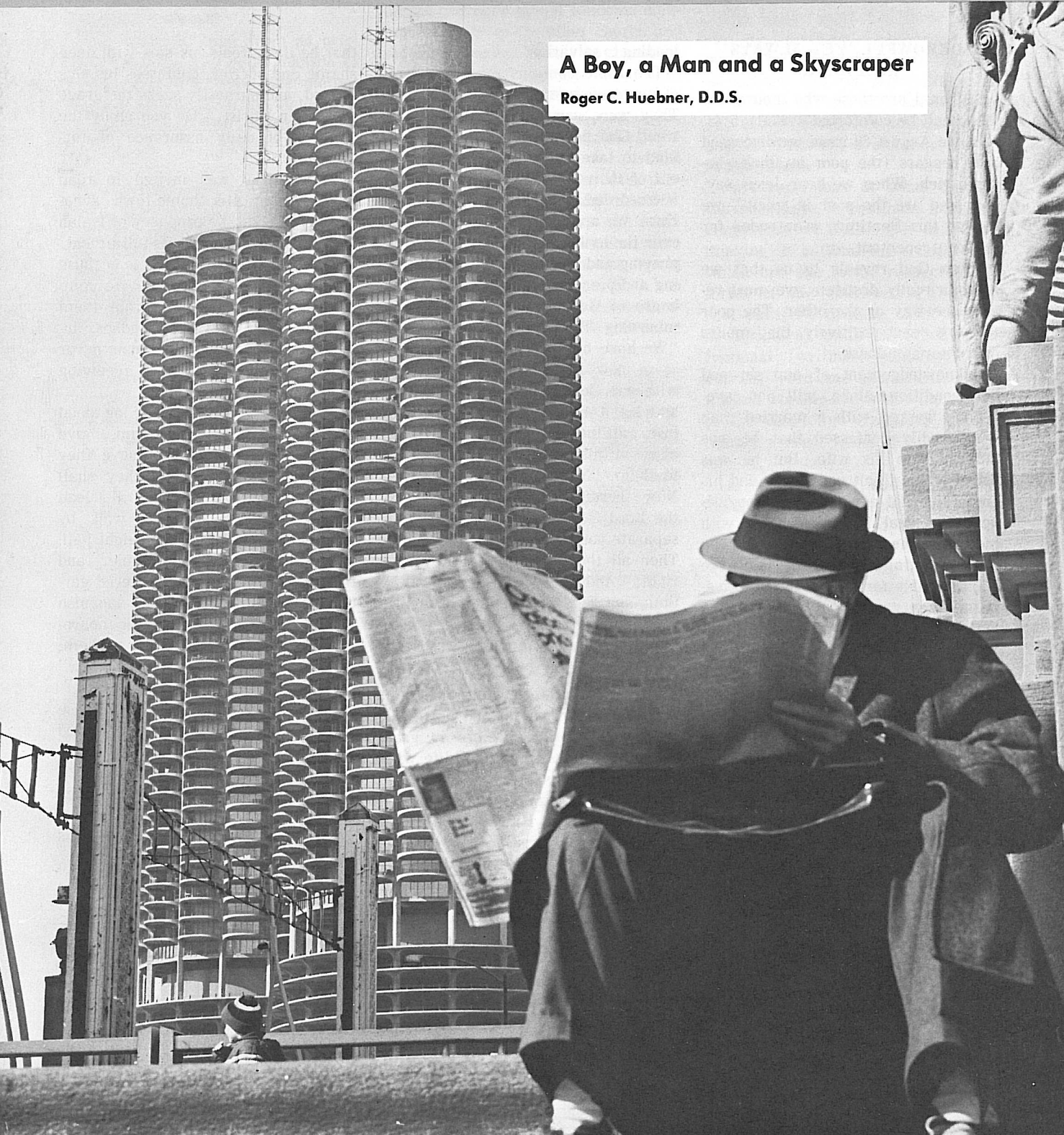


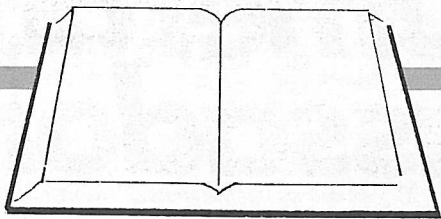
September 12, 1972

# The Lutheran Ambassador

**A Boy, a Man and a Skyscraper**

Roger C. Huebner, D.D.S.





## *According to the Word*

### **SORROWFUL, YET ALWAYS REJOICING**

"Blessed are those who mourn, for they shall be comforted" (Matt. 5:4).

In the August 29 issue we discussed how beggars (the poor in spirit) become rich. When we hear Jesus say, "Blessed are the poor in spirit," we realize this Beatitude is intended for the truly repentant.

When God reveals to us that we are spiritually destitute, we **must** react—one way or the other. The poor in spirit react positively, they mourn over their sinfulness.

Acknowledgement of our sin and lost condition, alone, will not save. I once worked with a married man who readily confessed that he was unfaithful to his wife. But he was proud of his illicit conquests, and his confession did not bring him forgiveness nor heal his relationship with his wife. If he had been brokenhearted over his unfaithfulness, it would have been possible for him to seek forgiveness. When we are guilty of sin, God Himself calls us "to weeping, to wailing" over our sins. Where true mourning over sin is absent, God says, "Surely this iniquity shall not be forgiven you until you die, says the Lord of hosts" (Isa. 22:12-14). Our Catechism (Question 208) asks, "What is it to repent? Answer: He who truly repents, feels his sins with shame and sorrow...." Paul says the same in II Corinthians 7:10, "For the sorrow that is according to the will of God produces a repentance without regret,

leading to salvation...."

The Bible contains many incidents of mourning over sin by God's people. They were usually caused to mourn when God permitted trouble of some kind to take peace, comfort, and joy out of their lives. One good example is recorded in the tenth chapter of Ezra. We are told Ezra was mourning over the exiles' unfaithfulness to God, praying and making confession, weeping and prostrating himself before the house of God. The people also were mourning. They wept bitterly, saying, "We have been unfaithful to our God...so now let us make a covenant with our God to put away (our sin), and let it be done according to the law...all the people sat trembling because of this matter." Then Ezra said to them, "You have been unfaithful. Now therefore, make confession to the Lord God...and do his will; and separate yourselves (from your sin)." Then all the assembly said, "That's right!" And they pledged to put away their sin. This is an example of true God-produced sorrow over sin, verified by a pledge to turn away from their sin.

We all know the sad story of Israel's spiritual progress; up and down like a yo-yo. But God prefers to grant us His blessings throughout life without interruption. Our Catechism (Question 252) teaches us how to make this possible for Him: "What is required that a Christian may receive forgiveness of sins every day? Answer: That he repents every day, or

that he daily feels his sins with deep shame and sorrow, confesses his sins to God, and earnestly seeks the grace of God in Christ." Do **you** enjoy the comfort of daily assurance of forgiveness?

When Jesus was invited to read Scripture in His home-town synagogue, He read the prophecy of Isaiah 61:2-3, and said He was its fulfillment: "The Spirit of God is upon me because the Lord has anointed me...to comfort all who mourn, to grant them who mourn...the oil of gladness instead of mourning." We can never receive comfort without receiving Jesus, for He is our comfort.

"For thus says the Lord, 'Sing aloud with gladness...; proclaim, give praise, and say, O Lord, save they people.... With weeping they shall come, and by supplication will I lead them; I will make them walk by streams of waters, on a straight path in which they shall not stumble...and their life shall be like a watered garden, and they shall never languish again.... For I will turn their mourning into joy, and will comfort them, and give them joy for their sorrow'" (Jer. 31:7, 9, 12, 13).

O how blessed is the one whose burden of mourning over sin is lifted and replaced with such a life of divine nurture and steadfast faithfulness; it cannot help but bring comfort, peace and joy.

—Howard M. Kjos

(Scripture quotations are from the New American Standard Bible.)

---

**The Lutheran Ambassador** is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Rev. Raynard Huglen is the editor. Subscription price is \$3.50 per year in advance. Subscriptions should be sent to **The Lutheran Ambassador**, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn. Volume 10, Number 18

# Home in the High Country

Rev. Edward A. Johnson  
Ohiowa, Nebraska

Another tourist season has ended. Thousands of Americans have returned home after spending summer vacations in the mountains, on the beaches, or exploring the great scenic sites in our country and abroad. No one wants to admit it, but winter will soon be here.

Some of the finest vacation hours of inspiration and renewal are the hours spent in the mountains, up in the high country. In the higher elevations of the Rockies, the high forests and meadows of the Sierras, or the Cascades or Adirondacks with their crystalline streams and their shimmering, deep-blue lakes, one feels most in harmony with God the Creator.

The mountains refresh us by giving us new perspective and balance. The crisp mountain air is invigorating to residents of the steaming lowland valleys. If the nights are chillier than one might prefer, that only makes a hot supper and an evening before a warm fire more enjoyable.

The Psalmist, looking up to the heights in his native Palestine, declared: "I lift up my eyes to the hills. From whence does my help come? My help comes from the Lord, who made heaven and earth" (Ps. 121:1-2, RSV). His help came, not from the hills, as we sometimes carelessly read these verses (and as the Authorized Version suggests), but from God alone. Yet the hills and mountains helped lift his sights upward from the valley and the cares

---

Pastor Johnson has contributed articles to the *Ambassador* before, but not for some time. A pastor of the LCA, he serves St. John's and Grace Lutheran Churches at Ohiowa. Mrs. Johnson's sister is a member of St. Peder's Lutheran Church at Dannebrog (Nysted), Nebraska, which is affiliating with the AFLC, the first Danish-oriented congregation to do so.

of earth toward that higher realm where God is at home.

The mountains and the high country speak of security, of stability, of what endures amid frenzied, constant change. If mountain people are isolated, if they resist change, that may be because they've learned that things new and different aren't always the real answer to their needs.

Man-made works are impressive to behold, of course. The Valley Highway crosses the Mile High City of the Rockies from north to south. Denver's traffic comes and goes by the hour on that Valley Highway in a thousand never-ceasing speeds and shapes and colors. But a look above all this makes one realize that

Before the hills in order stood,  
Or earth received her frame,  
From everlasting Thou art God,  
To endless years the same.

(Isaac Watts)

Mountain people understand this. Theirs is a deep, honest, refreshing faith. They are as genuine and straightforward as the water which runs from their mountains down to the river and the sea. No others can speak so persuasively of the things that endure: of the timelessness of Eternity, and a Redeemer Who is "the same yesterday and today and for ever" (Heb. 13:8).

There's another side to life in the high country. Up there, the winter snows arrive earliest and stay longest. More snow falls there than anywhere else. The more isolated pockets and glaciers are often snowpacked even in midsummer. Storms in the high country are fiercer than elsewhere. Trees, especially along the "tree line," are whipped into gnarled, misshapen monstrosities by the terrible mountain gales. The other mountain flora and fauna have had to develop their own unique adaptations to the climate in order to survive.

When I lived in western Nebraska I listened daily to radio station KOA out of Denver. I paid special attention to their weather reports, because their storms and climatic changes for today would usually come to our region tomorrow. Consistently, I noticed, the forecasts said something like: "Expected snowfall one to three inches, except four to six inches in the high country." "High tomorrow, 30 to 40 degrees; colder in the high country." Winter is always colder up there, and life is often harder than in the valleys.

Yet the high country summer is all the more beautiful and cherished for its brevity. If it can't produce the golden grain of the valley, it provides pasture in varying shades of green and purple and gold which delight the eye.

Christians are supposed to live in the high country. The Apostle Paul wrote to the church at Colossae: "If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hid with Christ in God" (Col. 3:1-3).

Scripture also reminds us that those who live or aspire to live in the high country will experience the severest storms of disapproval and hatred from the world around them. The Apostle John wrote: "Do not wonder, brethren, that the world hates you" (I John 3:13). John likely was recalling the Lord's own words on the night before His crucifixion: "If the world hates you, know that it has hated me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you" (John 15:18-19). You must expect icy blasts of ostracism and criticism if you elect

for the high country style of life with Christ.

Here, many sincere Christians falter. Deciding that the battle isn't worth all that, they settle for life in the valley where social acceptance comes more easily. Almost too late, they discover that life on the lower level makes them very little different from the world around them. Their faith has no vigor, no enthusiasm. They grow sad, grim, even rigid about their Christianity. There is no joy in their life with Christ.

The world won't bother to condemn such stunted Christians, because their way of life stands for nothing. "Why bother with you, your church, or your Christ if these make you just like us?" the world asks. "Godless though we are, inwardly we respect those who stand for something and live what they profess. If you really lived up in the high country with your Christ, your lives would show it."

Yet sometimes, down in the lowlands, come those pricks of conscience, those jabs of insight, which remind us where we ought to be. We may have to walk through "the valley of the shadow of death" (Ps. 23:4), through some deep trouble or soul-wrenching crisis, before we find this out.

From the lowest point in the United States—Death Valley, 297 feet below sea level—the traveler may look up toward the highest point in the United States: Mount Whitney, almost 15,500 feet above sea level. Just so, from the lowest, worldliest point of life, we may look up and behold the cross of Calvary and hear Jesus calling to us: "Put to death therefore what is earthly in you: immorality, impurity, passion, evil desire, and covetousness, which is idolatry" (Col. 3:5). Come home, Christian, to the high country!

But we can't survive up there on our own. We need daily communion with God through prayer, through the reverent study and reading of Scripture, through worship, through the fellowship of the church. God Himself provides such channels to keep the air currents of our spiritual life clean and fresh and pure.

Every pastor is concerned about those vacant pews which represent lowland Christians trying to "go it

alone," to live with Christ on their own terms or stay in the swamplands of life. Like trees swaying in the fierce mountain gales, such lukewarm, absentee Christians will find they can't withstand the disapproval, the sneers, the bruises of the godless world. They have no spiritual reserves to draw on. Their life in Christ is a pitiful, warped shadow of the strong, vital faith it might have been, because they have disobeyed God's call to see what is above.

Yet other Christians look forward to uplifting days of joy, of encouragement, of eternal fulfillment beyond the momentary disappointments of today. "If you are reproached for the name of Christ, you are blessed, because the spirit of glory and of God rests upon you" (1 Pet. 4:14). The direction is always onward and upward. Sanford Whitman writes: "the mood is joy. Hope is a certainty more secure and enduring than the everlasting hills. The reward is oneness with Christ in character, heirship with Christ in His kingdom."

May God bless you and keep you climbing, ever upward, to your home in His high country!

---

#### NOTICES OF FALL WMF MEETINGS

The Women's Missionary Federation of the Eastern North Dakota District will have its fall rally in Bethany Lutheran Church of Binford, Rev. Kenneth L. Anderson, pastor, on Tuesday, Oct. 10. Registration is at 9:30 a.m. A program with Bible study, music and a mission message is planned. Everyone welcome.

—Mrs. Donald Jacobson  
Secretary

The Tenth annual district convention of the South Dakota District Women's Missionary Federation will be held at Ortley Lutheran Church, Ortley, S. Dak., John Rieth, student pastor, on Tuesday, Oct. 3. Morning and afternoon sessions are being arranged. Guest speaker for the day will be Missionary Richard Gunderson of Bolivia, presently serving Scandia Lutheran Church, Sedan, Minn.

#### O FOUNT OF GOOD, TO OWN THY LOVE

O Fount of good, to own Thy love  
Our thankful hearts incline;  
What can we render, Lord, to Thee,  
When all the worlds are Thine?

But Thou hast needy brethren here,  
Partakers of Thy grace,  
Whose humble names Thou wilt confess  
Before Thy Father's face.

In their sad accents of distress  
Thy pleading voice is heard:  
In them Thou mayest be clothed and fed,  
And visited, and cheered.

Then help us, Lord, Thy yoke to wear,  
And joy to do Thy will,  
Each other's burdens gladly bear,  
And love's sweet law fulfill.

To Thee our all devoted be,  
In whom we move and live;  
Freely we have received of Thee,  
As freely may we give.

Philip Doddridge  
—from *The Hymnal*

---

#### PERSONALITIES

Rev. Francis Monseth, teacher at the Association Schools, will be on a leave of absence this school year in order to pursue graduate studies at Concordia Lutheran Seminary in St. Louis, Mo. The address for Pastor and Mrs. Monseth and family will be 9183 North Swan Circle, Brentwood, Mo. 63144.

Dr. and Mrs. Iver Olson returned from their year's stay in Norway the last weekend in August and are back at their home in Minneapolis. Dr. Olson has resumed teaching duties at the Association Schools. The couple's address is 3311 14th Ave. So.

---

Embark in no enterprise which you  
can not submit to the test of prayer.

Hosea Ballou

---

Prayer is like opening a sluice between the great ocean and our little channels.

Alfred Tennyson

# Not Anti-Love, but Anti-Adultery

by Rev. Hubert F. DeBoer  
Thief River Falls, Minn.

"Hey, Dad, what's the matter with that tree?"

"Nothing's the matter with it, there's just a fence around it."

"Why's there a fence around the tree, Daddy?"

"To protect it, Son, from people."

"Would people chop it down, Dad?"

"No, Son, not that, but they'd cut their initials in it or take chunks out of the bark for souvenirs—before long the tree would die. So the iron fence wasn't meant to keep the tree IN but people OUT." Being a Christian father, he quickly used this little illustration to show his son that God was seeking to keep good things IN for people and not let sin ruin the good He had made, when He gave His Commandments to people to know and follow.

So the father continued to point out that God gave His Commandments to be fences of this sort. When God said, "Thou shalt not...", He wasn't trying to keep good away from people, but He wanted to keep evil and sin away from them.

We can look at each of the Commandments from this point of view and see that LOVE, God's love, is the basis for every Commandment. And surely this is true when we consider the Commandment that people have called "God's anti-love Commandment," the sixth.

"THOU SHALT NOT COMMIT ADULTERY" (Exodus 20:14).

In a sense, adultery can be defined loosely as "love," and some folks say that God says in this Commandment, "Thou shalt not love."

So we need to look back at that fence around the tree. Not there to stifle the growth of the tree, not to cover up the tree so no one can see it or sit in its shade...no, on the contrary...to give the tree true free-



Rev. Hubert F. DeBoer

dom to grow and produce leaves, etc., to be a thing of beauty throughout its life. The fence was placed there by loving hands.

Knowing the pitfalls that lay in the path of sinful human beings, after the fall into sin in the Garden of Eden, God built His fence around the truly precious haven of man and woman, in His demand to not adulterate sex (the home).

Much depends on the home being sexually clean, because the home exists for the children.

Psychologists tell us that all of our lives up and through puberty, we are either consciously or unconsciously looking for our mates. Therefore, how we direct or misdirect our sex drives before marriage has a direct bearing on God's fence around the purity of the home.

One fellow, overseas in the Second World War, lived fast and loose with women and contracted syphilis. Taking the 'treatment,' he thought he had it licked, so he went home to his wife who had remained true to him. A daughter was born to them, blind, a direct result of his so-called "indiscretion" in service. His wife couldn't understand it, but he knew who was to blame. He just hadn't

taken the Sixth Commandment seriously.

I heard a message over KFNW some months ago which was plain, straight-from-the-shoulder talk about just these things. We are living in the "enlightened age" of plain talk in public about everything and anything! Perhaps that has some merit: to be able to discuss important things openly and to be able to express the gravity of such matters.

Quite likely many moms and dads would rise up in self-righteous horror if son or daughter came home from confirmation class and told how the pastor talked frankly about sex, pregnancy, V.D., etc. I know that in my own experience in confirmation instruction classes, it was with somewhat of relief that the Sixth Commandment portion of the Catechism was behind us in the weekly assignment schedule. Perhaps we all rush through it faster than we should, especially since the "pill" is so openly acceptable.

In our Victorian exclusiveness, we've about convinced ourselves that it's just "those dirty prostitutes and toilet seats that spread all the V.D.," And that if we clean them up, we'll have conquered the problem! If this is our thinking, we had better get our heads out of the sand before it's too late. "In one major city, only two percent of the V.D. patients treated are prostitutes. One public health official has commented that the spread of VD is not through prostitutes: 'It's Johnny next door and Susie up the street.'" (Keys to Better Living—KFNW message).

Quoting from the same message: "Venereal Disease, which derives its name from Venus, the Roman love-goddess, has reached epidemic proportions. If the disease keeps climbing at the present rate, one in five high schoolers will have contracted

VD by the time they graduate. News-week reports that VD is now first among the communicable diseases, and is outranked in incidence only by the common cold.

"The two most common venereal diseases, gonorrhea and syphilis, are unrelated but can be contracted at the same time. Gonorrhea, commonly referred to as 'clap' or 'strain' is caused by the gonococcus germ. Syphilis, also known as 'pox' or 'siff' is caused by the spirochete. Both venereal diseases are contracted in skin-to-skin contacts, most commonly through sexual intercourse. Since the causative organisms do not survive when exposed to the air, VD cannot be picked up from toilet seats, dishes and doorknobs."

(I recommend that you send for this article: "VENEREAL DISEASE: ALARMING EPIDEMIC" from **Keys to Better Living** by Richard M. Canfield, Mt. Joy, Pennsylvania 17552.)

Can't you just hear the young adult say, "It's my business if I want to live it up while I'm young, after all, didn't God give us sex and the Bible says that everything He made was good?"

### It's Not Your Own Business

Let us not take down the fence around sex—even in our enlightened age—because the consequences of such disregard reach from generation to generation. And while we are at it, let's tear down that double standard where we expect son and daughter to live according to the Commandments, while mom and dad live whichever way is most politically expedient!

Is it really "just my own business" what I do with my body? No, we belong to God by right of creation. We belong to Christ by right of redemption. We belong to our spouse by rite of marriage (either past or future). And he (or she) has every right to expect the marriage partner to be clean and pure, yes, a virgin (both male and female, **un**-adulterated). We belong to our children: born unimpaired by our sins. An unnecessary burden is carried by the parents who view the eldest child as the "reason" why they were married. Can this cause real love to rule in that home?

How can that child experience true parental love when he was the cause of the parents' "shotgun marriage"? Had the 'fence' been observed, many burdens would never be laid upon the consciences of people. It's true that God forgives and forgets, but man can't forget. God in His love desired that people shouldn't bear these unnecessary burdens. He knew that the very fact of living would make difficult demands and hardships and burdens, without adding unnecessary ones. Therefore, He built that fence around sex and the home, and said, "Thou shalt **not** adulterate them."

### Adultery in the Heart

Another fact of the breaking of the 6th Commandment which is just as sinful before God as the actual act of adulterating sex is "he that looketh on a woman to lust after her hath committed adultery already with her in his heart." Can't you just hear those smug "slick chicks" saying, "Why that dirty old man...what's he staring at my legs for...?" Crime statistics bear out the fact that the shorter the skirt, the higher the rape rate goes!

And who's the "slick chick" trying to impress with the shorter and shorter skirt...not herself...but to attract the attention of the male sex! It's the same as what attracts the bee to the flower? It isn't the nectar, he gets that after he's been "attracted."

No, both the "enticed" and the "enticer" are at fault in this matter. And both are guilty of breaking the 6th Commandment by sins of the mental processes, the one by causing the temptation to exist, and the other for entertaining it.

When King David had violated the 6th Commandment it wasn't the frowns of society that bothered him. His agonized soul turned to God and cried, "Against Thee, Thee only have I sinned..." That is our answer, too, having the consciousness of sinning against God!

Jesus said, "Blessed are the pure in heart for they shall see God." David recognized this need centuries ago when he prayed, "Create in me a clean heart..." A clean and pure heart is only possible through the creative act and power of God.

Surely, we are reminded of that Scripture, "let him that thinketh he standeth, take heed lest he fall." We are stringently reminded how much we need to depend on Christ! Realizing that not one of us can claim to be able to keep this Commandment (as well as the other nine), it behooves us to turn our eyes on Jesus. We desperately need His forgiveness daily and a daily cleansing from the Spirit. How thankful we should be that Christ understands our weakness and desires to give us the strength to resist temptation, if we but ask!

### Meet Temptation Through Christ

Since we are susceptible to Satan's temptations and our naturally evil desires of the flesh, we must overcome the works of Satan by sending Christ to answer the tempter's knock, instead of depending on our own ability to overcome.

Likely many have heard of the little girl who was an "unholy terror" to parents and neighbors. Many predicted dire consequences for the young lady, unless there was a change in her. Then someone cared enough to bring her to Sunday School, where she met and accepted Christ as her Savior. A great change came over her life. She was just as full of pep as ever, but instead of injuring others, she sought to help them, and to be kind and helpful at home and in public.

One day a neighbor said to her, "How is it that you have changed so much? I know that they say you have been converted, but doesn't the devil ever come to you with temptation?"

"Oh yes," replied the girl, "the devil comes to my heart every day. He knocks at the door with temptation the way he always did. Before I became a Christian I used to go and answer the door, and I always got into trouble. But now I let Jesus go to the door for me, and when the devil see Jesus, he leaves right away."

That's the only help for us in treating our temptations, too. Let Jesus answer the knock and deal with Satan. Christ's grace is sufficient. Only as we live in and through Christ can we find the grace to keep this Commandment or any part of the Moral Law of God.

# Letters

## TO THE EDITOR

### DEFENDS MUSIC AT EXPLO '72

I appreciated the article on Explo '72 by Debby Johnson in the August 15, 1972, issue of **The Lutheran Ambassador**. I rejoice at the blessing Explo '72 was, not only for those who were in attendance at Dallas, but also for the millions of us who had the opportunity to view it on television. I have most of Campus Crusade's literature, including their Teacher's Manual for the Ten Basic Steps Series, and feel they are a very fundamental Christian organization.

I disagree with your editorial on the music at Explo '72. I feel what a person labels as "worldly" is a personal matter of conscience, provided that one's conscience is purged daily by prayer and study of God's Word. (I praise the Lord that there is room in our Association for differing personal opinions.)

At least one conservative Lutheran group I know of condemns the singing of some of the songs in our Association's hymnal. For example, they find the singing of "Pass Me Not, O Gentle Savior" offensive. The playing of a guitar while singing during a church service is also condemned by them as being "unholy." Yet I have heard several Christian young people in our Association sing during our services, accompanied by a guitar, and I do not consider this unholy.

By the exposition on television and in the movies of the worldly, un-Christian evangelist, Marjoe Gortner, many people in our country may now foolishly label all evangelists as worldly and unholy. Must we now quit evangelizing to "avoid" the appearance of being worldly? I see no cor-

relation between Marjoe and sincere Christian evangelists and I see no correlation between the fact that some people dance to a certain beat of music while others sing a hymn of praise to the same beat of music. (I Samuel 16:7 tells us: "But the Lord said unto Samuel, Look not... on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart.") Because the world dances to "When the Saints Go Marching In," must we Christians stop singing this song?

I feel the music that I saw on television during the Explo presentations was no different than the type of music and praise described in the following verses of Psalms: (King James Version) 33:2-3, "Praise the Lord with harp; sing unto Him with the psaltery and an instrument of ten strings. Sing unto Him a new song; play skilfully with a **loud noise**." 47:1, "**O clap your hands**, all ye people; **shout** unto God with the voice of triumph." 150:3-6 (**Living Letters**), "Praise Him with the trumpet and with lute and harp. Praise Him with the **tambourines** and **processional**. Praise Him with **stringed instruments** and **horns**. Praise Him with the cymbals, yes, **loud clanging cymbals**. Let everything alive give praises to the Lord! **You** praise Him. Hallelujah!" (emphasis by writer).

I find it difficult to understand how some Christians can get very excited and enthusiastic enough to jump up and down, cheering and clapping their hands in glee as their favorite team scores a goal, a run or a basket at their favorite sporting event, and yet they frown on what they call "emo-

tionalism" when another Christian gets excited and enthusiastic about the good news of the Gospel and the power of the Holy Spirit.

I, too, was happy with Bill Bright's emphasis on the necessity and blessing of being an active church member. Youth needs the guidance of older, mature Christians and the older, mature Christians need the rejuvenation of youth's enthusiasm and zeal.

Since I am "over thirty years of age" I guess that makes me a member of the "older" generation. I only wish this generation's revival towards a more meaningful and personal relationship and faith in Jesus Christ had begun when I was in my teens. How I, and others, were searching for this "living faith" being witnessed in today's Spirit-filled youth. (I am not suggesting that all of today's youth who claim to be sincere Christians, are. But, then, who of us would dare to suggest that all who sit in the pews in our churches on Sunday are sincere Christians?)

I personally believe that the youth of today, who are truthfully excited about Jesus, are one of the tools being used by the Lord to wake up His sleeping children in the church during these last days. As is the case with most people when first aroused from a deep sleep, they grumble at the "loud noise" that woke them up and complain about the "bright light" (the enthusiasm of these youth) shining in their eyes.

I praise the Lord for our Christian young people who are not ashamed to show their love for Jesus and for others, and who have such a deep concern for lost souls and are willing to do something about that concern.

Mrs. Leonard Goos  
Roseau, Minn.

(Ed. Note: Like Mrs. Goos, I do not condemn the use of guitars in church as unholy. I have known the guitar in the church all my life, but for some years it wasn't used much at all. But there is guitar music and there is guitar music, as with any instrument. My great concern with music today is that which is accompanied by provocative and sensual movements by the performers. At

[Continued on page 13]

# NEWS of the Churches

## NARROW ROAD REJOICERS COMPLETE ANOTHER TOUR

The Narrow Road Rejoicers Gospel team from the Dalton, Minn., parish was on tour June 18-24. They visited Association churches at the following towns: Maple Bay, Minn.; and Grafton, Hampden, Minnewaukan, Tioga, McVile, and Abercrombie, in North Dakota.

The Lord provided traveling funds and expenses so all the offerings could be given to the Association Schools. Pastor and Mrs. Wendell Johnson, Mrs. Melwin Lawman of Minneapolis, Minn., and the young people and driv-

ers thank God for the many dedicated souls, open doors and blessings experienced on this week of tour.

Auto drivers for the trip were Mr. and Mrs. Carter Mortenson, Underwood, Minn.; Mr. and Mrs. Gordon Grage, Fergus Falls, Minn.; and Mr. and Mrs. Harry Rorvig, Dalton.

The Narrow Road Rejoicers still have copies of their album "Travelin' On" available on stereo albums and cassettes for \$4.25 postpaid. All proceeds go to schools and missions. Order from Pastor Wendell Johnson, Box 157, Dalton, Minn. 56324.

—Corr.



Shown here is the 1972 Summer edition of the Narrow Road Rejoicers. From left to right, front row: Pastor and Mrs. Wendell Johnson, Susan Mortenson, Donna Bothun, Lola Walvatne, Carolyn Bratvold, Marybeth Rorvig and Mavis Bothun. Second row: Kurt Mortenson, Eileen Erickson, Mrs. Melwin Lawman, Lois Walvatne, Becky Walvatne, Neal Larson and Bette Bothun.

## PASTOR ANDERSON INSTALLED AT McVILLE

Rev. Kenneth L. Anderson was officially installed as pastor of Bethany Lutheran Church, Binford, N. Dak.; and New Luther Valley Lutheran Church, McVile, N. Dak., on August 20, at 9:00 a.m. and 11:00 a.m. services respectively.

Rev. John P. Strand, president of the Association of Free Lutheran Congregations, conducted the installation services and gave the meditation at each. He spoke on Paul's Letter to the Philippians, 1:21-30, reminding us we are here for a purpose, to work in harmony and in faith, proclaiming the Gospel.

Pastor Anderson responded with the challenge to preach Christ and Him crucified, urging us to be much in prayer for each other. The special music at the Bethany service was a solo by Grace Miller of Binford and at New Luther Valley, Randy Hall of McVile sang "Just a Closer Walk With Thee."

After the 11 o'clock service at New Luther Valley, dinner was served by the Ladies Aid and a time of fellowship was enjoyed by all.

Pastor Anderson came from Radcliffe, Ia., to take over his duties in the McVile parish as of August 1.

—Thea Rorvig, Secretary  
New Luther Valley Church

## REV. AND MRS. HUBERT DeBOER HONORED

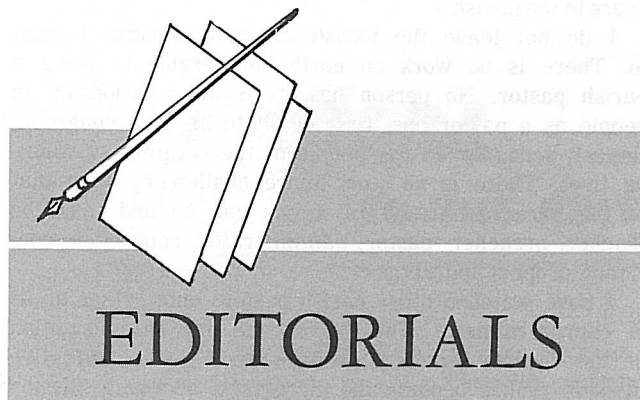
Pastor and Mrs. Hubert F. DeBoer, Thief River Falls, Minn., were honored on the occasion of their twenty-fifth wedding anniversary on Sunday, August 27, at their home.

The open house was from two o'clock and on, with the program at 2:30. The reception was sponsored by the couple's three daughters and their sisters. Pastor and Mrs. DeBoer reside at 527 South Spruce.

## MORE NOTES FROM ONTONAGON

Redeemer Lutheran Church of Ontonagon, Mich., conducted its Vacation Bible School July 31 to August 4, with an enrollment of 104 children and young people and 22 teachers and helpers. A program was held August

[Continued on page 13]



### MEDICINE LAKE AGAIN

Nineteen years ago in July this writer went out as a young pastor to his first parish, at Medicine Lake, Montana. At that time I had just spent 19 years in school—elementary, junior high school, high school, college and seminary. That fall it was strange not to be going back to school, but in just a few months it came to be very natural not to be in the classroom any more.

Now, 19 years later, I am going back to the academic setting and back to Medicine Lake, albeit a different one. This Medicine Lake borders our Bible School property in Minneapolis (Plymouth), where I shall serve as dean of men and teach one hour each week. My exposure to the classroom will be minimal, but I shall be living at the School itself, with the Seminary also at hand, and so it will be in a very real sense a school world.

My arrival at the parsonage in Medicine Lake, Montana, on July 3, 1953, will always remain in memory. The house had been generously furnished by the parishioners with various items of furniture they no longer needed. But there was no spring yet for the great brass four-poster bed and I slept the first three nights on the floor.

The parsonage was a cold house when the wind blew. On one occasion I had to wear my storm coat as I sat and prepared the sermon for Sunday. But the last winter I spent there things were more comfortable as a heater was placed in the kitchen to give a boost in the coldest weather.

Those five years at the first Medicine Lake were good ones, however. The parish was in a part of the country I like and there were some encouraging signs in the work among the four congregations. I look back fondly, for instance, at the Bible study and prayer meetings which were held in the largest of the country churches. In the winter they were held in the homes in the afternoons, for that was possible in that grain and beef cattle country. And there, in the prayer meeting, more men than women took part.

Next there were four and one-half years with the four congregations of the New Effington, South Dakota, parish. It was a new place for me but at once I felt at home.

My stay was cut short by a local merger of churches, as well as the ALC-LFC merger, and so when I left we had brief ceremonies in three of the churches to mark their closings. Not long ago I visited two of those churchyards. The buildings have been torn down, but the graves are there, with a growing number of markers and a growing number of familiar names.

In 1963 I went to Hatton, North Dakota, to assist the congregation there and the one at Buxton in that year of merger aftermath. We had the joy also of opening the church the congregation at Portland had moved in and to have the first services in it. It would have been very pleasant to have spent six years with the people of that now three-church parish instead of six months, but I felt an obligation to return to South Dakota, to a new parish just formed, with the parsonage to be situated in Roslyn.

Tabor, Saron and Hope had agreed to work together and call a pastor. I knew many of the people from my previous work in northeast South Dakota. We called the parish the Lake Region Parish because of the many lakes which dot the Coteau des Prairies (the hills of the prairies) where the churches are located. Last year Buffalo Lake Church joined the parish, making four. Again, the Lord had given me a congenial place in which to work and a fine new home in which to live. Through the district and Bible Camp work and through the on-going ministry and various weeks of evangelistic meetings the Lord sent seasons of spiritual refreshing. The parish has had a goodly number of young people and work among them has had its rewards, too.

It is never easy for a pastor to leave a parish he has liked, and I have liked all those in my ministry. But the Lord does open new doors and a new one has opened for me. After 19 years of schooling I found myself in my first parish, Medicine Lake, Montana. Nineteen years later I am back at a Medicine Lake, at our Bible School in Minneapolis.

### A MOVING EXPERIENCE

The editorials today are getting to be much more personal than they perhaps should be, but with the risk of overdoing it, I would like to make some comments on the question of moving. My own experience at this time parallels that of many other people in our time at one or more points. Let us consider four areas.

**Moving.** Many American families move each year. People are very mobile and transient today. Families move because the husband and father has been transferred to a different city. Families move because they wish to try a different section of the state or country or feel that greater opportunity lies somewhere else. Retired couples choose to re-locate in a warmer climate or in a place nearer their children. And so people move.

The mere fact of moving is usually not an altogether pleasant experience, especially for children. I remember two such times when our family moved, when I was nine and 12. It is hard to leave friends and to face the unknown. This is also true for adults to a certain degree.

**Rural to Urban.** The trend in the United States for years has been a movement away from the country and

small towns and to the big cities and suburbs. Interestingly enough, we are now seeing quite a flow from the cities and suburbs to open areas beyond the suburbs. But people are nevertheless coming more and more under the influence of the metropolitan areas.

The life in rural areas is very good. It is quiet and peaceful (usually). It is friendly and compassionate. I have more desire to live in the rural area than in the city and yet I now join the migration. No doubt there are many people who can testify to the same thing happening in their lives. Because so many things concentrate in the cities more and more people find themselves drawn.

In my case, there was a request to become dean of men at our Bible School. That is located in the city. In order to accept the position I must go to the city, although I prefer the rural area.

The city has its advantages and attractions. There is more "culture" there, they say. But the country has some very compelling qualities also and I have lived too long in it (small towns) to ever really become a city person, even though I shall be living in one for the immediate future.

**House to Apartment.** Apartment living is becoming more and more popular. A visit to any city reveals the tremendous number of apartment units which have been built in the past ten years. Many people choose apartment living because it eliminates maintenance responsibilities.

Still others are forced into apartment living because of age and they no longer can live alone and keep up a house. Some enter rest homes.

I will be living in what amounts to a two-room apartment at the Bible School, with an office at my disposal. All of us who move from houses to apartments or single rooms must go through the process of selling furniture, giving some things away and throwing away still more. This isn't easy where sentimental value is attached.

**From Parish Ministry to Specialized Work.** A large number of pastors trained for the parish ministry are

today doing church work outside the parish. I am now joining them—as a dean of men and part-time teacher. (I have been doing editorial work for nine and one-half years in the parish.)

I do not leave the parish ministry because I want to. There is no work on earth comparable to being a parish pastor. No person has the same relationship to people as a pastor has, first of all to his own congregation(s), secondly, to the people of the community where he lives. There is no work more challenging than that of the parish ministry. In it one can be and must be teacher, preacher, pastor, administrator, counsellor, confidant, prophet and advisor.

I have watched other parish pastors enter other areas of church ministry. They have gone into administration of the church, teaching, welfare work. Or an effective missionary has become the director of a church mission program. Sometimes I have wondered why they have done so. Now I join them, not because I didn't like the parish ministry but because I was given a call to a different work and it seemed to be the direction God was leading.

Our church president, Pastor Strand, has told us of his love for the parish ministry. Like him I would hope one day to return to it. But we don't know the Lord's plans. We must be where He leads. I could be back in a parish in a year or two, but we do not know.

In the Lord's eyes there is more than one way to contribute to His work. Not all the work is done in the local parish. But in our idea of things, and we believe it is God's way, all church work is authorized by the congregations and it is done for them. It then becomes an extension of the local churches. Some are called, both laymen and pastors, to discharge certain duties. I join those who have been so called to serve. (There is a debate raging over whether laymen might not better fill some of the non-parish ministry tasks in the church rather than ordained pastors and the argument has much merit. But that will not be settled here.)

**What is a Christian?** A Christian is a person who knows God—not just about God.

A **Christian** is a person who goes to church—not to be seen of men—not to see people—not to do God a favor—but because he loves God and goes to meet Him at His house.

A **Christian** is a person who holds office—not to feel important—not to get publicity—not as a duty—but because God has given him talents to be used for God's glory.

A **Christian** is a person who does good deeds—not to get his name known—not to earn or deserve anything from God—but because our Lord says "Inasmuch as you have done it unto one of the least of these My brethren, you have done it unto Me."

—Selected

#### NOTICE

All correspondence concerning the content of **The Lutheran Ambassador** should henceforth be sent to the Editor at the address for the church offices of the Association of Free Lutheran Congregations. The address, then, will be:

Rev. Raynard Huglen, Editor  
The Lutheran Ambassador  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55441

Matters pertaining to subscriptions should be addressed as follows:

Business Office  
The Lutheran Ambassador  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55441

Thank you.

21. One purpose in studying Stephen is to help each one overcome fear of death. Our Lord Jesus came to deliver us of this awful fear. What beautiful promise does He make to His children? John 14:1-3

22. Jesus wants YOU to spend eternity in Heaven with Him. Read His prayer in John 17:24.

23. Read the beautiful description of Heaven in Revelation 21:1-7.

Remember, Heaven will be Paradise! But it will not merely be the gates of pearl, the streets of gold, or the reunion with loved ones that will make it so wonderful. It will be the presence of Jesus Himself!

24. We need not fear death if we love Jesus, or these promises could never be true. See Revelation 14:13 and Psalm 116:15.

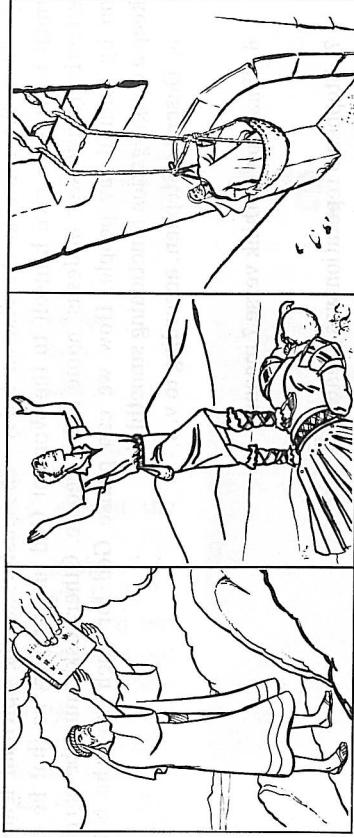
25. Keep in mind that we will not be merely invisible spirits in Heaven. We are promised a glorified body when Jesus returns to earth. It will be a body of real shape and form that will endure forever, as His was after His resurrection. We will recognize each other, yet not be dependent upon earthly things such as sleep or food. What word describes this body in I Corinthians 15:51-57?

26. Of course, it is only fair to remind ourselves that death IS a terrible enemy to those who are lost from Jesus, who do not trust in Him personally as their Savior. Death ushers them into an eternity of torment. Describe the final judgment of unbelievers as recorded in Revelation 20:11-15 and 21:8.

Dear ladies, be sure that you place your trust in our Lord Jesus Christ as your Savior from sin and death. Truly then can we say, "Lord, let me die victoriously and receive me triumphantly!"

# WMF

## BIBLE STUDY



### Lesson 10

October, 1972

#### STEPHEN: HOW TO DIE VICTORIOUSLY

**Bible basis: Read all of Acts 6 and 7 at home**

The young man STEPHEN was one of the first seven deacons of the New Testament church and the first Christian martyr. He had a great but short ministry. In fact, we are given only the account of the last day of his life. Let us apply Stephen's victorious death to ourselves: How can we, too, face death victoriously and die praising the Lord?

1. What were the conditions of the early Christian Church at this time? Acts 5:12-14 and Acts 6:1a

2. God was adding converts to faith in Jesus, but what also was happening at this time? 5:17, 18

3. What kind of courage did the Apostles display in the face of this persecution? 5:29, also 40-42.

4. The Apostles were the leaders of the early Christian Church, but more helpers were needed. What were the qualifications of these prospective deacons? 6:3

What would be the ministry of the Apostles? v. 4

It is the same in the church today. The pastor, as the spiritual leader, must be free to give himself to the Word of God and prayer, so that he can effectively minister in Jesus' name to his people. Other tasks must be carried on by faithful lay people. How we can praise God for each one who helps keep a congregation functioning smoothly!

5. Describe Stephen, according to v. 5.

6. What do you think verse 7 means?

7. Stephen's reputation was great. Tell how. v. 8.

8. God's hand had restrained the enemy, but now an awful blow was to strike the New Testament Church. This would scatter the Christians far and wide. Why do you think God would allow this?

9. What kind of trouble was stirred up against Stephen? Acts 6:9-14

10. What was the charge against Stephen? v. 13, 14

11. As the council charged Stephen, how did he look? v. 15

This was not a tragedy for Stephen; this was his supreme hour! The Holy Spirit filled him so that his face shone. Discuss how your Heavenly Father promises to take over for you in such an hour as this. Matthew 10:19, 20 and Luke 12:11, 12

12. Stephen's defense is recorded in Acts 7. The angelic look on his face and the power with which he spoke silenced them for awhile. He did not choose to defend himself, but reverently and Biblically he held forth God's truth to them. He tried to show them their hardness of heart in case after case from their own history. How had they (and their ancestors) behaved? Read all

of Acts 7 privately, and then together verses 9, 27, 35, 39, and especially 51.

13. Their greatest crime against God was what? v. 52

14. Instead of responding with repentant hearts, how did they react? v. 54

What did their rage lead to? v. 57, 58

15. Stephen's hour of triumph had come! What special "gift" did God give to him as he faced this violent death? v. 55, 56

16. As he sank to his knees in severe pain, he rallied his fast-fading strength and shouted his final prayer at the top of his voice. v. 59, 60

From whom do you think he learned this prayer? Luke 24:46

(Keep in mind that Saul was taking all this in! v. 58)

17. It seemed like the Jewish leaders had won. No! God makes no mistakes. The world had been shown how a Christian could die. This is very important for you and me. Each of us has an appointment we must keep, except for those believers who are alive at the return of Christ. What is it? Hebrews 9:27

18. What expression is often used in the New Testament in reference to the death of a Christian? v. 60b

19. The Christian's soul and spirit, however, do not lose consciousness or "fall asleep." Immediately upon death of the body, our inner person goes where? See II Corinthians 5:6-9 and Philippians 1:21-24

20. What fear has plagued mankind since the beginning? Hebrews 2:15

Why did Jesus come? Hebrews 2:14 and 15

[Continued from page 7]

4 at 8 p.m. Superintendent was Pastor Karl Stendal. Ages of the students ranged from three to sixteen.

A rather intensive effort was made prior to the school dates in reaching families in the general area and transportation was provided by members of the congregation as well as by other neighbors who alternated in giving rides.

Serving Ontonagon and the surrounding area is a rather recent undertaking in our AFLC, as the work is partially supported by Home Mission funds.

On Sept. 10, a Sunday School will begin in the Green Community, ca. eight miles west of Ontonagon—a thickly populated rural area occupied mainly by workers employed in the Hoerner-Waldorf paper mill in Ontonagon, and the White Pine Mining Co., headquartered 19 miles southwest of Ontonagon.

A building in the area—the Green Lutheran Church—was formerly owned by a congregation in the Suomi Synod, but later became the property of Redeemer Lutheran Church. The structure is suitable for congregational use. It is located a short distance from the Lake Superior shoreline.

—Rev. Karl Stendal

#### NEW PARSONAGE AT ASTORIA HAS VIEW OF COLUMBIA RIVER

"Except the Lord build the house, they labour in vain that build it..." (Psalm 127:1).

This can truly be said about the new parsonage of Bethany Lutheran Church in Astoria, Oregon. We have not built in vain.

The Sunday School has grown to where the existing classrooms are not adequate. The old parsonage can be remodeled to make room for additional classrooms needed. Also, this parsonage was built in 1895 by Pastor P. Steen and under present standards leaves much to be desired.

During the fall of 1971, it was decided to start building a new parsonage. A special drive for funds was put on and by October work was begun. It is now completed and occupied by Pastor and Mrs. R. S. Persson, Paul and Pauline.

The main floor has a living-dining room with patio, kitchen and three bedrooms. There is a full basement for utilities, storage, workshop, pastor's study and a large room for an extra bedroom or small meeting room. There are fireplaces on both floors with a garage adjoining lower floor.

We were fortunate to get 57 used red chairs which were being sold by a local restaurant-tavern, which have now been "converted" to better use. Many hours of labor and various items have been donated.

The view from the living-dining area and the pastor's study includes Highway 30, railway trains, the Columbia River with ships passing, the new Astoria bridge, and the green hills over in Washington.

"I will lift up mine eyes unto the hills from which cometh my help..." (Psalm 121:1).

Open house was held at the new parsonage recently with former pastor Hans J. Tollefson assisting in the dedicatory services.

It is estimated that we have a \$40,000 parsonage at the cost of \$30,000 and we just can't believe it is all paid for—the W-H-O-L-E thing!

Mrs. George F. Peeke

Secretary

Bethany Lutheran Church



Pastor and Mrs. R. S. Persson, Paul and Pauline, on the balcony of the new parsonage in Astoria.

#### EVANGELISM CRUSADE AT FERNDAL

Triumph Lutheran congregation is pleased to announce a forthcoming Evangelistic Crusade to be held October 6-12, with services nightly at 7:30 p.m.

Pastor H. L. Franz of Cloquet, Min-

nesota, will be God's messenger in these meetings, sharing the Word each evening. Assisting in the ministry of music is baritone Dave Goebel of Lynwood, Washington. We consider it a real privilege to have these men return to us who were used so very effectively here a year ago.

As we prayerfully await the coming meetings we are convinced that all true blessing must come from God. The most gifted of men cannot of themselves produce spiritual awakening. God's Word reminds us (Zech. 4:6), "Not by might, nor by power, but by my spirit, saith the Lord of hosts." We covet the prayers of all interested friends throughout our Association, that we might experience a Holy Spirit-wrought awakening in our church and community. GOD IS ABLE! Our expectation is from Him.

—Pastor J. G. Erickson

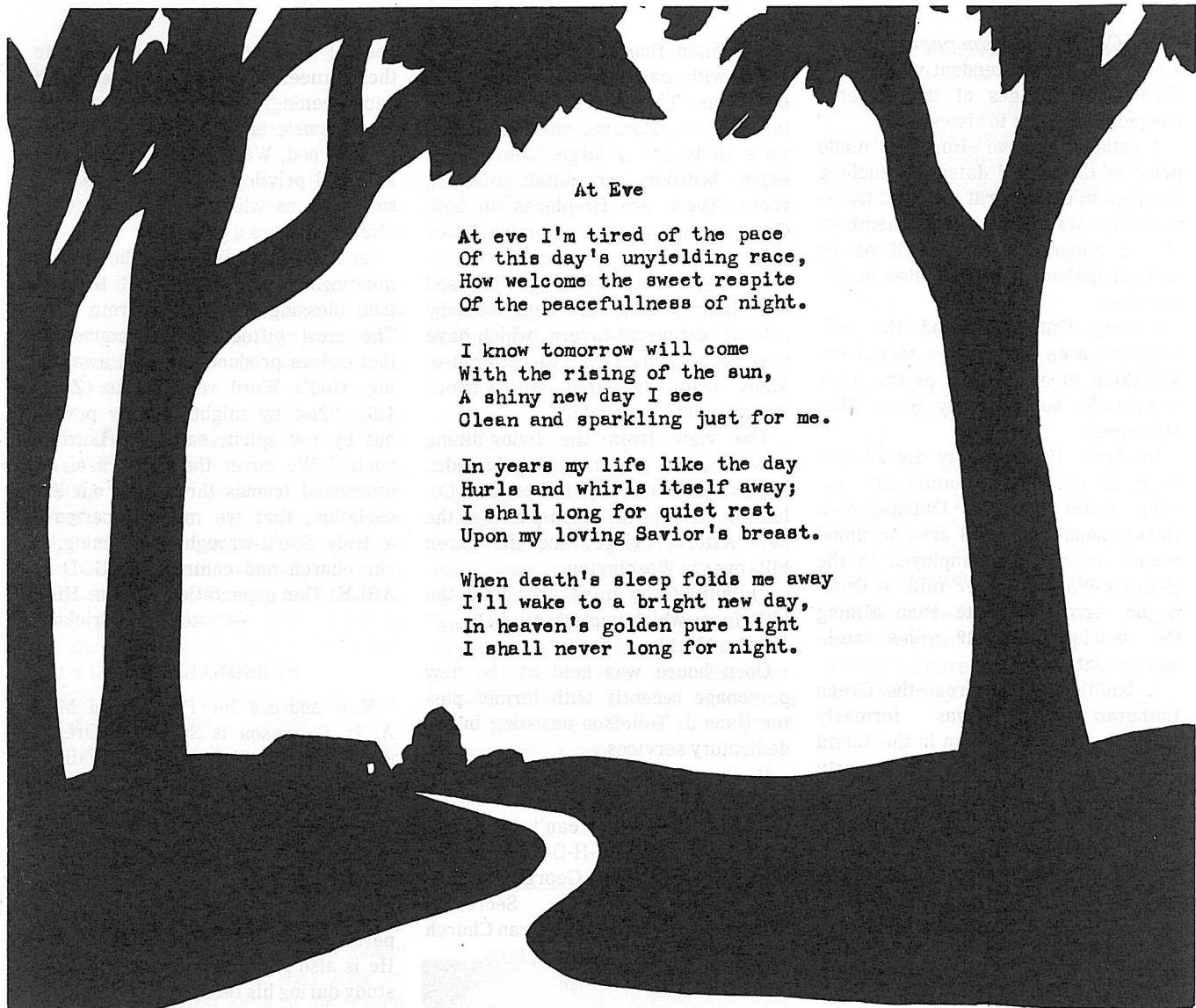
#### PERSONALITIES

New address for **Pastor and Mrs. A. L. Hokonson** is Silverton, Oregon 97381. Pastor Hokonson is available for supply pastoral service in any congregation.

**Rev. Richard W. Gunderson**, missionary to Bolivia on furlough, will be serving Scandia Lutheran Church, Sedan, Minn., for the coming months, perhaps for as long as two years. He is also planning to engage in some study during his furlough.

[Continued from page 6]

the Evangelism Congress in Minneapolis in 1970, a robed, perhaps all-black choir sang "O Happy Day." It was a jubilant, vibrant rendition, accompanied by hand clapping. To me it was not offensive. But at the same convention a girl in a miniskirt minced and pranced to a lively beat as she sang, and this was offensive. Still another girl played guitar and sang, without bodily movement to the music, and the message of the song is what came through. Sexy movement to religious music and religious music with a beat connotative of the dance (and I think the modern dance and the dancing of the Bible are two different things), or which is sweetly sentimental, to these I object. Now whether the reader and I are speaking of the same things, I am not sure.)



### At Eve

At eve I'm tired of the pace  
Of this day's unyielding race,  
How welcome the sweet respite  
Of the peacefulness of night.

I know tomorrow will come  
With the rising of the sun,  
A shiny new day I see  
Clean and sparkling just for me.

In years my life like the day  
Hurls and whirls itself away;  
I shall long for quiet rest  
Upon my loving Savior's breast.

When death's sleep folds me away  
I'll wake to a bright new day,  
In heaven's golden pure light  
I shall never long for night.

Poem and illustration by Marlene Moline, Lansing, Iowa

"There is so little **principle** in the church, so little firmness and stability of purpose, that unless the religious feelings are awakened and kept excited, counter worldly feeling and excitement will prevail, and men will not obey God."

—Charles G. Finney

Live near to God, and so all things will appear unto you little in comparison with eternal realities.

McCheyne

### THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Blvd.

Minneapolis, Minnesota 55441

### BUDGET RECEIPTS

February 1 to July 31, 1972

	Proposed Yearly Budget	Current Budget	Total Received
General Fund	\$ 41,590.00	\$ 20,795.00	\$ 11,629.68
Schools	72,073.00	36,036.50	14,910.93
Foreign Missions	38,000.00	19,000.00	13,792.22
Home Missions	42,000.00	21,000.00	11,226.47
<b>TOTAL</b>	<b>\$193,663.00</b>	<b>\$ 96,831.50</b>	<b>\$ 51,559.30</b>
Received last year, same time			\$ 63,660.45
<b>Anniversary offering</b>			
Praise Program and Debt Retirement		\$ 57,900.00	\$ 49,938.01
Legacies—\$255.96			
Library—\$307.00			

# CHURCH-WORLD NEWS

## **ABS OFFERS CHRISTMAS CARD FOR 1972**

The American Bible Society is offering a Christmas card this year to help further Scripture distribution throughout the world.

Reproduced in color from an original watercolor by Cecile Johnson of London and New York, the picture portrays shepherds in the fields outside Bethlehem. The greeting inside the 7½" by 5½" card includes the joyful message of the angels on that first Christmas Day: "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14, King James Version).

Offered in boxes of 20 cards for \$2.50 each, they may be ordered directly from the American Bible Society, 1865 Broadway, New York, N.Y. 10023. Imprinting is not available. On orders received by Nov. 15, delivery will be made within 30 days.

The artist, who is a member of the American Watercolor Society, has had her work reproduced in several books on watercolor painting. Originals are included in a score of public collections in the United States.

## **ANGLICAN-LUTHERAN ALTAR FELLOWSHIP RECOMMENDED**

Geneva (LC) — Anglican and Lutheran churches should welcome communicants from the other church and should encourage their own members to receive the Lord's Supper in churches of the other tradition.

This recommendation is one of the most important results of the official Anglican-Lutheran talks on a world level recently completed with the publication of the final report. In 1968, after lengthy preparations, the Lambeth Conference and the Executive Committee of the Lutheran World Federation decided to embark on talks between the two church families. Four discussions were scheduled within a period of two years.

Under the chairmanship of Archbishop-emeritus Gunnar Hultgren of the Church of Sweden and Bishop R. R. Williams (Leicester) the joint commission met for the first time in the fall of 1970 in Oxford. Meetings were also held in Logum monastery in Denmark in 1971 and in Lantana, Florida,

and Pullach, near Munich, in 1972.

At its first meeting the commission decided to work towards "mutual recognition and fellowship between the two churches."

The final report has three parts: (1) An extensive introduction, in which the history leading to the talks is outlined and the possibilities and limitations of such talks are reflected on; (2) "Theological deliberations," and (3) Personal evaluations by the two chairmen.

Part two looks at what the two churches have in common, their convergencies and differences in life and thinking. It outlines these differences which are due to the respective histories of the churches and are no real cause of division, with respect to Scripture, tradition, creeds, confessional writings, theology, the church, Word and sacrament, ministry and worship and within the context of the respective traditions and the mutual present tasks of both churches.

On the most difficult question of the ministry, the commission has to a considerable extent come to an agreement. In separate declarations of the two delegations, full mutual recognition of the churches is recommended, expressly including the recognition of the ministries. Mutually open Holy Communion is recommended as a first consequence of this recognition. Endeavors of the Anglican and Lutheran churches towards unity in situations where they work side by side towards the spreading of the Gospel are commended, and the hope is expressed that an integration of the ministries can be achieved while fully acknowledging the existing ministries.

In their declaration the Lutheran participants suggest that the historical ministry of the bishop should not be made an indispensable condition for inter-church relations or church union, but that the Lutheran churches should be left free to adopt this form



of the ministry where it furthers the growing unity of the church.

The commission gives concrete suggestions for closer contacts and increased cooperation on the world level and also in the various parts of the world. An Anglican-Lutheran continuation committee will gather the reactions to the report, further the implementation of the recommendations and report regularly on the development of Anglican-Lutheran relations.

# **REV. A. J. U. ESSIEN, HEAD OF LUTHERAN CHURCH IN NIGERIA, DIES**

St. Louis, Mo.—The Rev. Archibong James Udo Essien, president of the

Lutheran Church of Nigeria, a sister church of The Lutheran Church Missouri Synod, died suddenly in Obot Idim, the LCN headquarters, on Wednesday, August 30. Burial services were held Sept. 1.

President Essien was born in 1918 in the Nigerian village of Nung Ukana and trained to be a teacher in the Lutheran schools, a position he held for several years. He had also served as interpreter for some of the early missionaries of the Synodical Conference who came to assist the development of the church in Nigeria.

President Essien enrolled in the Lutheran Seminary in Obot Idim and graduated from there in 1953. He was ordained into the office of the holy ministry in 1954.

**THE LUTHERAN AMBASSADOR**  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55427

Second-class postage  
paid at Minneapolis, Minn.

## **Directory of the Association of Free Lutheran Congregations**

### **OFFICERS**

#### *President*

Rev. John P. Strand  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### *Vice-President*

Rev. Kenneth L. Anderson  
Radcliffe, Ia.

#### *Secretary*

Rev. Robert Rieth  
11611 N.E. 140th St.  
Kirkland, Wash.

#### *Business Administrator*

### **CO-ORDINATING COMMITTEE**

#### *Chairman*

Rev. Julius Hermunslie  
832 W. Stanton Ave.  
Fergus Falls, Minn.

#### *Secretary*

Mr. Sheldon Mortrud  
715 S. Tindolph Ave.  
Thief River Falls, Minn.

### **ASSOCIATION SCHOOLS BOARD OF TRUSTEES**

#### *President*

Rev. E. J. Langness  
858 N. Pine St.  
Ishpeming, Mich.

#### *Secretary*

Rev. Leslie Galland  
Spicer, Minn.

#### *Dean of Free Lutheran Seminary*

Rev. Amos. O. Dyrud  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### *Dean of the Bible School*

Rev. R. Snipstead  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

### **WORLD MISSIONS**

#### *Chairman*

Mr. Robert Knutson  
McVille, N. Dak.

#### *Secretary*

Mr. Roy Mohagen  
Grafton, N. Dak.

### **HOME MISSIONS**

#### *Chairman*

Rev. Herbert L. Franz  
106 10th St.  
Cloquet, Minn.

#### *Secretary*

Mr. Eldor Sorkness  
Sand Creek, Wis.

### **PUBLICATIONS AND PARISH EDUCATION**

#### *Chairman*

Rev. Raynard Huglen  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### *Secretary*

Miss Eula Mae Swenson  
1643 Elm St.  
Fargo, N. Dak.

#### *Executive Secretary*

Miss Judith Wold  
324 N. Arnold  
Thief River Falls, Minn.

### **YOUTH BOARD**

#### *Chairman*

Mr. Sheldon Mortrud  
715 S. Tindolph Ave.  
Thief River Falls, Minn.

### **STEWARDSHIP**

#### *Chairman*

Rev. Wendell Johnson  
Dalton, Minn.

### *Secretary*

Mr. Robert L. Dietsche  
Sand Creek, Wis.

### **BOARD OF PENSIONS**

#### *President*

Mr. Eldor Sorkness  
Sand Creek, Wis.

#### *Secretary*

Rev. Jerome Nikunen  
805 2nd St. N. E.  
Roseau, Minn.

### **WOMEN'S MISSIONARY FEDERATION**

#### *President*

Mrs. Melvin Walla  
Box 6, May Lane  
Edgewood Court  
Fargo, N. Dak.

#### *Secretary*

Mrs. Amos Dyrud  
4509 Jersey Avenue North  
Minneapolis, Minn.

#### *Treasurer*

Mrs. J. C. Eletson  
2130 East Superior St.  
Duluth, Minn.

#### *Executive Secretary*

Miss Judith Wold  
324 N. Arnold  
Thief River Falls, Minn.

### **LUTHER LEAGUE FEDERATION**

#### *President*

Mr. Kenneth Moland  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### *Secretary*

Miss Linda Moan  
3110 E. Medicine Lake Blvd.  
Minneapolis.

#### *Treasurer*

Mr. Ralph Peterson  
St. Michael, Minn.