The Association need not fear the ecumenical movement, neo-orthodoxy, high churchliness, and other related fears nearly so much as broken fellowship internally because of sin. This is our greatest danger, and the devil knows how to bring it about. The answer and remedy is humility, repentance, honesty, and God's grace in Christ.

The Association is in need of constant spiritual revival amongst God's children. Then the sinners will be converted. So often in evangelistic campaigns, only Christians are reached. This is good for them, too, but maybe something else occasionally would be better. They need to get into the Word that their "lights" may shine more brightly. Perhaps Christian growth and Christian workers series are needed in many places more than the traditional evangelistic services. It would seem well that each congregation examine its program of outreach periodically. Even some good forms of evangelism can degenerate to be only a tradition or a habit and be quite ineffective. Perhaps our Commission on Evangelism can lead us into some re-evaluation and challenge in this area.

The Association has spiritual roots that go back hundreds of years. While some want so desperately to be contemporary, we rather would strive to be true to the foundations once-and-for-all laid. One of our roots goes back to the Haugean awakening in Norway. From this came a pietism and humility before God's Word that God signally blessed. This year is

the 200th anniversary of the birth of Hans Nielsen Hauge. It is interesting that our Bible School Choir will be traveling to Norway this summer, strengthening our ties with the pietists of that land. We are happy for this development and know that much good will come from it. It would seem well that the choir and those traveling with it bear greetings to our brethren in Norway from the Association.

The Association is a fellowship of Lutheran congregations. Not all is well with the Lutheran Church today. Some Lutheran communions are rapidly departing from traditional Lutheran patterns, practices and convictions. We are caught in some of the "wake," as we are Lutherans. This makes it necessary for us to be consistent and positive in our stance.

Most of us can remember the concern of most Lutherans about the Lord's Table. Only God's children of certain age, understanding and faith were to commune. This is changing now. Children are being admitted to the Lord's Supper. The Scriptural admonition that the communicant must examine himself, must receive the Sacrament knowing so well the sin of unworthy participation, is ignored or de-emphasized. Everyone is urged to commune, with little apparent concern for repentant faith. We know that man cannot police the Lord's Table. We have convictions on these things, however. Like it or not, these trends will affect our congregations.

Women are being ordained into the Lutheran ministry. Many believe this to be unscriptural. No woman has asked to matriculate in our Theological Seminary, or to be ordained. Do we have a position on this?

Our congregations are free and autonomous. Our conference, officers, and boards cannot speak for them, nor obligate them. Some congregations look to conferences, boards and officers for guidance. Should a conference formulate a statement or statements on some of these issues, a statement or statements that would reflect our convictions? People are asking, "What does the Association believe and practice in these matters?"

(To be continued)

I took his hand

A LOOK AT THE HEIGHT FROM THE DEPTH

Helping patients with their correspondence often gives my work an unexpected and fascinating charm. Here, for example, is a letter from a daughter to her father, who has lain a cripple now for over two years. Having regained her former health by moving out to a southwestern state, she has remained out there, resuming her school teaching. Her letters are enthusiastic in their description of the climate and the scenic beauties of the West. She writes of how the sun shines warmly day after day over Nevada's hills and plains, encouraging the growth of a lovely "desert holly," little slips of which she has sent to her father. Her relatives are planning to go to California soon and from there she expects to receive samples of a bluish white holly from Death Valley. The holly from there is much more beautiful, she says.

It is not strange that she wishes she could go along on the trip through Death Valley herself, because, as she says, the valley lies 297 feet below sea level and yet from its lowest point one may see the highest point in the United States, Mount Whitney, 14,000 feet above sea level. As I read this portion of her letter to father, tears rolled down his cheeks. He had already been in the depths of the valley of death; but it was from there that he caught a new and clear vision of the highest point in all the world—Calvary's Cross.

Wm. Hagen

BIOGRAPHICAL SKETCH OF THE AUTHOR OF I TOOK HIS HAND

Conclusion

Thousands of sick heard the comforting words and prayers of Hagen on his hospital visitations, as he ministered to them individually in that

wholesome privacy that excludes a third party. For Hagen's soul cure meant nourishing the spirit with words that bless. The words of Romans 5:3* from his lips must have had a true ring, ever mindful, as he was, of the exhortation in II Tim. 4:2.** Skillful at all times in conversation, he would never resort to preaching in the sick room. He would at times draw upon regular sermon texts and make use of prayer and the hymn. He held the mirror of the law before the unrepentant, but he did it mercifully. No bruised reed did he break, no smoking flax did he quench. His stay was usually brief with the feverish, but he tarried with the thirsty and hungry, "rightly dividing the word of truth" (II Tim. 2:15) and "speaking the truth in love" (Eph. 4:5). He talked with them quietly; and when he prayed with and for them it was in that spirit of reverence and "andagt" (devotion) so characteristic of him.

He was too much at home in the Word and in Protestant thinking to assume the role of a judge. He wanted merely to be a helper in the faith, non-authoritative, but conscience-quickening, ever on guard against a purely intellectual or mechanical use of the Word. He trusted in its promises and overruled the arrogant objections of those who tried to explain it away. He was his brother's keeper. For him the love of God was firmly established by the cross. He never presumed that he could create the new life; for this, he believed, was the work of God.

He was also at home in what older generations called pastoral medicine. He gave much attention, especially in later years, to psychology, psychi-

* Rom 5:3: "But we also rejoice in our tribulations; knowing that tribulation worketh steadfastness."

** II Tim. 4:2: "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching."

atry, and kindred subjects. How he liked to read Berggrav, Schou, and Pfister! And how he studied Martensen-Larsen, to get a glimpse of the beyond! He also studied more extreme men, finding some help in their writings, but avoiding their more radical views. Such studies helped him to understand the mind and heart of the sick. But he never entered the specific domain of the physician. His task was soul cure. He knew the truth of Karl Heim's words: "No person can be to another person who is facing Eternity anything more than a brotherly counsellor and a fatherly interceding friend."

Nowhere and at no time did Hagen want to be anything more than a channel for God's love and grace. Before God he felt that he was nothing. Before man he felt he had a right to assert himself, as also did Luther. If he heard a good cause abused, he would sometimes rise to contradict, or even leave the room. It lay within his own right how to register his dissent. He encountered much in life that increased his melancholy. But he fought against its mastery and in so doing often displayed an intense joy that would be exhilarating to those about him.

In the many scores of letters he sent me, he almost always wrote in a happy vein, mingling mirth with solemnity. There was something sweet and wholesome about his letters, something so carefree and sustaining. He wrote about any of hundreds of things: a concert, a lecture, a sermon; a visit, a ministerial meeting, a convention; a birthday, a book, an essay; theology, literature, art; church, school, family; and sometimes about even war and politics, ecclesiastical as well as political. He wrote an excellent descriptive English, though we generally corresponded in Norwegian. What a moving, observing spirit there was behind these letters of his with their interplay of the serious, the witty, and the humorous! His conversations were much of the same kind, but with the added lustre of the spoken word. He was a master in the art of conversation.

As intimated, he had the inquiring attitude of a Socrates, even in his sick visitations. He "searched" as my

father said, when Hagen was visiting him at the hospital. Like Holberg and Kierkegaard, he might conceal seriousness behind fun or an almost explosive mirth behind a screen of solemnity. Though early in his ministry he was Vice-President of the Lutheran Free Church, he never made any "ado" about it except when he was in a humorous mood. He had eminent gifts of leadership which could have been utilized on a larger scale.

As a thinker he was rated highly. If the contents of a library are an index to the mind of its owner, Hagen's was an extremely alert, versatile, and busy mind. He once heard a sermon on the Pharisee and the Publican. "Why didn't the preacher read Koch, the Dane, on the parables?" he complained. "What a different sermon it would have been!" Whenever he criticized he usually referred to a good book in support of his contentions. Many would-be men of originality make only an indiscriminate use of good books, if at all. Not so Hagen.

He was intensely interested in genealogy. His manuscript about the Hagen-Slekten (Minneapolis, 1936, 36 pp) is an extensive and careful work, the result of infinite patience and a profound love of his native land, its people and culture. Death cut short his work on a much more comprehensive manuscript of other genealogies of Namdal families. The information he thus collected came largely by way of printed works, extensive correspondence, and interviews, some of which occurred somewhat casually on his travels. His home, moreover, was hospitable and received many acquaintances and even strangers who sometimes came with sick friends or relatives to the city's hospital.

In his theology Hagen was a Lutheran with a Pietistic touch, but free from legalism. He was not a partisan, far less a "heresy-hunter." He was a man of tolerance, unafraid of other church groups. Barthianism, with its radical dualism, rather amused him. The Oxford Group he did not take too seriously, but he thought it had its place in ruffling the self-complacency of an ultra-orthodox and arrogant church. He regarded the days of theological idealism as past.

In an atmosphere where nurture-

Christianity and revival-Christianity are regarded as opposed to each other, it is difficult to keep to the course, as Hagen did, with his double emphasis on family nurture and a deeply personal experience of God's grace.

Hagen's last year was one of intense suffering. Much of his experience in the hospitals stood him in good stead. He was preparing for the last journey and his "earthly tent" was being taken down. When a member of his family one day asked him how things were spiritually, his reply was, "It is a serious matter every day . . . I have to hold on for dear life." He was to face God alone and therefore he needed, like so many patients he himself had visited, a helping word from other Christians. Encouraged by visits from fellow-pastors, relatives and friends in the last months, he felt more and more that God's love was unmotivated by anything in man. It was an undeserved love, pure grace, a love that condemned and at the same time justified man in death. He experienced God's constraining power at work in him, creating the will to be with Him, but he also experienced afresh the opposing struggles of the old nature. He lived again the truth of Hallgrimur Petursson's impressive hymn:

Come, Lord, Thyself with Thine
abounding grace;
Mine utmost depth of need Thine
eyes can trace:
Thou, Lord, through life's long way
my guard and guide,
Let not Thy pilgrim's last tired
footsteps slide.

Upon my sight dark dawns the
rising day;
Faint fall the sounds of earth, and
far away;
None, none can aid: by death's lone
narrow door,
I pass beyond man's help forever-
more.

None, none can aid but Thou,
Almighty Lord;
I stay me on Thine everlasting
word;
Let earth decay, heaven's far-flung
glories pale,
Jehovah's plighted word can never
fail.

(Transl. by C. V. Pilcher.)

The beloved hospital pastor "held fast" (Rev. 3:11). On August 28, 1936, God's finger touched him and he slept. Now, we think, he understands the meaning of these significant words of the greatest teacher I ever had, Albert Hauck: "We are born to die; we die to live."

My last greeting to William Hagen was Revelation 21:1-4:

"And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away: and the sea is no more. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying, Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more: neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away."

Carthage, Ill., 1939.

John O. Evjen

PERSONALITIES

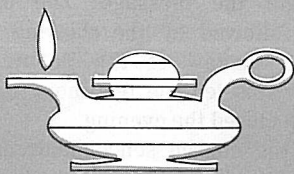
Lay Pastor Melvin Walla, who has been serving at Thief River Falls, for the past few years, has accepted a call to serve St. Paul's Lutheran Church in Fargo, N. Dak. He will begin his work there next month.

CHURCH RELATIONS TO BE MAJOR CONVENTION ISSUE

St. Louis—Church relations, supervision of doctrine, parish education materials, administrative restructuring, evangelism, abortion and confirmation practice will be some of the major issues at the biennial convention of The Lutheran Church-Missouri Synod, according to the convention workbook.

The convention will be held at the Milwaukee Arena, July 9-16, 1971.

The largest number of resolutions submitted to the convention are in the area of church relations, particularly altar and pulpit fellowship of the LCMS with The American Lutheran Church.



SCHOOL NEWS

NUNC DIMITTIS

The Commencement Service for Free Lutheran Theological Seminary and Association Free Lutheran Bible School was held on May 21 at the Medicine Lake Lutheran Church, Minneapolis.

The Rev. Richard Snipstead, Dean of AFLBS, presided over the service which began with an academic procession of the faculty, the Seminary graduates, the Bible School graduates, the Seminary middlers and juniors, and the AFLBS Concert Choir and Choral Club. Pastor Snipstead gave the invocation and the statement of welcome.

Scripture reading and prayer were offered by the Rev. Paul Guldseth, pastor of the American Lutheran Church Edinburg Lutheran Parish, Edinburg, North Dakota. Pastor Guldseth, father of one of the AFLBS graduates, challenged the students to live according to II Timothy 2:15, for in so doing one's daily walk would please the God whose promised mercies are "new every morning" (Lamentations 3:22-25).

Music for the service was provided by the AFLBS Concert Choir, which sang Christiansen's arrangement of Grundtvig's hymn "O Day Full of Grace." Together with the AFLBS Choral Club, the Concert Choir also sang Shelley's "The King of Love My Shepherd Is," the traditional Bible School "anthem." The choirs were directed by Mr. Donald L. Rodvold, professor of music. Miss Orpha Flatlen, organist at Medicine Lake Lutheran Church, accompanied.

The commencement address, "Nunc Dimittis," was delivered by Dr. Iver B. Olson, retiring Dean of Free Lutheran Theological Seminary. By way of introduction, Dr. Olson referred to the importance of the classical languages—Hebrew, Greek, and Latin—in the life and tradition

of the Church. These languages are employed also in the liturgies of the Lutheran Church wherein are found such phrases as Kyrie, Gloria in Excelsis, Gloria Patri, Sanctus, Agnus Dei, and Nunc Dimittis. The latter phrase is the title of a liturgical chant based on Luke 2:29-32. We use this chant in "The Order of Evening Service," **The Concordia Hymnal**, page 424.

The Nunc Dimittis is Simeon's Song of valedictory benediction. Embodied in the aged Simeon were all the prophetic traditions and historic aspirations of the Jewish people. Standing at the close of the Old Testament dispensation, Simeon stood also at the threshold of the New Covenant. He who had waited so long for the Messiah could now, having seen the Child Jesus, depart in peace, for he had seen the salvation which God in His grace had prepared for all people. And Jesus Christ, Whose lineage included both Jew and Gentile, was the Savior for the whole world.

It is this message of salvation which is at the heart of the curriculum which the graduating classes had been taught at the AFLC Schools. In their school life and studies, the graduates had seen the salvation of God prepared for all people. And in leaving the AFLC Schools, the graduates were to commence living as witnesses pointing all people to the Lamb of God. The graduates could depart in peace, for they had seen salvation; but such a departure was in reality only a beginning of a life-time of Christian service and ministry. And their Christian service was to be lived by both clergy and laity alike.

Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace: Quia viderunt oculi mei salutare tuum: Quod parasti ante faciem omnium populorum: Lumen ad revelationem gentium, et gloriam plebis tuae Israel.

Simeon's Song is echoed not only by the graduates but by the Church's faithful of all ages—the Communion of Saints. Bishop N.F.S. Grundtvig had expressed Simeon's joy in the hymn:

O Day full of grace, which we behold,

Now gently to view ascending:

Thou over the earth Thy reign unfold,

Good cheer to all mortals lending,

That children of light in every clime

May prove that the night is ending.

The benediction was pronounced by the Rev. John P. Strand, AFLC president.

Graduates from the Seminary included: Yeddo A Gottel, Bachelor of Theology degree; Fred H. Carlson, Eugene W. Enderlein, Dennis D. Gray, and Gene B. Smith, Graduate of Theology diploma. Graduates from the Bible School included: Elaine Aasness, Mary Beth Arneson, Jacqueline Dahl, Christine DePope, Kathy Ferguson, Lyle Forde, James Fugleberg, Joy Guldseth, Randy Hall, Larry Hegseth, Corrine Hermunsle, Gwenda James, Eloise Johnson, Timothy Jones, Karen Knapp, Barbara Laitinen, Larry Lawman, Linda Luchsinger, Bryan Nelson, John Nichols, Mar Ellen Nyhus, Paul Persson, Susan Rockhold, Kathy Seifert, Steven Taylor, and Darlene Voiss.

Following the service a reception was held in the church's dining hall. Many guests from far and near attended the service and the fellowship hour. Among those guests in attendance were Dr. and Mrs. Melvin A. Helland, Minneapolis. Dr. Helland was for many years Professor of New Testament Theology, Augsburg College and Theological Seminary, Minneapolis.

—Albin Hilding Fogelquist, Jr.

ITINERARY OF THE BIBLE SCHOOL CHOIR IN NORWAY

The schedule for the appearances of the Bible School Choir in Norway has been all but finalized. Some slight changes may still be made, especially in places where more than one place

[Continued on page 14]



Luther League Activities

Wayne Pederson, Editor

MARK KJOS ELECTED PRESIDENT OF SOUTH DAKOTA DISTRICT LUTHER LEAGUE

Mark Kjos, a student in high school at Faith, was elected president of the South Dakota District of the Luther League Federation at the organization's annual convention at Pukwana, April 30-May 2. He will preside over the district's events for one year.

Serving with Mark on the executive committee will be Gary Anderson, Eagle Butte, vice-president; Joanne Sandstrom, Faith, secretary; David McCarlson, Eagle Butte, treasurer; and Laurie Platen, Eagle Butte, devotional life secretary. Rev. Edwin Kjos, Mark's father, will be the pastoral advisor to the new slate of officers.

The convention in 1972 will be held in Faith.

A feature of the district convention is the Bible Quiz. This year's quiz, on I Thessalonians, carried special interest because the Lake Region parish (Tabor, Saron, Hope) was trying for the third win which would give it permanent possession of the plaque trophy. That team was successful, winning in the last round. Lorilee Davidson of Tabor Church was high scorer for her team.

The convention theme was "Walking in the Light" (I John 1). Theme chorus was "My Lord is Wonderful." The convention choir, under the leadership of Mrs. Ray Hloucha, sang

"Stepping in the Light" at the morning worship at which Pastor Kjos preached the sermon entitled "We Are Under the Blood."

Delegates arrived on Friday night and enjoyed an informal get-together with a devotional session. The Saturday morning session and the recreation that afternoon were held at St. Olaf Church, rural Chamberlain. All other meetings were held at Pukwana Lutheran Church. Rev. Karl Stendal was the host pastor.

Rev. Raynard Huglen, Roslyn, led the Bible study on Saturday. The topic was "We Have Turned From Darkness."

At the banquet in the evening, Mr.



Pictured here are four of the five new officers of the South Dakota District Luther League. They are, left to right, Laurie Platen, David McCarlson, Gary Anderson and Mark Kjos.

Dean Stendal of Minneapolis, Minn., brought the message. The banquet was followed by the showing of the film "Shadow of the Boomerang." Mrs. Kjos led the testimony meeting which closed the evening.

In the church school hour on Sunday, Mr. Yeddo Gottel, a senior at Free Lutheran Seminary, spoke on "We Bring the Light to Brazil."

Pastor Stendal installed the new officers on Sunday afternoon in the convention's closing session. Opportunity was again given for sharing joy in Christ.

Convention sessions were led by the outgoing officers: Dayle Gundersen, Donald Lake, Ladonna Larson, and Randy Sharping; and by Doug Dozark. Sandra Cummings, another officer, gave the devotions at the banquet.

Delegates were housed in homes of the parish. Special music was provided by the various leagues.

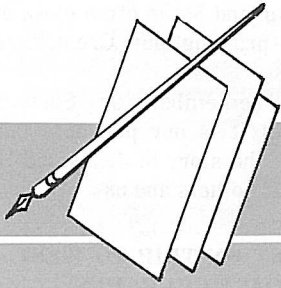
WEST COAST LEAGUERS MET AT KIRKLAND

The West Coast District Luther League Convention was held in Kirkland, Washington, at Our Redeemer Lutheran Church on the 23, 24, and 25 of April. "Jesus Christ, the same yesterday, today, and forever" was the theme, found in Hebrews 13:8. Friday night a very impressive movie, "Man of Steel," was shown. On Saturday the Bible study was led by Rev. Gary Stramstad from Kalispell,

(Continued on page 13)



Shown here are the newly-elected officers of the West Coast District Luther League. Left to right, they are: Don Olson, Kirkland, treas.; Lyle Hansen, Everett, pres.; Bette Moksness, Astoria, vice-pres.; Carol Lane, Everett, devotional life sec'y; Debby Johnson, Astoria, sec'y; and Rev. Robt. Rieth, Kirkland, pastoral advisor.



EDITORIALS

THANK YOU, PASTOR ABEL

Once again it is time to change writers under the devotional series "According to the Word." Over the years quite a few pastors have shared in this writing task. The brief articles have been a blessing to many and well received. It would be nice if each man's series of 12 or 13 meditations could be gathered together and printed in a booklet, but even without that there are those, no doubt, who save the devotional pieces for future reference.

As the first half of 1971 ends, we wish to thank Pastor John Abel for the articles he has just completed, the final installment to be found on page two. Pastor Abel thrives on hard work and the past six months have been about as busy as any in his life as he has taught at Hillcrest Lutheran Academy, Fergus Falls, Minn., and also served St. Paul's Lutheran Church, Fargo, N. Dak. Then, as opportunity permitted he did deputation work for world missions. That he would, therefore, take on this writing assignment, too, was a fine tribute to his willingness.

Pastor Abel was known to *Ambassador* readers before from his mission articles and we look forward to more of them as he returns to Brazil this summer. The devotional articles have carried the same interesting style and the warmhearted appeal of the Gospel. May the Lord continue to bless the writings to many hearts and the ministry of Pastor Abel and his family.

Our new writer will be Rev. Reuben Wee of Granite Falls, Minn. After 28 years as a storekeeper he left the business world to prepare for the ministry, desiring to spend some years before retirement in full-time Christian work. So he is young in terms of years in the ministry, having been ordained in 1968, but has a wealth of experience as a Christian layman, which includes service in the Legislature of Minnesota.

Pastor Wee is to write the devotional articles for the remainder of the year. We look forward to his contributions for our readers and pray that the Lord will use them to His glory.

UNION MAY BE DESIRABLE

"In some situations and in some times it is possible that unions of groups of congregations may be desirable."

Declaration of Faith, II:4

In the discussion of the article before this one, we sought

to establish that true unity is spiritual and does not require the union of church bodies. When Jesus prayed in His High Priestly Prayer (John 17) that "they may be one," He desired that the love between Christian brethren might grow stronger and more beautiful. Where this takes place, His prayer is answered.

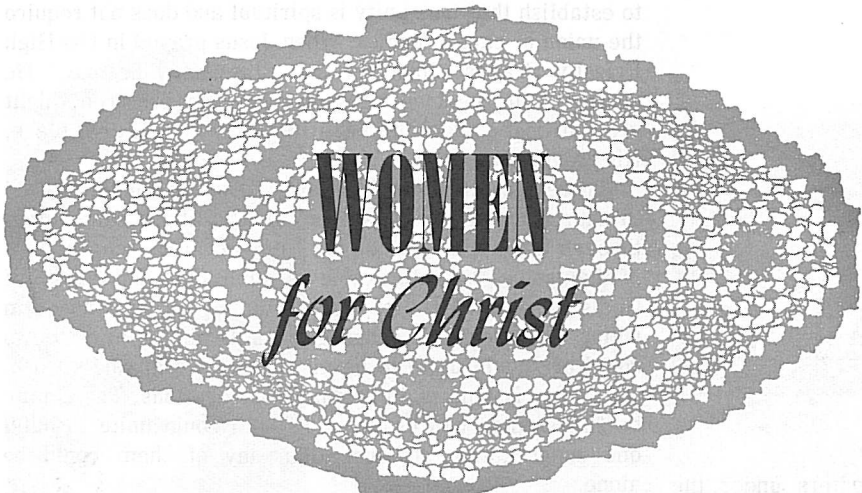
Therefore, as a church fellowship we are not committed to church union nor do we seek it. But at the same time, through this article, we do not rule out all church mergers in themselves as unthinkable or impossible and devoid of God's blessing. That is, there could be circumstances in which two groups of congregations holding similar views could or should unite to be more effective in God's work. The same is true of individual congregations. There may be times when two or three of them could unite to build one congregation stronger than any of them could be alone.

Mergers or unions should be built upon a clearly recognizable agreement on the fundamental doctrines of the Christian faith and this should not only be a formal subscription but also be the daily faith of the signatories or parties. They should not only be inspired by church leaders and pastors but at the same time be the undisputed desire of the people. Repentance in leisure from a marriage of "convenience" will not result in happy, productive work for the Lord. Unions should bring together those who not only agree on fundamental doctrine, but who also have substantial agreement in many of the everyday questions and problems of life. That is true of marriage and it is true of church mergers.

The unions of 1960 and 1961 which created the American Lutheran Church and the Lutheran Church in America, respectively, and the union of the Lutheran Free Church with the ALC in 1963 were not unions in the sense in which we would like to think of them. There was not enough mutuality of interests or beliefs even though central teachings were subscribed to. Divisions exist within both of the two large churches mentioned. It would have been better if the interest groups within the ALC and LCA could have found one another and united to make the witness they felt was laid upon them. The Lutheran Church-Missouri Synod, the other Lutheran giant, is in the throes of inner conflict. When problems seem irresolvable, what benefit is there in remaining under one roof and to carry on a struggle for all to see?

Groups of congregations may unite, with God's blessing. It would seem ridiculous not to concede that point. Great care should be exercised, however, that what is produced will truly honor God and cause the world to say, "Look how they love one another."

Of all the revolutions the world has ever seen, the greatest is that which takes place when a person accepts Jesus Christ as his Lord and Saviour and begins a new life. This is a transforming experience. It lifts the head and straightens the shoulders. It brings a new light into the eyes and fills the heart with new hope. It strengthens a man's spirit and endows his life with a power beyond his own.—**Mission Unlimited**, by S. Franklin Mack in *Christian World Facts*.



WOMEN *for Christ*

A POST-PENTECOST MEDITATION

JESUS SENDS US THE HOLY SPIRIT

By Mrs. Olaf J. Wold,
Abercrombie, N. Dak.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit" (Joel 2:28, 29).

Early in the morning seven weeks after Easter, about 120 disciples of Jesus were gathered in a house in Jerusalem waiting for the coming of the Holy Spirit.

Suddenly a sound like that of a rushing, mighty wind came down from heaven and filled the house in which the disciples were assembled. A fire-like tongue appeared on the head of each of them. When this happened the disciples knew that the Holy Spirit had come, and they began to praise God. No longer were they afraid that their enemies might hear them speak about Jesus. The Holy Spirit had given them courage to preach that Jesus was the Son of God and the Savior from sin. Immediately they began to speak in foreign languages, for the Holy Spirit had given them that power.

A large number of people from other lands were in Jerusalem on the first Pentecost. They had come to celebrate a festival. When the people heard the sound that came

from heaven, many went to the place where the disciples were staying. Those from foreign lands were amazed to hear the disciples speaking in their own languages. They asked one another, "What does this mean?"

Then Peter explained to the people that the Holy Spirit had come. He told them that Jesus, whom they had slain, was the Son of God and their Savior. Many who heard this felt guilty. They asked, "What shall we do?"

Peter replied, "Repent, and be baptized in the name of Jesus Christ, and your sins will be forgiven." Many of the people repented and were baptized. That day the Holy Spirit led about 3,000 people to believe in Jesus as their Savior. In the days that followed, the Holy Spirit led many more people to faith in the Savior.

On the day of Pentecost Peter quotes the words of the above Bible verse as being then fulfilled or in the process of fulfillment. Therefore, we know that this is a prophecy having to do with the church and the age of grace, the period of time between Palm Sunday and the Rapture and that in which we are now living.

It tells us that the Holy Spirit now takes up His dwelling in the heart of each believer. As Paul declares, "Ye are the temple of God and the Spirit of God dwelleth in you." What unmerited love!

And since this is so, the duty and privilege of speaking for God is not limited any longer to a few "prophets." All are to be witnesses.

But why then is the Christian witness so still today? Why is there so little evidence of the "poured out"

Spirit? Fear and Satan often close our lips from praising our Creator and Lord.

Let us remember as Christian women that it is our principal business to tell the story of Jesus and His great love for others and us.

REPORT ON TRIP TO WEST COAST CHURCHES

By Mrs. M. Walla, WMF President

Greetings from Col. 1:3, 4:

"We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we have heard of your faith in Jesus Christ, and of the love which ye have to all the saints."

I have often read Paul's writings as he visited the churches and expressed his joy and longing for them and have wondered just what it would be like to have an experience like that. As president of the WMF, I have thought much about our women in different areas and especially those far off who are not able to be with us at most of the conferences and workshops, since these are held in the Midwest. One of these areas is the West Coast District, separated from us in the Midwest by miles and mountain ranges. This separation was discussed at a couple of our board meetings and when the time seemed ripe, the decision was made that I should make this trip. An itinerary was made and sent out for approval to each of the churches in the District, including Spokane, Kalispell, Everett, Kirkland, Ferndale, Astoria, and by special invitation, the group at Eugene, not yet affiliated. Favorable replies were received from everyone.

My husband and personal chauffeur, who makes travel from place to place much easier, and I left Thief River Falls early in the morning on April 23, stopping briefly, at our daughter's home at Harvey, N. Dak., and ending the day at my mother's in Williston, N. Dak. Sunday, we drove as far as Conrad, Mont., where we stayed with the Joe Ericksons and proceeded on from there on Monday to Spokane, Wash., via Missoula. Here we encountered snow and ice over Roger's pass, but also experienced the wonderful care and keeping of our Heavenly Father as He

saw us safely over and into sunshine on the other side. Isn't that the way life is, storm and rough places only to show us the reality of His presence and love?

We arrived in Spokane in the late afternoon to learn that that morning Mrs. Dreyer, wife of Pastor Dreyer, had left her earthly tabernacle to find her mansion in the Heavenly home, but the ladies gathered at the church in the evening for the service. (Even four brave men attended.) It was a joy to share with them the precious Word of God and the work of our WMF and together be challenged to greater things for Him. We had the privilege of going to Pastor Dreyer's home on Tuesday morning and meeting him for the first time. It was a joy to meet this saint of the Lord and hear his note of victory in face of his loss and sorrow. Let us remember him in our prayers.

Tuesday evening we arrived at the Rieth's in Kirkland. It was a joy to visit the folks here and see the work that is being done in that congregation and area, a needy field indeed. It was a joy to see the beautiful church the Lord has provided for them to worship in. A ladies' chorus shared the music there. It was a joy to meet Mrs. Odegaard, (Pastor Steve's mother) as she was a member of the church in Tioga when we were there. Pleasant surprises along the way. Again, it was a joy to share with them.

Wednesday evening we were in Ferndale with the Jay Ericksons and their congregation. They have just finished a beautiful and very practical house of worship. The Ericksons and us have shared many good times in the last 20 years and so we quickly reminisced over luscious baked ocean salmon and then proceeded to the church for the evening service. A good crowd attended as this was the regular Bible and prayer evening. The choir also rendered a beautiful number. Each place we enjoyed the special music so much. Thursday morning Pastor and Mrs. Erickson took time from their busy schedule to show us some of the new development areas of the city before we left for our noon meeting at Everett.

In the Everett church the ladies had planned a noon luncheon and invited the Lake Stevens ladies to be

along. A beautiful large decorated cake made by one of the ladies of the congregation with the words "Welcome, Mrs. Walla" graced the table. Pastor Kenneth Ellingson, Lutheran Evangelistic Movement evangelist, was also a guest, as he was having special meetings in that church. Pastor Monseth and family had just returned from Spokane where he had conducted Mrs. Dreyer's funeral the day before. We have many praying women in the Association and our WMF and how we ought to encourage one another in the Lord.

Friday evening we were with Pastor and Mrs. Persson and their ladies as they gathered at a cafe on the waterfront, where we could look out on all the fishing boats and across the bay to the mountains in Washington, most beautiful. Beautiful bouquets of azaleas and rhododendrons graced the tables as well as the yards of the cities. What a beautiful setting to share the things of the Lord, the Creator of all beautiful things here in this world. We rejoiced again in what God is doing through His children as we wound our way back over the mountain curves to Longview, Wash., and the freeway that was to take us to Portland that night. Here we visited with Melvin's sister and on Saturday drove down to Blachly, Ore., and Triangle Lake Community Church, where brother Austin serves as pastor.

Sunday afternoon we went out to the church about 11 miles out of Eugene where Pastor and Mrs. Stalsbrotten live and serve. During the summer a student from the Seminary will help with the work. This group is not organized but interested in the work and we trust will be challenged to come along with us. Mrs. Stalsbrotten and another lady served luscious pie and coffee, after which we shared the Word and the work of the WMF. Pam Hamper, a high school senior of Blachly, went with us and sang three beautiful songs and gave her testimony of what Jesus means to her. This added much to the service. We also visited the beautiful cabin-type home of the Stalsbrotten's hid way up in the hillside. From it you can look down on the green valley and see the little church they serve.

Our last visit was with the ladies

at Kalispell and Pastor and Mrs. Skramstad who labor there. We spent a blessed afternoon in the home of one of the members in Kalispell. A congregation has been organized in the city of Kalispell and at the present time is meeting in the high school, but they are planning on building a church. It will be "Faith Lutheran." As one of the ladies said, it is really in "faith" that we are doing this. Let us pray for them that the needs will be supplied and they will experience that God does provide for them.

Let us pray that God will open hearts to receive Him in each of these places and that His will be done in and through the efforts that are put forth. Pray for laborers for the vacant vineyards. There is much to be done. Time is running out and there are so few laborers. We need real prayer warriors for all of our work, hearts that are filled with the love and compassion of Christ. There is something for each one of us to do. May God find us faithful.

"Thank you" to all for the privilege of making this trip. It was a real blessing. May we ever be ready, looking up when we shall gather from the East and the West at the feet of Jesus.

BE WILLING TO SERVE

**by Mrs. Chester Halvorson,
White Earth, N. Dak.**

Many of us, myself included, are guilty of becoming tired of rendering services or showing kindness for which we have received no appreciation. We have often said, "I'm not going to take that office or serve on that committee as no one shows any appreciation. Let some one else do it, etc., etc." But then to that Jesus would say, "Be not weary in well doing." Perhaps, too, He would remind us of the Pharisees who did their alms-deeds to be seen of men. They received their reward, but then we hear the still, small voice of Jesus saying, "Well done, good and faithful servant!" How blessed it is to know we are doing His will.

While working in the WMF in various ways, it has been a great blessing to discover much hidden talent in our groups. Now, would we want to

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MRS. EINAR DREYER

Manda Dreyer (nee Eidem), the daughter of James and Ida Eidem, was born at Greenbush, Minn. April 1, 1899. The daughter of Norwegian immigrants, she was raised on a farm near Greenbush. In the Lutheran Free Church she was made a child of God in the Sacrament of Holy Baptism. According to the Lutheran Confessions she received the rite of Confirmation. She confessed Christ Jesus as her personal Lord and Saviour.

In her late teens, Manda entered Oak Grove Lutheran Ladies' Seminary, Fargo, N. Dak. She taught Norwegian parochial school in rural northern Minnesota. Later she was engaged in missionary activity in the old City Mission, Minneapolis, Minn. While in Minneapolis, she worked as a cook at Augsburg College and Theological Seminary. Here she met a seminarian—Einar Peter Dreyer, originally from Lofoten, Norway. Manda Eidem was united in holy matrimony with the Rev. Mr. Dreyer on June 7, 1924.

To this union were born seven children, all of whom survive: Edith (Mrs. Arthur J. Reesnes), Scandinavia, Wis.; Marie, Spokane, Wash.; Joyce (Mrs. Harold Neset), San Francisco, Cal.; Marlys (Mrs. Daniel Dickhart), Atlanta, Ga.; Gladys (Mrs. Donald White), Minneapolis; Geraldine, Spokane; and the Rev. Earl E. Dreyer, Rochester, Minn. Two brothers, Lloyd and John Eidem, also survive, as do several cousins. Mrs. Dreyer leaves in this world twenty-two grandchildren. Several brothers and sisters preceded her in death.

With her husband, Mrs. Dreyer faithfully labored in the congregations to which the Dreyers were called of God. Always a central figure in congregational life and work, Mrs. Dreyer worked to help build new congregations, to teach and supervise Sunday School work, to help struggling farmers during the depression years, to take an active role in the Women's Missionary Federation, and to do countless tasks over and above the minimal requirements of a pastor's wife.

Her last days were spent in the AFLC mission congregation in Spokane. Upon returning to Spokane for



a summer internship assignment, the undersigned was privileged to see the last fruits of Mrs. Dreyer's planning and work—a completely renovated and redecorated Olivet Church. Her dream was to see this work completed in time for a new pastor to arrive in Spokane.

After a short illness with cancer, Mrs. Dreyer heard the eternal summons of her Savior on April 26, 1971. Having come to the end of life's earthly walk, she received the crown of righteousness which had been prepared for her. Her funeral was conducted by the Rev. Francis W. Monseth, Calvary Lutheran Church, Everett, Wash. The Rev. Earl E. Dreyer spoke briefly on behalf of the family, and the Rev. John P. Strand on behalf of the Association of Free Lutheran Congregations. Her earthly remains were laid to rest in Fairmount Memorial Park, Spokane.

Mrs. Dreyer's record of earthly service had included the following parishes in which she and her husband worked: Roseau Lutheran Parish, Roseau, Minn.; New Effington Lutheran Parish, New Effington, S. Dak.; Bethany Lutheran Church, Spokane; Ferndale Lutheran Parish, Ferndale, Wash.; and Olivet Lutheran Church, Spokane.

As Anna the prophetess testified to Christ, so Mrs. Dreyer lived for Him. "And she, coming in that instant, gave thanks likewise unto the Lord, and spoke of Him to all those who looked for redemption in Jerusalem" (Luke 2:38).

—Albin Hilding Fogelquist, Jr.

[Continued from page 11]

be found guilty of hiding a talent when He comes to ask us to give an account of our stewardship? We have made great strides in our WMF but how much more we could accomplish if we all gave of our best to the Master—and served Him with our all, as He has done for us! When we become weary, we should think of Jesus bearing the Cross. He did not give up until His mission was fulfilled.

We are looking for spiritual growth in our organization. We can see physical and financial growth, but how visible is our spiritual progress? It would be a great blessing to everyone at our local, district and conference meetings to see many new people taking part in the services, leading Bible studies, accepting appointments and elections. I have served on several committees, including nominating committees and it was with heavy, heavy hearts that we received letter after letter from people we contacted to serve as officers on local, district or national levels—refusing to serve because of one reason or another.

Sometimes the refusal was very understandable. However, when the excuses were such as these: Someone else can do it better, or I have no talent for that work, etc., aren't we limiting God's ability to help us? God chose Moses to lead the Israelites and Moses said he was slow of speech and tongue (Ex. 5:10-12), but God answered and said, "I will be with your mouth and teach you what you shall speak."

We must express sincere appreciation to all those who have served well and have given their best to the task assigned them. May God continue to bless and use them and may He reward them for their faithful service. Shall we search our hearts very diligently to see where we can better serve Him and His Kingdom? If we do, then our WMF will grow in numbers and increase financially so that we can send more workers into the field here at home and abroad. The field is white unto harvest. If we do this, we know our WMF will grow spiritually! The Lord has said, "Well done, good and faith-

ful servant; you have been faithful over a little, I will set you over much; enter into the joy of your master" (Matt. 25:23).

It has been said that our WMF is a strong arm of the Association. Let us all help this Arm to become stronger, so that we can lift it higher, that all may see in us that we are truly "Living and Working for the Master."

[Continued from page 8]

Montana. After lunch was served in a pickle-house, the leaguers toured Underground Seattle. That evening the speaker for the banquet was Joe Kearney, Director of Athletics, University of Washington. At the banquet Pastor Francis Monseth was presented with a going-away token. Sunday morning Pastor Skramstad again led the youth in Bible study, followed by the morning service at which Pastor Robert Rieth spoke. After the service we visited, ate lunch and sang some songs. Last, but not least, we had our closing service at 2:00 p.m. Those who were able to stay, I think will agree with me that it topped the convention off just perfect. Praise the Lord for His Holy Spirit working in our hearts during our West Coast District Luther League Convention.

Debbie Olson
Our Redeemer Luther
League President



An outdoor sing before the afternoon service on Sunday.

BOOK REVIEWS FROM THE BIBLE BOOK NOOK

SO WHAT'S THE DIFFERENCE
by Fritz Ridenour Price \$.95
Reviewed by Mrs. Reuben Gunderson

This book is a comparison of Christianity and the Cults. Inspiration of the Bible is perhaps the main watershed between Christianity and other faiths. The Bible is God's revelation to man. To put the Bible on trial before the bar of human reason is to make man too big and God too small.

Orthodox Protestants have eternal life through faith in Jesus Christ.

Catholics believe in faith plus good works earns salvation.

The Jew builds upon the Law given by Moses.

Islam worships a dead savior—Mohammed. Man earns his own salvation.

The Hindu god is formless, abstract, eternal, without attributes.

Buddhism denies the existence of God. Man is responsible for his own sin.

Unitarians deny the doctrine of the Trinity. The Bible is myths and legends. Man can save himself.

The Jehovah's Witnesses deny the Trinity. Man does not have a soul. There is no hell. They deny bodily resurrection.

The Christian Scientist denies the

deity of Jesus, sin, evil and death. They deny hell, resurrection and judgment. God is an impersonal principle.

EVOLUTION OR THE BIBLE, WHICH?

by John R. Rice
Reviewed by Mrs. Vernon R. Nelson

This book presents Biblical arguments against evolution. It gives brief but very effective proof that the theory of evolution cannot be according to Scripture. The size of the book makes it an effective tool. The book promotes thinking and leads to the thought of a deeper study. It is easy to read and well written.

WHAT EVERY TEENAGER SHOULD KNOW ABOUT DRUGS

by David Wilkerson
Reviewed by Mrs. Reuben Gunderson

David Wilkerson in this booklet is telling the teenagers what drugs are and what they can do to a body. He tells of experiences he has had with those teenagers who were on LSD trips, marijuana, STP and various pep pills. They take drugs for the kicks and visions they get. There is a demonic power at work in the world today, seeking to enslave and destroy especially the young people. The enemy cannot touch a well adjusted mind, but the new drugs affect the mind.

LIMITING GOD

by John E. Hunter Price \$.95
Reviewed by Mrs. Reuben Gunderson

We are guilty of limiting God in what He can do for us and what God can do through us. The children of Ephraim had all the promises of God as they went into battle yet they turned back, limiting God in what He could do through them. We limit God because of fear of indecision. God is limited because of personal defeat in our lives. We must go forward in Christ, claiming His victory. God is limited because of the selfishness and unbelief of His people.

The first need in the church today is not a widespread revival which will produce more Christians, but an inward revival which will produce better Christians.

God is limited through the home.

[Continued on page 14]

[Continued from page 7]

is listed on the same date. These places, however, are close to each other. Readers who have relatives or friends near any of these places are encouraged to write them to tell of the appearance of the choir, giving date and place. Week-day appearances are for the evening; Sunday may be morning, afternoon or evening. Urge people to watch for local publicity; the exact place will be given there. This list is not for mailing purposes.

Aug. 1—Oslo, morning and evening
 Aug. 2—Open
 Aug. 3—Sarpsborg
 Aug. 4—Fredrikstad
 Aug. 5—Tønsberg
 Aug. 6—Larvik
 Aug. 7—Notodden
 Aug. 8—Arendal
 Aug. 9—Omli or Vegaardshei
 Aug. 10—Grimstad
 Aug. 11—Kristiansand
 Aug. 12—Lyngdal
 Aug. 13—Lista
 Aug. 14—Liknes, Gyland or Sirdal
 Aug. 15—Flekkefjord
 Aug. 16—Egersund or Bjerkreim
 Aug. 17—Stavanger
 Aug. 18—Skudenes, Karmøy
 Aug. 19—Aakra, Karmøy
 Aug. 20—Haugesund
 Aug. 21—Stord
 Aug. 22—Bergen
 Aug. 23—Fana or Askøy
 Aug. 24—Norheimsund
 Aug. 25—Voss
 Aug. 26—Sogndal in Sogn
 Aug. 27—Førde
 Aug. 28—Volda and Ørsta
 Aug. 29—Aalesund
 Aug. 30—Kristiansund
 Aug. 31—Sundalsøra
 Sept. 1—Oppdal
 Sept. 2—Trondheim
 Sept. 3—Namsos
 Sept. 4—Steinkjaer
 Sept. 5—Levanger or Skogn, a.m.
 Melhus, evening
 Sept. 6—Hamar
 Sept. 7—Open
 Sept. 8—Forbundshallen in Oslo
 Sept. 9—Return flight to America

NEW PARSONAGE BEING BUILT AT GRAFTON

Ground was broken Sunday morn-

ing, April 25, 1971, for the new parsonage being erected by Bethel Lutheran Church of Grafton, North Dakota.

The ceremony took place during morning worship services with Rev. John DeBoer officiating and officers of the congregation participating.

The parsonage, just south of the church, which is located at 1566 Hill Avenue, is now under construction, with Herbert Presteng, a member of the local congregation, as the contractor. It is expected that much of the labor will be donated by members and friends of the church.

Pastor and Mrs. John DeBoer have now returned to their home at Villard,



Ground-breaking for the new parsonage at Grafton. Rev. John DeBoer is pictured at the left.

Minnesota, following his duties as interim pastor from November, 1970, through April, 1971.

Dennis Gray, who graduated from the AFLC Seminary in May, has accepted a call to serve Bethel Free Lutheran Church and began as pastor on a permanent basis this month.

Officers of the church are as follows:

Chariman and Head Usher—Darrel Moe
 Deacons—Roy Mohagen, Vernon Russum and Juline Selliken
 Trustees—Clinton Gjevre, Herbert Presteng and Dennis Vogsland
 Secretary—Mrs. Clinton Gjevre
 Treasurer—Miss LaVerne Vogsland

[Continued from page 13]

There is only one builder of a Christian home and that is God, but there are two laborers, husband and wife. If we as husband and wife fail to do our part as laborers, God is limited in our home.

God builds, keeps and uses the home but we are limiting Him if we are determined to go our own way.

These books may be purchased from the Bible Book Nook, 809 McHugh Ave. so., Grafton, N. Dak. 58237

THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard
 Minneapolis, Minnesota 55427

February 1, 1971 to May 31, 1971

BUDGET RECEIPTS

	Proposed Yearly Budget	Current Budget	Total Received
General Fund	\$ 38,250.00	\$12,750.00	\$ 8,220.44
Schools	61,424.00	20,474.66	13,200.40
Foreign Missions	36,000.00	12,000.00	11,191.48
Home Missions	34,245.00	11,415.00	5,737.44
Praise Program	30,000.00	10,000.00	5,156.41
	\$199,919.00	\$ 66,639.66	\$ 43,506.17

Received last year same time — \$29,863.55

One Grand Fellowship — \$225.00

Legacies — \$333.00

Sixth Biennial Luther League Convention

WHAT

Luther League Convention

WHEN

July 20-25

WHERE

AFLC Headquarters & Bible School in Minneapolis
3110 East Medicine Lake Blvd.

THEME

"Consider Jesus" Hebrews 3:1

SCHEDULE

Tuesday Evening

Registration, before and after service
8:00 p.m. Opening Service—Pastor David Molstre speaking

Wednesday through Saturday

8:00 Breakfast
8:45- 9:00 Singspiration
9:00- 9:55 Bible Study, Pastor Udden
10:10-11:00 Special Sessions with Rev. J. Strand, Rev. R. Snipstead, Rev. H. Franz, Rev. A. Dyrud, Rev. F. Monseth and Miss Sheila Broderick
12:00- 1:00 Noon Meal
1:00- 2:00 Some of the latest Christian films will be shown each day at this time
2:00- 4:30 Recreation
4:30- 5:00 Sharing time
5:00- 5:30 Choir practice (Mr. Don Rodvold in charge)
5:30 Evening Meal
7:00 Evening Services with Mr. Ray Lahikainen and Mel Johnson

ADDITIONAL INFORMATION

There will be at least two campfires, led by Mr. Wayne Pederson. The business meeting will be held on Saturday afternoon. Mr. Lyle Twite is Dean of Men and Mrs. Aini Myking is Dean of Women.

The cost for the entire convention including insurance will be \$19.00. If you register before June 30 the cost will be \$18.00. Please send your registrations to Mr. Ken Moland, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55427.

Please bring your own bedding, towels and soap. Opportunities for swimming will be available.

Age limit—Ninth grade (1971-72) and over.

Sunday, July 25

There will be a communion service with Pastor Dyrud bringing the meditation. Pastor Francis Monseth will bring the morning message. The convention will close with the noon meal.

COME TO THE
9th ANNUAL
ASSOCIATION OF FREE
LUTHERAN CONGREGATIONS
FAMILY BIBLE CAMP
JULY 5-11
LAKE GENEVA BIBLE CAMP
ALEXANDRIA, MINN.

Weekly Rates

Meals and Lodging	
Children	\$ 7.00
Teenagers	\$14.00
Adults	\$19.00
Registration fee per person	1.00
Registration fee per family	2.00
Maximum rate for large families	70.00
Individual meals available at camp.	

THE LUTHERAN AMBASSADOR
 3110 E. Medicine Lake Blvd.
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 Second-class postage
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