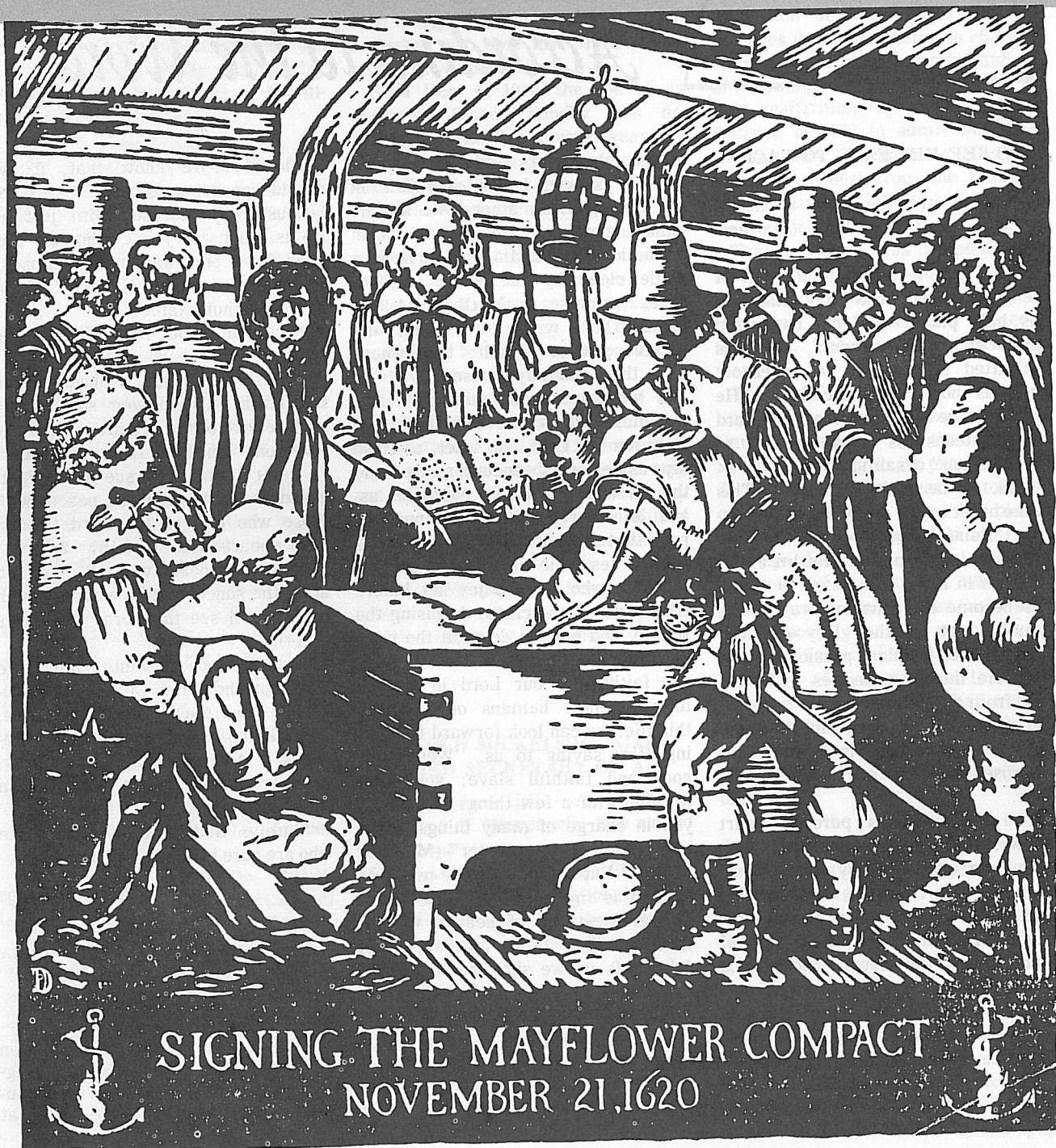
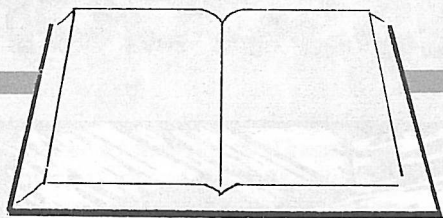


November 7, 1972

The Lutheran Ambassador



Pilgrims aboard the Mayflower, now free to worship as their conscience dictated, sign the famed Mayflower Compact before landing in the New World. The Compact was an agreement for the temporary government of the colony by the will of the people and contained a short set of laws establishing certain concepts of religious freedom. The document later became a basis for democratic government in the colonies. Religious News Service Photo



According to the Word

TO SEE HIM FACE TO FACE

"Blessed are the pure in heart, for they shall see God" (Matthew 5:8).

"Who may ascend into the hill of the Lord? And who may stand in His holy place? He who has clean hands and a pure heart, who has not lifted up his soul to falsehood, and has not sworn deceitfully. He shall receive a blessing from the Lord and righteousness from the God of his salvation" (Psalm 24:3-5).

"Oh, to be pure in heart!" This is the heart cry of every sincere Christian. Painfully aware of the sin-pollution in his nature, Psalm 51:21, "Create in me a new heart, O God," has become his constant prayer. His mind is set on the glory of God; this is the burning passion of his soul. He therefore desires to be set free from all hindrances that he might pursue that goal with singleness of purpose. He is pure in heart. Jesus promises he shall see God—face to face.

The man who is pure in heart knows, from the example of his Lord, that man shall live by every Word that proceeds from the mouth of God and worship and serve Him alone. The Word, which is the power of God, makes him loyal, faithful and

trustworthy before God. He becomes morally strong, honest and fair in his dealings with others. He has no hidden motive or selfish interest in his actions and dealings. He has been made clean by the Word of God. Jesus' promise in Matthew 14:3 is for him, "I will come again, and receive you to Myself; that where I am, there you may be also."

If we want to be pure in heart, we must follow the admonition of Hebrews 12:1, 2, "...Let us also lay aside every encumbrance, and the sin which so easily entangles us, and let us run with endurance the race that is set before us, fixing our eyes on Jesus the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God." If we are faithful to our Lord in service to our fellow humans on earth in this life, we can look forward to hearing Him saying to us, "Well done, good and faithful slave; you were faithful with a few things, I will put you in charge of many things, enter into the joy of your master" (Matthew 25:21). "But as for me, the nearness of God is my good" (Psalm 73:28). The greatest joy of heaven will be the fact that Jesus is there! And John tells us we shall be like Him:

"Beloved... We know that, if He should appear, we shall be like Him, because we shall see Him just as He is. And every one who has this hope fixed on Him purifies himself, just as He is pure" (I John 3:2, 3). Praise His holy Name!

"The goal of our instruction is love from a pure heart (I Timothy 1:5)... Since you have in obedience to the Truth purified your souls for a sincere love of the brethren, fervently love one another from the heart (I Peter 1:22)... Pursue after righteousness, faith, love and peace, with those who call on the Lord from a pure heart (II Timothy 2:22)... Pursue after peace with all men, and after the sanctification without which no one will see the Lord" (Hebrews 12:14).

"And His bondservants shall serve Him (in the Holy City, New Jerusalem); and they shall see His face, and His name shall be on their foreheads... And nothing unclean... shall ever come into it" (Revelation 22:3c, 4; 21:27a).

"Surely, God is good to... those who are pure in heart!" (Psalm 73:1).

Howard M. Kjos

(All Scripture references are from the New American Standard Bible.)

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The Purpose of the Law

By Rev. Jerome Nikunen
Roseau, Minn.

The Epistle to the Galatians is one of the most important epistles from the pen of the Apostle Paul. In this epistle Paul sets forth the cardinal doctrine of our Christian faith, the doctrine of justification. Paul had a very good reason for writing this Epistle to the Galatians and treating this doctrine at great length and in such clear language. An attempt was being made to revive Judaism within the Church by teaching that believing in Jesus Christ as the Savior and Redeemer was not enough to obtain forgiveness of sin, life and salvation but that in addition it was necessary to observe the Law, to do good works. As a faithful pastor and servant of Christ, he shows that a man is justified before God, or receives forgiveness of sins, and is saved by grace, for Christ's sake, through faith alone, and that he cannot be saved by the deeds of the Law. Isn't the Law useless then, we might ask. Why did God give the Law if man cannot be justified and saved by it?

It is of the greatest importance to know the exact purpose for which God has given His Law. To the person who holds a scientific instrument in his hand, the purpose of which he does not know, it will be absolutely useless and worthless; it may even prove dangerous through misuse. So it is with the Law of God. There is a right and a wrong use of the Law of God.

The Judaizing teachers among the Galatians made a wrong use of the Law of God. They used it for a purpose for which God never gave it. They taught that man must keep the Law



Rev. Jerome Nikunen

to be justified and saved, that he must submit to circumcision, observe the old feasts, and so forth. The Pharisees and scribes in the days of Christ are another example of such gross misuse of the Law. They used it in an effort to obtain salvation by the Law instead of believing in Christ. The rich young ruler boasted of having kept the commandments from his youth.

This heresy of using the Law to be saved by it has not died out, it is still prevalent today, pervading the religion of many. Ask many of those who are striving after salvation why they hope to be saved, and they will reply: "Because I try to live right; I try to keep God's commandments. I go to church and pray," and so on. But that is misusing the Law, putting the Law to a purpose for which God did not give it.

To natural man, however, this seems to be the real purpose. It appeals to him. He imagines that God gave it for this purpose. Paul proves in Galatians 3:19-21 that this is a misuse of the Law.

He says: "It was added," v. 19; the Law of God was given in addition to something. But added to what? In the preceding verses Paul had made the statement that in Christ, the promised Seed, the Savior, Abraham and all nations were promised life and salvation. This promise God gave 430 years before the Law was given on Sinai. There on Sinai God added to His promise His majestic Law. Remember the Law was only added! It did not disannul or replace the promise of God. The promise of salvation by grace still stands and always will stand. The very fact that for 430 years Abraham and all believers were saved by faith in God's promise proves that the Law does not save us, that the works of the Law are not necessary for our justification and salvation.

Paul mentions another proof in v. 21. He says, "If a law had been given . . . based on law." Paul's meaning is this: If a law had been given to men which could give life, create in man's heart spiritual life, faith, regeneration; if a law had been given which would show to man deliverance from sin; if a law had been given which would not only demand of us a perfect righteousness, but also bestow on us the ability and power to keep it perfectly, then certainly it would be true that God on Sinai changed the order of salvation and that man is now saved by the deeds of the Law. But the Law of God

does not give spiritual life; it does not give man the least ability or power to keep it or to fulfil its demands; it does not regenerate man. And so we see that it is impossible to be justified and saved by the Law. Any-one who is using it in this way is misusing it.

One more proof Paul mentions in vv. 19, 20: "Having been ordained through angels. . . . God is only one." The promise of salvation by God's free grace was made by God Himself. But when He gave the Law on Sinai, He used angels and a mediator. At the giving of the Law Moses was used as a mediator between God and the children of Israel indicating that God was entering into a covenant with the Israelites under certain conditions. They were promised eternal life, but only if they fulfilled the Law in all its particulars. This is different from the promise given by God to Abraham. There God did not use a mediator, but spoke to Abraham face to face, giving His free promise of grace without any conditions. So Paul argues that God did not usher in a new way of salvation; the Law did not affect the promise of God. God's way of salvation is still by grace alone. How foolish, then, for any man to use the Law as a means of salvation!

What, then, is its purpose? Why did God give it to man? Paul gives us the answer in this same third chapter of Galatians. "It was added because of transgressions." Because of sin the Law was given by God to man. It was God's intention when He gave the Law that it should reveal to us how utterly we fail in thought, word and deed to fulfil His will. It should convince man of his sins of commission and omission and that all his righteousness is nothing more than a filthy rag.

And from the Law man is also to realize the wrath of God because of sin. He should learn from the Law that, if left to himself, he is doomed, that he has nothing to expect but God's wrath and displeasure, temporal death and eternal damnation.

This is the real function of the Law. For this very purpose God gave it; it should lead man to a knowledge of his sin, to a realization of his awful sinfulness and his utter help-

lessness. Conscience, too, reminds man of his sinfulness; but conscience does not give us a thorough knowledge of it. This, however, the Law of God does. Without the Law no man can come to such a knowledge.

Let us bear in mind that the apostle said that the Law was added to the Gospel. It is not against the promises of God, but rather should convince man that he is unclean, sinful and helpless. Then comes the Gospel with the good news of our salvation through faith alone in Christ and his redemptive work. Paul therefore calls the Law "our tutor (school-master) to lead us to Christ." It does not give us Christ but it shows man his sinfulness, the wrath of God, his helplessness, his lost condition, so that the Gospel may show him his Savior in God's precious promise of free grace and salvation.

Now, we must not think that the Law is to be used only so long as a person is in an unconverted state and does not realize his sinfulness and lost condition and that as soon as he comes to faith in Christ, he no longer needs the Law and can then forget about it. We Christians, too, must use the Law for this purpose of realizing our sinfulness and our need of the Savior. By continued use of the Law we gain a deeper knowledge of our sinfulness, and the Gospel will be all the sweeter, so that we hold fast and cling to Christ. We use the Law also as a rule, or guide, which points out to us what is right, good, and pleasing unto God. But let us not forget that the Law's chief purpose is to convince us of our sinfulness, so that the Gospel may offer the balm of God's grace in Christ Jesus.

May God grant that the Law has served this purpose in us all and that we abide in faith in Christ, in whom alone there is forgiveness, life, and salvation.

End of Series

Rev. Kenneth L. Anderson, McVile, N. Dak., will speak at the annual Harvest Festival at Trinity Lutheran Church, Grand Forks, N. Dak., on Sunday, Nov. 19, 11 a.m. There will be a Special Offering and dinner will be served by the WMF of the church.

THE FRIEND OF FRIENDS

A few weeks ago while calling on a couple of friends in a local hospital, I was introduced to another patient who informed me that her pastor had not visited her since she had been admitted. She did not complain, however, for she stated that she did not expect her pastor to call as she had not attended a worship service for some time. Life had become terribly frightening and purposeless for her and she confessed her failure in her attempted suicide.

In our conversation she went on to state: "I think I will start going to church again, not because I believe in God but because all my friends go!"

My prayer for this teenager was and is that she would not only see her friends in church but that she would also (and especially) meet the greatest Friend of all, who goes by the name of Jesus!

There is something very natural in wanting to be with and do things with our friends. It quite naturally follows that even our worship will be enriched if that experience is shared with friends. But just to be with friends and to miss out on a momentous meeting with the Friend of Friends would be a tragedy.

Jesus is Immanuel, God with us. He is with us to share our joys, to bear our burdens, to forgive our sins, to strengthen and sustain us in all our trials, to assure us constantly of the place that each of us has in the Father's heart and home, and some day to accompany us through the valley of the shadow to the victory beyond. Reader, I hope you have and enjoy many friends. But I earnestly pray that you know the Greatest Friend of all and that you enjoy His presence wherever you are and you meet Him in worship, whether that be in Messiah or wherever you gather with others.

—The Messenger
Messiah Lutheran Church
Sioux Falls, S. Dak.

Thought: A man can go to hell in his own way; but he must go to Heaven in God's way—through Christ the Door!

—Selected

Casey Jones and Uncle John - The Chicago Run

I was no "rookie" when I shipped out to Cuba in 1900, even though I was only twenty-one. Six years before I had lied about my age, signed up with the army and seen plenty of action all through the Spanish-American War.

No, Casey Jones was no greenhorn and that's why Bunkie puzzled me.

He was my "buddy" in Cuba and a tough fighter. But I couldn't understand him. Every night, I'd sit on my bunk and watch him reading his Bible.

"Bunkie, I don't get it," I said. "There you sit, reading your Bible when there's a big crap game going on outside the canteen. And with a bunch of 'rookies,' too. We could clean up."

Bunkie smiled. "You can go and clean up if you want. I've already told you my sentiments on gambling. I don't need to gamble. I've got a sure thing." He patted his Bible and went on reading.

I wasn't going to fool around with another man's religion but I wasn't going to miss a crap game, either. "Well, you keep God," I told him, "and I'll go out and get me a 'wad' of that sure thing thing I can see and put my fingers on. Say a prayer that I'll win me a pile."

I turned at the door of the bunkhouse and he was watching me. "Sure, I'll pray all right. Not for the pile, but for you."

I forget whether I won that crap game or not, but it was later that same night we all jumped out of our bunks to pitch in and stop another one of those Latin riots. Bunkie and I were out near the front together.

"Hope you prayed good, Chum," I told him just to be saying something in the midst of all the racket.

"You know I prayed good, Casey," he shouted over the roar. "Listen,

I'd be scared to death out here in this hailstorm if—"

That Cuban bullet caught him before he got the rest of the sentence out. He folded up in a heap and I crawled over to him and put his head in my lap.

I wished then I hadn't teased him so much about his religion. I gave him a drink of water and he tried to say something. But he couldn't get it out. He put his hand in his pocket, and next thing I knew he'd slid his New Testament into my hand. Then he was gone.

The fighting didn't seem so much like an adventure after that. I kept remembering Bunkie. Then I'd try a couple of drinks to forget.

"Come on, Casey," the guys at the bar told me. "So it's tough that your pal got his, but he ain't the first one. And anyway, according to Bunkie, he's treading around golden streets plucking on a lily-white harp by now, and flapping his wings."

But talk like that was no good. "Shut up," I growled. "It's not so much the fact that Bunkie got his that's eating me. It's him always praying for me. Bothers me."

"Well, he ain't praying now," they told me. "Come on, have another drink."

I might have forgotten him if it hadn't been for his New Testament. I saw it every time I opened my locker. And the gold print on the cover made me think of Mom, too. She'd talked about the Bible even more than Bunkie had, made me promise I'd read it every night.

Maybe I should. So I tried. Seems as if the times I remembered was when I'd been down at the bar trying to forget the whole business.

"The kingdom—of heaven—is like—unto a net—that was—" I'd struggled along. "Cast—into the seas—and

gathered—of every kind. Which—when it was full—they drew to shore—and sat down—and gathered the good into vessels—but cast—the bad away."

It didn't make sense. I hung my arm over the edge of the bed and dropped the New Testament on the floor.

But I kept the worn-out Testament with me, and lying flat on the battlefield one day, with the bullets whizzing past, I opened it and tried it again. "Come—unto me—all ye that labor—and are heavy-laden." Oh, what I wouldn't give to rest right now! It was still as "fuzzy" as ever to me, and I put the Bible back in my pocket.

My regiment went to the Philippines twice, and I fought alongside of men that were "tougher'n pig iron," men who'd been Indian fighters. They hated "rookies," and I wasn't taking any chances with them. I kept my Bible out of sight.

Then I forgot about it, because I had other interests. I was writing letters to a long list of lady friends, names my buddies had given me. When we got back to the States, I started my inspection tour—going from state to state, I looked over the girls I'd been writing to. That was fun, until I got to Covington, Kentucky. When Ada Burlingame came walking down her front steps to meet me, I knew I was going to get married.

That's how I happened to quit the U.S. Army. I'd had enough of it, anyway; I wanted to quit before I got what Bunkie got out there on the field that night. So I secured a good job with the C. & O. Railroad.

I worked hard, but I had plenty of off-hours. So I drank hard, too, made some extra cash with the dice and lost plenty of it the same way.

I started going to church; that was

Ada's idea. I did it to please her, until I heard what the good people down at the church thought of me.

I was sitting in the living room, not exactly sober, one morning when I heard one of them talking to her. "Oh, Mrs. Jones, you good woman, you do have our deepest sympathy. We know how hard it is for a good woman like you to put up with a sinner like your husband. We just don't know how you have strength to do it."

That did it. If Ada hadn't been there, I said, "I'd have smeared that pious weasel face all over our front porch." As it was, I quit going to church then and there.

Of course, maybe that church worker was some right. I probably was drinking too much for a responsible married man. So I promised Ada I'd stop taking the stuff. I promised her over and over.

"Trouble with me, I haven't any 'won't' power," I admitted to Ada. "Why don't you tell me to highball it out?"

"'Won't' power?"

"Well, I can promise you right now that I won't drink up next week's pay or gamble it either, but maybe I'll break that promise."

"One of these days you promise you'll stop drinking or gambling, you're going to keep that promise," Ada answered lovingly.

I tried hard that pay day. All Ada said when I came home was "Come on, darling, I'll help you up-stairs to bed."

One afternoon after that, Ada came out to meet me and told me the news. I was going to be a father. "Great," I thought. "I'll really lay off the stuff now." After all, I wasn't drinking just to forget Bunkie. I had Ada; I didn't have to.

I didn't drink a drop or gamble until the baby was born—dead. My baby dead? My son? I had to have a drink. I had another one. I left Ada to face the loss alone.

I guess somebody from the church dropped around to talk to Ada that night. And if they did, she most likely took the blame herself for my not being there; probably told the church folks she'd let me down, because the little fellow was born dead. At any rate, I know I didn't

dare stagger into the hospital, so I slept my drunk off.

Ada stayed with me, though. Having our next two children, two little girls, did help some. I declared I was going to get hold of myself. I kept on drinking sure, but not so much, and gambling, but not so often nor for such high stakes. I knew I still wasn't doing right by Ada. One night I stumbled in "as drunk as a hoot owl," and put my head in her lap and told her I was leaving her.

"There's only one way for you and the children to be happy!"

But Ada kept saying "till death do us part." I could see that she wanted me to stay, in spite of everything.

I wasn't sober, but that business about death worried me. "Death do us part—it sure will," I said. "You'll go to Heaven; I'll go to Hell. So look, Ada, I'm going to reform. I'll never lose you here on earth, anyway, if I can help it."

From then, I fought back at the bottle, and I won a lot of the time, too.

Except for those evenings on my out-of-town runs. A pair of loaded dice, and a cork to pop, and cards to deal—that was an evening.

One night my buddy and I were sprawling around our hotel room at the end of a hard day's run, drinking together. "Nothing like a bottle," I said. "Makes the whole world seem right."

"Sure does, Casey," he said.

I was fast forgetting about Ada and all those promises I'd made. "'Course the world ain't right, but this bottle sure makes it seem that way. I got all night here and I'm just going to stay in this hotel room and drink and drink and drink."

The telephone rang. I knocked it off its hook and picked it up. "Yes," I said. "This is Lewis Calvin Jones. Sure, sure, go on." It was a telegram. I hung up, shoved the bottle over to my buddy. "S'matter Casey?" "My—my Mother died this morning."

My thoughts were mixed up and queer when I went to my mother's funeral. I kept thinking of my old pal Bunkie and the New Testament. God was mixed up in my thoughts, too.

Got to get this out of my mind, I'll drive myself crazy, I told myself.

And I could have forgotten it, too, if it hadn't been for Uncle John.

Uncle John Mosshammer, almost old enough to be my father, worked on my line, and he was one of those religious fellows. Only he was worse than Bunkie because he was always talking about it, always trying to change me.

"Lay off, Uncle John," I told him. "Why do you have to keep picking on me? I'm not the only sinner working this line."

"I'm not going to pester you, boy," he answered, "I'm just going to pray. You're lost unless you let God take over your life, and I don't want you lost."

But he did keep after me. He even gave me a little verse that read, "When I drink, I cannot think; so I think, I will not drink." It wasn't any help. I drank so I couldn't think.

For eight years, he kept the same interest in me. Everybody else had something to say, too. The officials on the line were always complaining about my getting drunk and carousing around. But they had to admit, "Your work is excellent, Casey. Always has been."

On October 26, 1919, when I was thirty-nine, the office called me "on the carpet." "This is the last warning you'll get, Casey. Your work, when you do work, is excellent. But this railroad can no longer countenance disgraceful conduct. This is your last chance!"

When I got out of the office, I spotted Uncle John getting ready for our Chicago run. I complained loudly to him about the whole thing. "What's it to them how a fellow spends his spare time?"

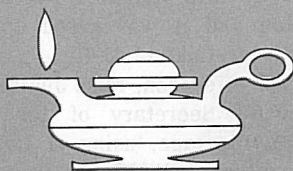
I should have known better than to tell Uncle John. "I'm taking you to the Pacific Garden Mission with me tonight when we get to Chicago," he said. "I've been praying without a let-up for eight long years."

I'd heard that before. "Sure, sure," I told him. "I'll be there."

"I've heard that before," he told me. "You're going with me. This time I'm taking you to supper and we'll go over to the meeting together."

The old fellow was sly. He must have known I was scared to death

(Continued on page 10)



SCHOOL NEWS

DAY OF PRAYER HELD

The first of two or three Days of Prayer was held on Wednesday, Oct. 11, at the Bible School. The others will be held in other quarters of the school year.

Private devotions and meditation occupied the first morning hour. In the second one, Rev. Harold Hosch led the students in a Bible study on Psalm 29, under the heading "The One Who is the object of our prayers."

In the third hour, Rev. Laurel Udden presided over a brief session of sharing, whereupon the students went into five groups for prayer together. The fourth period of the morning, the regular joint chapel service with the Seminary, was led by Rev. Amos Dyrud. As a part of the service he read the prayer of Solomon at the dedication of the Temple.

The Day of Prayer was a good preparation for the week of evangelistic meetings which began on Oct. 15 in Medicine Lake Lutheran Church, with Lay Pastor Gene Sundby of Greenbush, Minn., as guest missionary.

BASKETBALL SEASON OPENS THIS WEEK

Coach Richard (Andy) Anderson is guardedly optimistic about the season which begins for the Bible School basketball team this Friday, Nov. 10, when the cagers meet St. Paul Bible College of St. Paul, Minn. We had our best team so far last year, he said, and this year's squad will have greater height than we've ever had before.

Coach Anderson listed Dan Mundfrom, Grafton, N. Dak., as the only returning starter from last year, and Steve Lee, Larimore, N. Dak., and Jim Peterson, Thief River Falls,

Minn., as the other seniors back from last year's aggregation. The rest of the team will be made up from first year men and any other seniors who may have wished to try out. But he didn't want to name any individuals as special prospects.

After a second warm-up game, against Northwestern College of Roseville on Nov. 17, the team will swing into YMCA league action. The "northern" league in which our team will compete is made up of church teams. Andy Anderson picked Calvary Lutheran and Salem Lutheran as the teams to beat and said that the Bible School will be a contender. At the end of the season two or three teams from the league (the Monday and Thursday divisions) will have a chance to move into the all-city championship finals.

Home games are played at Plymouth Jr. High School and all league games are scheduled for Monday nights. New uniforms in the school colors of maroon and gold have been purchased for the teams.

Our team will compete in a four-team non-league tournament at St. Paul Bible College in early December.

COLORADO WOMAN RETURNS TO BIBLE SCHOOL AFTER 38 YEARS

Mrs. Irene Wilimek of Northglenn, Colorado, came to AFLBS this fall to begin her second year of Bible School. In 1933-34 she took her first year, at the Lutheran Bible Institute in Minneapolis. At that time she was Irene Johnson of Newfolden, Minn.

There were about 300 students at LBI then and a good many had been out of high school for some years, if they had finished high school at

all. Today she finds that her classmates are only a year or two out of high school. Mrs. Wilimek recalls the names of her teachers at LBI—Stolee, Sodergren, Randolph, Gornitzka, Knock, all well-known names in Lutheran education in the Bible.

Irene Wilimek's husband Everett is retired now from the Denver and Rio Grande Railroad. The couple has three sons and a daughter. They have also cared for five foster children in recent years. Mrs. Wilimek worked for some time as a school secretary in addition to her home duties.

She states that we see more of the power of Satan today, but also a greater hunger on the part of young people for the reality of God than in the day when she first went to Bible School.

Mrs. Wilimek recommends Bible School training for others than just those who have recently graduated from high school. From observing her with the other students there doesn't seem to be any generation gap even though she is old enough to be their mother.

Her tentative plan is to go back to Colorado for the winter and to return for the spring quarter at AFLBS.

ANNOUNCEMENTS

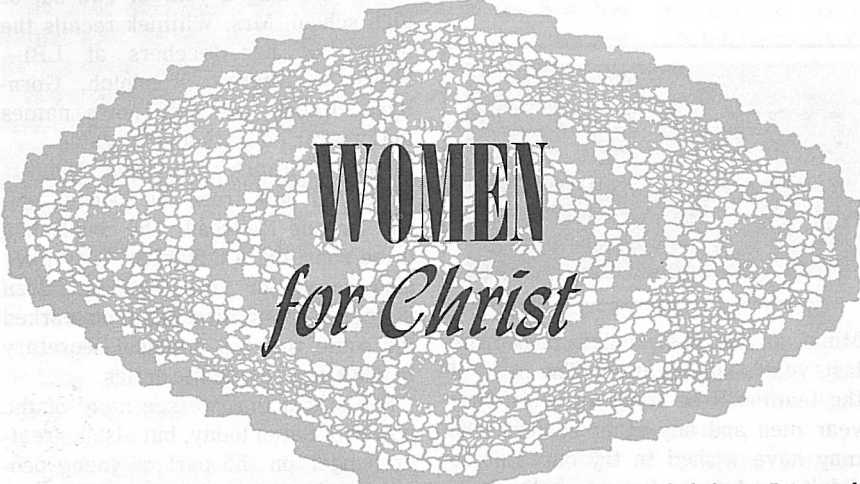
Nov. 27—The second quarter of the school year begins. Inquire now as to possibilities for enrollment. Some dormitory space is available for both boys and girls. Write to the dean.

Dec. 10—Annual Christmas concert by the Choir and Choral Club. The concert will start at 4:00 p.m. This is an event you won't want to miss.

DATES OF COMING EVENTS RELEASED

The 11th Annual Winter Bible Conference of the Association of Free Lutheran Congregations will be held at St. Paul's Lutheran Church, Fargo, N. Dak., Melvin Walla, lay pastor, February 22-25, 1973.

The 11th Annual Family Bible Camp of the AFLC will be held July 9-15, 1973, at Lake Geneva Bible Camp, Alexandria, Minn.



WOMEN *for Christ*

I'VE ADDED TO MY LIST

by Mrs. George Wogeman
East Grand Forks, Minn.

"For it is by God's grace that you have been saved, through faith. It is not your own doing, but God's gift" (Eph. 2:8, NEB).

Being a teacher, I have given my students the assignment of writing or drawing things for which they are thankful. I remember doing this assignment myself when I was in grade school, and the results were similar to those of my students. "I am thankful for food and clothing; for Mom and Dad; for toys and television; for relatives and friends; (and then to make teacher feel good) for school and books."

Through the years many things were added to my "thankful lists." I gained a husband and a daughter for whom to be thankful. I secured a good job, a home and many material possessions. I was thankful, but I wasn't really happy.

Have you ever heard a child say, "When I grow up..."? Being a grown-up to many children means being able to do as one pleases, therefore, always being happy. I was a grown-up...why wasn't I happy? My life was going the way I wanted it to go. I had all the things that were important to me, and I was doing things I had always thought would make me happy.

But there was an empty feeling inside me which was never filled by new purchases or acquisitions. It was a feeling which became bigger and bigger until I felt nothing but con-

stant depression and defeat. I turned to family, to friends and finally to professional counselors. I talked and thought and argued and finally cried because no one had a "magic answer" to my troubles.

Last winter (without my knowledge) my parents and the leaders of their church prayed together for me. They did not pray that my troubles would end; they did not pray that I would be happy; what they did pray for was that I would be led to faith and put my trust in the Lord.

Within a short number of weeks, I finally allowed Christ to enter my life and asked Him to help me do the things which would make Him happy.

I still have depressions and am not always happy, but I know now that no person or material possession is the answer. This year my "thankful list" will include all the things last year's list did, but there will be one great addition. An addition which was not purchased, but given. A gift we can all have—the gift of God's salvation and all the promises it holds.

EASTERN NORTH DAKOTA WOMEN MET AT BINFORD

The Women's Missionary Federation of the Eastern North Dakota District of the Association of Free Lutheran Congregations held its fall rally in Bethany Lutheran Church of Binford on Oct. 10. Registration began at 9:30 a.m.

The morning session opened at 10 with a prelude by Mrs. Edroy Anderson of Minnewaukan. Hymn sing-

ing was led by Mrs. Henry Hanson of Portland. Mrs. Orville Vigness, Grand Forks, district president, presided. The morning Bible study was given by Mrs. Herbert Presteng of Grafton and it was based upon the theme text, Luke 12:35-41.

In the afternoon, Miss Judith Wold, Executive Secretary of the WMF, gave a message, using II Cor. 9:15 and explaining WMF projects. Devotions were given by Mrs. Delbert Jones of McLeod, whereas in the morning session Mrs. Marcus Faust of Valley City had led them. Music for the day was furnished by a ladies' trio from New Luther Valley Church, McVile, and a ladies' quartette from Valley in Portland. Mrs. Donald Schroeder, formerly of Portland, sang a solo.

Miss Janice Tollefson, who works with the World Mission Prayer League in Mexico, brought a greeting.

Mrs. Palmer Haugen, Portland, was installed as district treasurer. Mrs. Vigness was re-elected president and Mrs. Arnold Ivesdal, Edmore, as cradle roll secretary.

Pastor Kenneth L. Anderson, the church's pastor, closed the rally with prayer and the benediction. There were 151 persons registered.

—Mrs. Donald Jacobson
Secretary

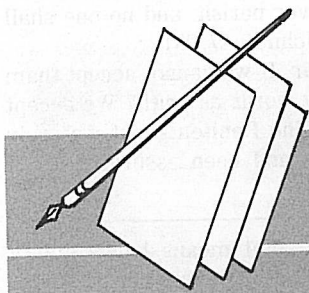
NEWS NOTES FROM THE SUNBURG WMF

The Ladies Aid of Sunburg Lutheran Congregation, Sunburg, Minn., Rev. Marvin Haara, pastor, has had a blessed year. Members have been partakers in many activities. All the ladies are active in a monthly Bible study. Some are participating in a parish choir which is invited to give programs in rest homes as well as in other churches.

During this past summer six charter members, ranging in age from 80 years and over, were honored with Honorary Membership pins. Those so honored were Mmes. Clara Medalen, Martha Jacobson, George Noyes, Mathilda Gunderson, Alma Eliason, and Tillie Medalen.

Mrs. Tillie Medalen received an added honor when her pin was presented to her by a lady for whom

(Continued on page 10)



EDITORIALS

PASTOR KNUT GJESFJELD

The oldest pastor in the Association of Free Lutheran Congregations has been translated from the Church Militant to the Church Triumphant. For some time before he made his departure, Pastor Gjesfjeld would tell those who visited him in the rest home, "I'm on my way Home now!" His earthly sojourn had been long and he eagerly awaited the Lord's beckon.

Many in the Association were not acquainted with the ministry of Pastor Gjesfjeld. Since he retired from the active ministry a whole new generation had grown up. But we did know him through his writings and his participation in conferences and family Bible camps in the church, while his health permitted and especially as long as his energetic second wife was living. They were a familiar sight at gatherings in those earlier years of the AFLC. It is a joy to see those advanced in years taking an active interest in the Lord's work. And when they speak (and Pastor Gjesfjeld was not slow in speaking out) it is out of such a rich treasure of experience.

Pastor Knut Gjesfjeld, a friend of your editor's father, was beyond the average pastor as a theologian. When he submitted articles to the *Ambassador* (as he did quite often in the first years) one could know that they were theologically deep. In handling the Scriptures, he had no greater pleasure than to examine a passage from every angle in order to ascertain the full truth contained therein. Perhaps there is no parish pastor in the church now equal to him in this regard. Some of our readers will remember his discussion of Romans 7:14-25 in an article "Under the Law—the Result" (Feb. 22, 1966, p. 4), as an example of his interest and his style.

Pastor Gjesfjeld was over 70 years of age when he became a radio pastor. For some time he preached on a Sunday afternoon radio program after a broadcasting station was established at Thief River Falls, Minn., following the War. Thus, although he had no parish by then, indeed, had not for some years, he was able to reach out to people of the listening area.

Perhaps we can find no better way to close these remarks about this aged friend, than to use words from an article he wrote the fall he turned 90 (Nov. 16, 1965, p. 5).

"Let me quote Paragraph 12 of the Lutheran Free

Church Principles: 'Every free congregation, as well as every individual believer, is constrained by the Spirit of God and by the privileges of Christian love to do good and to work for the salvation of souls and the quickening of spiritual life, as far as its abilities and power permit. Such free spiritual activity is limited neither by parish nor synodical bounds.' In other words, 'Love knows no bounds.'

"It is necessary to speak about this often to all church leaders and especially the ministers. The old men, stabilized, rooted, and grounded in the Lutheran Free Church Christian principles, are leaving us day by day. What is becoming of the generation of today? Our present leaders are responsible for the future.

"We must show our colors; we must take our stand by holding high the principles and doctrines of the New Testament; even if it should cost us something, even if we have to suffer for it, even if we have to die for it. I agree with the author of Hebrews when he writes, 'We look for a city which has foundations, whose builder and maker is God.'

'We are not ready to live unless we are ready to die.'

WE TAKE ISSUE

Did you notice this sentence in Dr. James P. Shannon's column in the *Minneapolis Sunday Tribune* for October 22, 1972? "In response to such criticism, the Jesus people might well ask whether the good thief dying on the cross next to Christ had a full and complete grasp of all our Savior's teachings, just before he became the only man in human history to be assured salvation before he died."

The words "the only man—to be assured salvation before he died" sound mighty strange to Lutheran ears. The truths re-discovered by Martin Luther in the Protestant Reformation (so recently observed) have not been as widely embraced by 1972 as we may have supposed.

Dr. Shannon's upbringing in the Roman Catholic Church (where he was once a bishop) shows through his remark. More liberal than conservative, he reveals that the idea of purgatory persists even though that church may not say nearly as much about it now than formerly.

And just two days later, in the *National Catholic Register*, a conservative paper, Dale Francis, wrote about All Saints and All Souls Day, Nov. 1. He said, "An All Souls Day is one with it for we are united not only with those already in Heaven (the Saints—Ed.), but those on the way to entering. It is a good thing to pray for the dead (All Souls—Ed.), all the dead, and especially for all we have ever known." In closing the editorial, Mr. Francis says that there is "joyfulness over all who have entered Heaven, prayerfulness that all the dead shall know eternal light and everlasting rest in Heaven."

Again there, there is the reference to Purgatory, to us a mythical abode of the dead where the souls undergo additional purging before they are fit for Heaven. This is a foreign element. We believe it detracts from Christ's work at Calvary. We believe it is possible to know one's destiny here, indeed that it is imperative to decide it here.

John testified, "But these (his Gospel) are written that you may believe that Jesus is the Christ, the Son of God,

and that believing you may have life in His name" (John 20:31).

He also affirmed, "He who believes in the Son has eternal life; he who does not obey the Son shall not see life, but the wrath of God rests upon him" (John 3:36).

If we need another witness, consider that of the Apostle Paul, "But I am not ashamed, for I know whom I have believed and I am sure that He is able to guard until that Day what has been entrusted to me" (II Tim. 1:12).

ECHOES OF PRAISE

For all the wonders of Your Creation,
For Your command which brought all
things forth,
For Your almighty wisdom and love—
Father, we thank You.

For Your great plan for the world's
Redemption,
For full forgiveness for sins
confessed,
For life eternal through Jesus Christ—
Father, we thank You.

For Your Holy Spirit, our guiding
Light,
For lives transformed through that
wondrous power,
For grace to know and to do Your
will—
Father, we thank You.

For faithful workers in Your great
kingdom,
For those who sow, and for those who
reap,
For loving service and sacrifice—
Father, we thank You.

For countless ones to be loved and
prayed for,
For precious promises for each need,
For all who hold fast Your changeless
Word—
Father, we thank You.

For faith, in times that we understand
not,
For hope, that claims what is yet
unseen,
For peace, which only can come from
You—
Father, we thank You.

Mrs. I. M. Norum
Amery, Wis.



(Continued from page 8)

she had been godmother 58 years ago. Mrs. Don Matson of Pierre, S. Dak., accepted the pin which was to have been her mother's. Mrs. Eliason had passed away a short time before the occasion of the presentations.

We the ladies of Sunburg Ladies Aid thank God for the faithful service these six women have given to our Lord and our church.

—Mrs. Cora Tullis
Brooten, Minn.

(Continued from page 6)

that day about losing my job and about my drinking. "O.K.," I agreed. "I'll go."

I felt like running when we got outside after supper. Inside the mission, I sat down with Uncle John. The speaker was a man named Mel Trotter; he'd been a drunk, too. I felt like turning around and letting Uncle John have it right on the chin. He'd brought me to hear this reformed drunk on purpose and posted him to use that text.

Instead of hitting Uncle John, my hand went up in the air instead, and I was asking for prayer. When Uncle John went with me into the prayer room, I wasn't angry. Even when he kept telling me, "If you'll turn your sins over to God right now, Casey, He'll do what you've tried so hard to do and failed. He can help you quit the liquor and keep your job."

"You've been a gambler all your life; can't you take one chance on the love of the One who created you, who died for you? If I slid down and let number four run right over me for your sake, you'd believe I loved you, Casey."

"Yeah," I admitted.

"That's what Jesus did on the cross. Not because we deserved it, but because He loved us so much He couldn't help doing it. We can just reach out by faith and take it, with empty

Our Lord Himself declared, "My sheep hear my voice, and I know them, and they follow me; and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand" (John 10:27, 28).

These words seem very clear. If we cannot accept them as they are, can we accept any words as truth? We accept these as truth. We can know. The Penitent thief was only one of many who have known and been assured here of eternal life. Praise God!

hands. And that means hands empty of loaded dice, bottles, cards, ambition, selfishness, everything dumped at the foot of the cross. You don't need to know all the answers, you just need to be the answer."

"Will you do it, Casey?" he asked me, after further explanation.

"I don't need to, Uncle John. I did it while you were talking." I answered.

That was more than thirty-one years ago. "With the Lord's hand on the throttle I'm highballing it down the shady side of this life now, heading for my home in glory. I got three old railroad buddies waiting for me there, a conductor, a pullman porter, and an engineer, and I'll be shaking hands with them one of these days soon. To say nothing of my mother—and my old pal Bunkie. Come aboard, my friend, your fare was paid a long, long time ago!"

UNSHACKLED; Courtesy, Pacific
Garden Mission, Chicago, Ill.

PERSONALITIES

The address of **Rev. Harold Hosch**, teacher in the Association Schools, is 6418 46th Ave. No., Minneapolis, Minn. 55428.

New Address for **Rev. Robert L. Lee** is 1033 S.W. Fifth St., Valley City, N. Dak.



In Memoriam

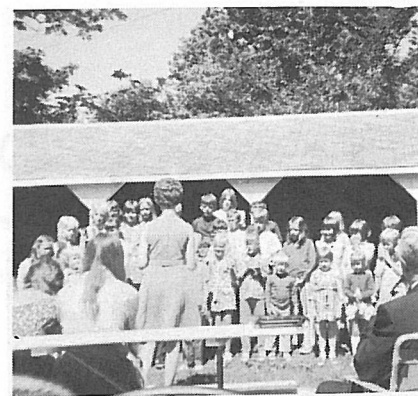
Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he or she held membership.

NORTH DAKOTA

Brinsmade

Mr. Arnold Orville Anderson, 61, Aug. 26, Antiochia, Churchs Ferry

NEWS of the Churches



Mrs. Leslie Galland, superintendent of the Junior Department of Green Lake Lutheran Sunday School, Spicer, Minn., led the Sunday School children in singing at the annual picnic held on July 16 at Diamond Lake Park. Services began at 10:30. A fellowship dinner was served.

SUNDAY SCHOOL WORKSHOP CONDUCTED AT CALVARY, WALLACE

Judith Wold, Thief River Falls, Minn., Executive Secretary of Parish Education in the Association of Free Lutheran Congregations, conducted a Sunday School workshop at Calvary Lutheran Church, Wallace, S. Dak., Larry V. Severson, pastor, on Sunday, Oct. 1.

The theme was "Reaching Our Children." Miss Wold also taught singing with visual aids during the Sunday School session.

Miss Wold left a lasting impression of Christian witnessing and spiritual concern for young people and children.

Guests attended from Tabor Church of Webster, Saron of Roslyn and Ortleby Lutheran Church.

A district committee consisting of Mrs. Arlo Kneeland of Ortleby, Mrs. Reuben Tvinnereim of Webster and Miss Emma Sakarison of Wallace was elected to promote Sunday School workshops in the future.

—Emma Sakarison

MISSION FESTIVAL HELD AT WALLACE

Calvary Lutheran Sunday School of Wallace, S. Dak., held its annual Mission Festival on Sunday, Oct. 8. The guest missionaries were Mr. and Mrs. Larry Russell and three daughters, Larry Lee, Evangeline and Hopstie.

The Sunday school hour opened with singing by the Sunday School, with

Mr. and Mrs. Russell singing their theme, song, "Let Me Introduce You to the Savior," accompanying themselves with accordion and bass guitar.

Mr. Russell displayed Indian clothing, a cradle and other Indian crafts, also explaining how a teepee was built and the Biblical significance of the structure.

Mrs. Russell's parents, Mr. and Mrs. Mason Walker, spoke and he gave his testimony at the morning services. Larry Lee sang "I Met a Man," followed by the singing of "Jesus Loves Me" by Evangeline and Hopstie in the English and Sioux languages, with Bible verses.

A fellowship dinner was served at noon with the Russells singing during the social hour.

The Russells make their home in Minneapolis, doing mission work among the Indians.

Special guests were Mr. and Mrs. Norris Meland and family of Florence, former missionaries to New Guinea, and Mr. and Mrs. Selmer Hjermstad of Minneapolis. Mrs. Hjermstad is a former Sunday School superintendent at Calvary and sponsored much mission work here.

—Emma Sakarison

PASTOR DYRUD SPOKE AT TIOGA MISSION FEST

The annual Mission Emphasis Sunday at Zion Lutheran Church, Tioga, N. Dak., was held on Sunday, Oct. 29. Rev. Amos O. Dyrud, dean of Free Lutheran Seminary, Minneapolis,

Minn., and a former missionary to Madagascar, was the guest speaker.

The service included special musical numbers, including anthems by the choir, and appropriate readings.

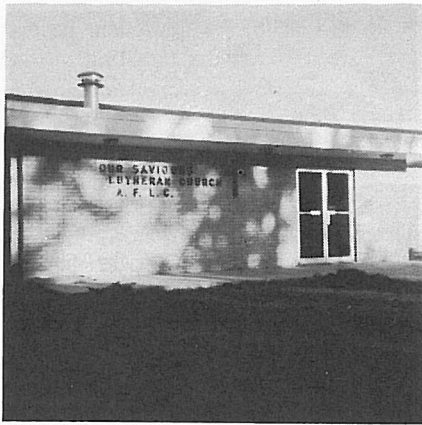
A fellowship dinner was served at noon.

A BRIEF HISTORY OF THE ZUMBROTA CHURCH

During the summer of 1970 a group of 38 people who had been meeting in private homes on an irregular basis, and were known as "Fundamental Lutheran," decided that the kind offer of the Zumbrota Wesleyan Church of the use of their church for worship services was to be accepted. Regular Sunday evening services were instituted late in 1970 with Student Pastor Gene B. Smith of the Association Seminary serving us.

During the late summer of 1971 the group, which had in the meantime become an incorporated congregation, under the name of "Our Saviour's Lutheran," and had purchased a parcel of land as a future church site, began meeting at the school elementary gym, as that location made it possible to have both Sunday School and regular worship services on Sunday mornings.

Our Saviour's began with a charter membership of 71. This has now grown to just over a hundred, as the Lord has blessed us with a new church to worship in and a growing membership. Since November of 1971, we have enjoyed the extra blessing of having Mr. Terry Olson of the Semi-



Our Saviour's Lutheran Church



Rev. Henry Johansen, center, who was installed at Good Shepherd Lutheran Church. Shown at the left is Pastor Albert Hautamaki.

nary serve as our student pastor. Each Sunday we look forward to the arrival of Terry and his wife Jean and their young son Matthew.

Our Saviour's Lutheran Church was dedicated June 11, 1972, with Pastor John P. Strand, Association president, officiating. A letter of greeting from Dr. A. H. Braun of Lutherans Alert/National was read. Mr. Gene B. Smith brought a personal greeting, as did Pastor R. L. Larson, of Tacoma, Washington, editor of the monthly publication Lutherans Alert. It was a festive occasion and the Spirit of Christ, whom we worship, was much in evidence.

It is the fervent prayer of this new congregation that they may be counted on as worthy to always stand ready to contend for the Faith, holding fast to the doctrine of Jesus Christ as His true disciples. And also that we as a congregation may soon be able to step into stride with our sister congregations in heeding the words of Him who said, "Go and teach," and "the fields are ripe unto harvest."

Our Saviour's Lutheran
C. J. Jorgenson, President

PASTOR JOHANSEN INSTALLED AT VIRGINIA

An impressive installation service took place at the AFLC Good Shepherd Church in Virginia, Minnesota, on Sunday, Sept. 17, when the Rev. Henry Johansen was installed as its pastor. The officiant at the installation was Rev. Herbert Franz, Director of AFLC Home Missions and pastor of St. Paul's Lutheran Church in Clo-

quet, Minnesota. Assisting Pastor Franz in the installation were Pastor Albert Hautamaki, Minneapolis, Director of AFLC Public Relations, and Mr. Lyle Twite, a dedicated member of St. Paul's Church. Pastor Johansen offered a most warm and sincere personal testimony, relating the circumstances in his life that led to his conversion and his acceptance of the Lord as his personal Savior.

Mrs. Edwin Jarvi served as the organist and as accompanist for Mr. and Mrs. Eli Wainio of Eveleth, Minnesota, who offered several vocal selections. Hylda and Mable Ruotsi also sang several duets, which were delightful to hear. Mr. Folke Sandstrom presented Pastor Johansen with a gift from the congregation and also read a poem written by himself to commemorate the occasion. He expressed

the sentiment of the congregation in extending best wishes for a fruitful and rewarding lifetime of service to the Lord.

Honored guests at the installation were Mr. and Mrs. Henry Johansen, of Kettle River, Minnesota, parents of Pastor Johansen, his wife, Doris, and three of his children, Lyle, Dennis and Ronald.

Prayers and congregational singing were followed by a reception and fellowship hour in the social hall of the church.

Good Shepherd Church members are thankful beyond measure to the Lord for having provided them with a fine, sincere and dedicated pastor. "O give thanks unto the Lord; for He is good; and His mercy endureth forever." Psalm 136:1

—Corr.

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REV. KNUT GJESFJELD

Rev. Knut Gjesfjeld, the Association's oldest pastor, passed away at the age of 96 on September 29 at Northwestern Hospital in Thief River Falls, Minn. He had been living at the Valley Home in that city.

His last sermon was preached at age 95 when he participated in the 75th anniversary of Moe Lutheran Church in Roseau, Minn.

Knut Gjesfjeld was born on November 18, 1875, in Hjelmeland, Ryfylke, Norway, to Mr. and Mrs. Jens Gjesfjeld. He attended Stavan-ger Teachers' Training School from 1899-1901. He immigrated to America in 1901, settling first in Montana. He studied theology at Augsburg Seminary in Minneapolis, Minn., from 1902-08 and was ordained into the ministry of the Lutheran Free Church. Pastor Gjesfjeld served parishes at Fergus Falls, Minn., Roseau, McVile, N. Dak., and Beechy and Elbow, Sask.

In September, 1906, he was united in marriage to Inga Nelson Aasen. She passed away in 1953. In 1959 he married Mrs. Frances Lundeen. She passed away in 1969.

In 1948, Pastor and Mrs. Gjesfjeld came to Thief River Falls to live. He helped to organize the Northern Lutheran Mission and for five years was in charge of its radio ministry, delivering the sermon in Norwegian.

He is survived by one son, Eilif, of St. Paul Park, Minn.; a daughter, Mrs. Robert (Mildred) Yaeger of California; seven grandchildren; a brother, Austin, in Montana; and



Rev. Knut Gjesfjeld, 1875-1972

three sisters, Mallin, Jensine and Eldri, all living in Norway.

In addition to his wives, he was preceded in death by one son, Jarl, a brother and a sister.

Funeral services for Pastor Gjesfjeld were held on Tuesday, Oct. 3, at Our Savior's Lutheran Church in Thief River Falls. Rev. David Molstre officiated. Dr. Iver Olson, Minneapolis, preached the sermon. A greeting was brought by Rev. Cecil Johnson, Moorhead, Minn., president of the Northern Minnesota District, ALC. Mrs. Ole K. Ose sang "Shall You, Shall I?" and the Norwegian song "I Himmelen." Organist was Miss Diane Grothe. Interment was made in Greenwood cemetery with the Green Funeral Home in charge of arrangements.

Pallbearers were Reuben Wold, Sheldon Mortrud, Philip Grothe, Jim Johnson, Arthur Moe and Manvel Moe.

Blessed be his memory.

FORMER PASTOR AT SHEVLIN AND BINFORD DIES

Rev. Ingvald M. Norum, 75, former pastor of the Shevlin, Minn., parish and of Bethany Lutheran Church, Binford, N. Dak., died on Oct. 8 at Amery, Wis., where he was living in retirement. He and his wife had only recently moved to Amery from Clayton, Wis.

In addition to serving at Shevlin and Binford, Pastor Norum had parishes at Harvey and Grand Forks, N. Dak., Eagle Bend, Minn., and Clayton. For the past seven years he had been an interim pastor in Wisconsin.

Funeral services were held at Moe Lutheran Church, Clear Lake, Wis., on Oct. 10, and burial was in the church cemetery. Rev. Andrew Kubik and Rev. Chester Blake officiated. Casketbearers were Earl Paulson, Edhart Olson, Harold Beyer, Rueben Johnson, Victor Johnson and Lyle Alm.

Surviving are his wife Laura; two daughters, Mrs. Lyle (Karen) Alm, Forest Lake, Minn., and Mrs. Harold (Kaye) Beyer, Cameron, Wis.; two sons, Rev. Arden Norum, Fargo, N. Dak., and Grant Norum, Burnsville, Minn.; three brothers, Arnold, Chi-

cago; Ralph, Newport Beach, Calif.; and George, Hallock, Minn.; two sisters, Mrs. Alice Nordstrom, Longview, Wash., and Mrs. Mildred Anderson, Mott, N. Dak.; and eight grandchildren.

He was preceded in death by his parents, his first wife, Ruth, a brother, Lloyd, and a sister, Mrs. Myrtle Overlid.

Ingvald Norum was born in Pembina County, N. Dak., on Aug. 21, 1897, the son of Iver and Ingeborg Norum. He graduated from the Lutheran Bible Institute, Minneapolis, Minn., Augsburg Academy, Augsburg College and Augsburg Seminary, all of Minneapolis, and was ordained a pastor in the Lutheran Free Church in 1935. That same year he was married to Ruth Thompson. She died in childbirth in 1937. In 1938 he was united in marriage to Laura Stave.

Blessed be his memory.

(Ed. Note: Among other things, Ingvald Norum will be remembered by us for his great interest in the Bible camp movement. He was one of the pioneers in this work. My own greatest contact with him was at the camp at the State Park on Lake Metigoshe in North Dakota. We will remember him for his fine evangelical ministry in God's work.)

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Suggested Book List

—**The Solution to Crisis-America** (George Otis) This book stresses the need for both patriotism and Godliness in our day. We need to pray for our leaders and government rather than criticize. The **Crisis** is because of sin. The **Solution** is united prayer. We are not without hope. A challenging book for our time. Price .95

—**Mover of Men and Mountains** (R. G. LeTourneau) The inspiring story of an engineering genius who designed his life around a unique partnership with God. His original thinking led him to manufacture earthmoving machinery. This book is interesting, lively, enjoyable, especially for men. Price \$1.35

—**A Man Called Peter** (Catherine Marshall) Over 4,000,000 copies of this book have been sold in America. The extraordinary life of Peter Marshall is a gripping adventure of a poor Scottish immigrant who became a chaplain of the United States Senate and one of the most revered men in America. Price \$1.25

—**Every Wall Shall Fall** (Hellen Battle) Young, naive Hellen Battle came to West Berlin to teach. In innocence, she tried to help an East Berliner escape to the West, was arrested and sentenced to four years of hard labor. You will feel the heartache, frustration and joyful release. Price .95

—**A Foreign Devil in China** (John Pollock) The heart-warming story of an American surgeon in China. Dr. Nelson Bell is the father of Mrs. Billy Graham. He has vitality, humor, human understanding, and warmth that is rare. He has three careers—professional baseball player, medical missionary in China and editor in the evangelical world. Truly

a remarkable person and extraordinary book!

—**Twentieth Century Prophecy** (James Bjornstad) Jeane Dixon and Edgar Cayce have probably contributed more than any other to the revival of interest in the psychic, the occult, and the supernatural. Are these famous seers authentic prophets of God? After thorough research James Bjornstad gives his answer in this book. Price .95

—**Through Gates of Splendor** (Elisabeth Elliot) Now in paperback this story written by the wife of one of the five missionaries in the Ecuador jungle who was killed by the natives in 1955, is one of the great missionary stories of all time. There are pictures included and an on-the-scene account of the tragedy. Price .95

—**My Life and Baseball** (Felipe Alou) A warm story of a handsome Dominican who learned to play baseball by using sticks for bats and lemons for balls comes to America to play professional ball. "Win or lose," he says, "I want His will to be done." A remarkable story whether you are a baseball fan or not. Price .95

—**Time Out, Ladies** (Dale Evans Rogers) A relaxed, informal conversation about things that really mean something to women: love, men, children growing older, personal problems, gossip and the role of the female in today's world. Price .75

—**Angel at Her Shoulder** (Kenneth Wilson) When Lillian Dickson arrived at Formosa in 1927 she found leprosy, headhunting and tuberculosis all taken for granted. She brought medical care and food to thousands in isolated villages and helped lepers regain dignity and courage to go on. An absorbing story of interest to all. Price .95

—**Then Sings My Soul** (George Beverly Shea) This is a story of a dedicated man whose voice has touched millions of lives and brought solace, inspiration and joy all over the world. He presents the Gospel message in music. You will chuckle over his first experience with public singing. Price .75

—**In the Arena** (Isobel Kuhn) No book list would be complete without one from Isobel Kuhn! In her delightful style she recounts the many experiences in China with her husband that revealed her weakness and the strength and love of the Almighty God. They labored for their King and He always brought comfort and blessing. Price .95

—**The Man from Steamtown** (James R. Adair) The heart-warming story of Nelson Blount, who became a millionaire before he was thirty, but couldn't find peace of mind. His passion was trains. He finds himself and buys a railroad. The result is Steamtown, U.S.A., in Vermont which houses almost 100 steam locomotives. Price .95

—**New Moon Rising** (Eugenia Price) An inspiring true life story of the Gould Family of St. Simons Island. A story of faith and courage as Horace, owner of a rich cotton plantation, fights for the hopeless Southern cause. His wife guards the children. The whole plot moves swiftly. Price .95

—**Purple Violet Squish** (David Wilkerson) David Wilkerson pulls no punches as he tells it like it is with the hippies, yuppies, and freebies of the dropped-out generation. This book is good for all who want to see and understand what's really happening in the lives of too many of our nation's young people today. Price .75

This Book Club is working through the Bible Book Nook in Grafton, N. Dak. Without the able and experienced help from Rev. Mundfrom this Book Club just would not be. Thank you, Pastor Mundfrom, for inspiring the desire to read good Christian material.

We urge you to seriously consider doing yourself and your family a favor by enrolling in the Bible Book Club. Please fill out this order sheet and send it with remittance to above address.

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—Selected

CHURCH-WORLD NEWS

BISHOP BIRKELI RESIGNS AS PRIMATE OF NORWAY

Oslo—(LC)—The State Department of Ecclesiastical Affairs here has announced the resignation of the Rt. Rev. Fridtjov Birkeli, bishop of Oslo and primate of the Church of Norway, due to illness.

The 66-year-old Lutheran leader was hospitalized following a strenuous round of activity on the first Sunday in September. The nature of his illness was not disclosed.

Born in Madagascar in 1906, the son of missionary parents, the Norwegian prelate has been a member of the Lutheran World Federation's Executive Committee since 1957.

Bishop Birkeli served as director of the former Department of World Mission of the LWF, 1954-57. A staunch advocate of the use of radio for missionary outreach, he is credited with having originated and promoted the idea that led to the establishment of the LWF's Radio Voice of the Gospel in Addis Ababa, Ethiopia.

Following theological studies and ordination in Norway in 1933, he returned to Madagascar and served as a missionary, 1933-37, and as a professor at the Joint Lutheran Theological Seminary there, 1937-44.

For reasons of health and also because of World War II, Dr. and Mrs. Birkeli, a missionary school teacher he married in Madagascar, moved to South Africa for nine months, went to Norway for a short stay and then spent a year in the United States, 1946-47, where Dr. Birkeli negotiated with mission societies for further work in Madagascar.

From 1948 to 1954, Dr. Birkeli served as literature secretary of the Norwegian Missionary Society, and after his three-year term with the LWF he returned to the Society as its general secretary. In 1960 he was named bishop of Stavanger and in 1968 was appointed bishop of Oslo and thus primate of the 3.4 million-member Norwegian Church which includes 89 per cent of the country's population.

OLOF SUNDBY OF VAXJO NAMED AS ARCHBISHOP OF SWEDEN

Stockholm — (LC) — Bishop Olof Sundby of Vaxjo has been named Archbishop of Uppsala and Primate of the Church of Sweden.

The 54-year-old Lutheran churchman succeeds Archbishop Ruben Josefson, who died last March at 69 after five years in office.

Born Dec. 6, 1917, the son of an engineer, Bishop Sundby was ordained in 1943. For several years he served as a diocesan curate and as a military and prison chaplain.

He earned a doctorate in theology from the University of Lund in 1959, writing a doctoral thesis on the Lutheran concept of marriage, then joined the faculty as an assistant professor of theology and ethics. In 1960 he became parish pastor at St. Peter's church in Lund.

In 1970, when he was named bishop, Vaxjo diocese was in turmoil over the question of ordaining women. Bishop Sundby mediated the controversy and, although he has not ordained any women, he has accepted ordained women from other areas in his diocese.

The archbishop-elect has had little international experience, although he has been active in ecumenical affairs in Sweden.

ARNOLD MICKELSON AGAIN NAMED SECRETARY OF ALC

Minneapolis — (LC) — Arnold R. Mickelson of Minneapolis was named to a second six-year term as secretary of The American Lutheran Church in the only election of a national officer scheduled at the 2.5 million-member denomination's sixth biennial convention here.

Mr. Mickelson, 50, was elected on the first ballot when he received 699 of the 897 votes cast for five nominees for the office. His total was 27 votes more than the three-fourths majority of 672 needed for election on the first ballot.

ALC DEFENDS ITS ORDINATION OF WOMEN, ASKS MO. SYNOD TO IMPLEMENT FELLOWSHIP

Minneapolis—(LC)—The American Lutheran Church at its sixth biennial convention here reiterated its belief that the Scriptures do not forbid the ordination of women and that differences in practice between churches on this issue should not be divisive of fellowship.

In reaffirming the ALC's historic decision of 1970 to admit women to the ministry, delegates in effect rejected a request from the Lutheran Church-Missouri Synod that the ALC reconsider its action.

The resolution was adopted by a standing vote of the 1,000 delegates, with only one delegate rising in opposition. Only brief discussion preceded the vote. There was no dissenting view.

The ALC's decision to ordain women has been "a source of continuing concern" in the Missouri Synod, according to its president, Dr. J. A. O. Preus, who earlier told the convention that the action has placed a strain on the pulpit and altar fellowship which the two church bodies declared with each other in 1969.

While expressing regret that "such deep concern" has been caused in the Missouri Synod, delegates re-emphasized the ALC's conviction that "the Scriptures do not teach that women are forbidden to serve as ministers of Word and Sacrament or that women are always to be subordinate to men."

Rather, the resolution declared, "men and women are to live and serve together as full partners in all aspects of the gospel."

Delegates also expressed regret that "the varying interpretations of the Scripture teaching on this question have not been resolved by earnest persons who have diligently sought the will of God in the Scriptures."

Asserting its willingness to continue to discuss the question in the Commission on Fellowship, which represents both bodies, the ALC called upon

the Missouri Synod also "to continue to examine the Scriptures with all diligence as we commit ourselves to continued study."

ALC EXTENDS TRIAL PERIOD FOR USE OF BISHOP TITLE

Minneapolis—(LC)—It's still either "Bishop" or "President" in the American Lutheran Church.

Delegates to the sixth biennial convention of the ALC here voted to keep the executive title an individual matter on a continuing trial basis.

Informal use of the title "Bishop" was approved by the 1970 convention. Delegates agreed to continue that way. Accordingly, the ALC's general president and its 18 district presi-

dents can use or be addressed either as "Bishop" or "President."

One delegate asked ALC President (Bishop) Dr. Kent Knutson if the title of bishop is helpful.

"I haven't used the title for myself, but haven't prevented anyone else using the title for me," he said. "However, use of the title 'bishop' in the Lutheran World Federation has been very useful. Almost all Lutheran jurisdictional presidents everywhere else are bishops. We in the United States are almost the only exceptions."

In July the Lutheran Church in America rejected a proposal to use the term "bishop" for heads of jurisdictional units.

THE LUTHERAN AMBASSADOR
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