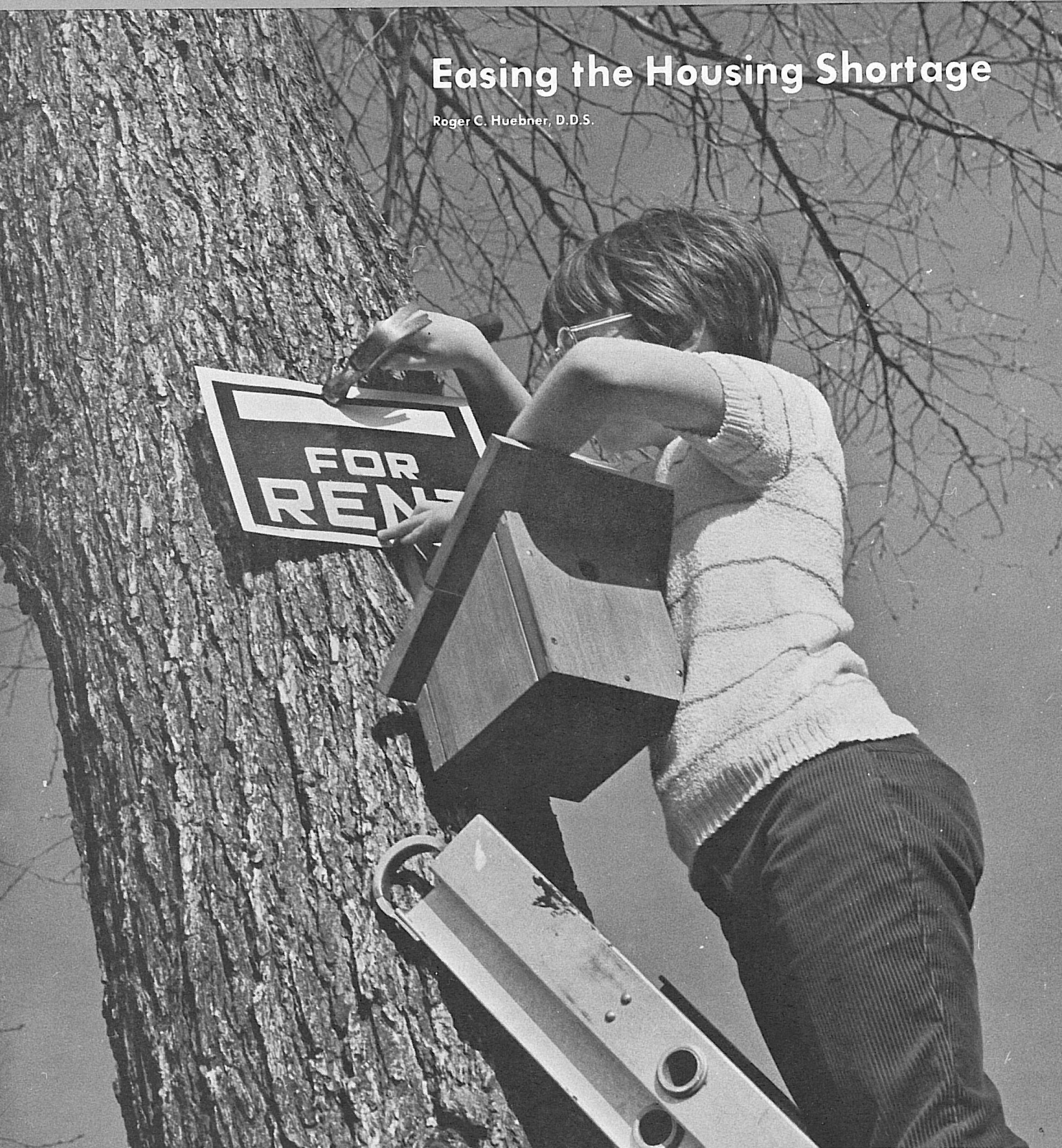


April 9, 1974

The Lutheran Ambassador

Easing the Housing Shortage

Roger C. Huebner, D.D.S.



MEDITATION MOMENTS

MAKE THE RIGHT CHOICE TODAY

Shortly before he died Joshua challenged the people of Israel with these words, "Choose you this day whom ye will serve—as for me and my house, we will serve the Lord" (Joshua 24:15)

At this time of the year millions of young people, and older ones, too, are graduating from various schools. Many of them are going on to other schools to continue their education. Others have finished their formal education and are beginning a career in life. Many choices have been made, are being made, and will continue to be made as life unfolds.

As we think of the decisions, big and little, that we have to make every day we ought to examine the motives behind our decisions. Are they self-centered or are they Christ-centered? Are they centered around what is convenient and advantageous for us materially and socially or is Christ and His will for the eternal souls of men foremost in our minds?

As one listens to many people discuss their future, it is often disheartening to note how often there seems to be no place for God's will in their decisions. Even many who profess to be Christians seemingly want to make their own decisions about what they are going to do in life rather than humbly asking as Paul did, "What shall I do, Lord" (Acts 22:10)? As a result many Christians miss the place of greatest blessing in their lives and some lose out entirely with God because of their self-determination.

The example of Lot speaks powerfully to us about the tragic consequences of making self-centered decisions. Given his choice, he decided to pitch his tents toward Sodom. There were many material advantages there but he was moving into an area of temptation and compromise. As a

result of his compromise, he eventually lost all his wealth. What is even more tragic, however, is that his testimony no longer bore weight with his family and most of them were also lost in the destruction of Sodom. How important it is that we choose to seek God's will so that throughout our lives we may find ourselves in the center of His will. Only here can we be completely satisfied. Here, too, our lives will bring souls to Christ instead of leading them astray as Lot's life did.

Christ gave His all for me. If I fear, love and trust in Him above all things, I will give my all to Him. I will seek His will and do His will in everything. My future education, my career, the choice of a mate, my friends and recreation all will be chosen on the basis of His will for me. As I seek His will through prayer and the study of His Word, I become more receptive to His will. I become "tuned in" on God's wave length so that I am able to sense His will and make choices according to His will. Led by the Holy Spirit I will prayerfully make use of opportunities to be His instrument of blessing.

Such opportunities can come almost anytime or any place. For example, a Christian young fellow sitting in the lounge of his school is joined by another student. After a few moments of small talk the non-Christian student shyly begins to talk about spiritual things. She confides in her classmate because she has seen in his life something which she does not have but wants. The boy opens his New Testament and opens the wonders of the Gospel to her in a real and personal way. That day another name is written in the Lamb's Book of Life and there is rejoicing in heaven.

Two men are working together. As they take their lunch buckets to eat their noon meal, one of them, a Chris-

tian, bows his head and silently asks God's blessing upon his meal. This causes the other man to ask questions concerning spiritual things and the seed of God's Word is sown in another heart.

Two men are working together in a factory. One confides in the other that his marriage is on the rocks. The other man, a Christian, speaks to his friend about God's will concerning the holy institution of marriage. His troubled friend goes home that night with a different attitude. The home life improves and a marriage is saved.

These are but a few of many real life incidents that I personally know of. In each case, the Christian was able to help his friend because he himself made the right decisions in his own life; decisions which had brought him into God's will where he could be a blessing to others instead of selfishly serving himself. The Apostle Peter said, "Sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence" (I Pet. 3:15, NASB). The choices we make each day are either sanctifying Christ as Lord in our lives or are making us more self-centered and indifferent to spiritual needs.

The sincere desire of every real Christian is that his life will bring honor and glory to his Lord. Jesus said, "By this is my Father glorified, that you bear much fruit" (John 15:8). Since this is God's will for our lives, this should also be our choice. Our lives will bear fruit for our Lord if we lay our lives upon God's altar and allow the Holy Spirit to mold our thinking and guide our decisions so that with Joshua we will always say, "We will serve the Lord."

—Edwin M. Kjos

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I'm Still Learning to Forgive

by Corrie Ten Boom

It was in a church in Munich that I saw him, a balding heavysset man in a gray overcoat, a brown felt hat clutched between his hands. People were filing out of the basement room where I had just spoken, moving along the rows of wooden chairs to the door at the rear. It was 1947 and I had come from Holland to defeated Germany with the message that God forgives.

It was the truth they needed most to hear in that bitter, bombed-out land, and I gave them my favorite mental picture. Maybe because the sea is never far from a Hollander's mind, I liked to think that that's where forgiven sins were thrown. "When we confess our sins," I said, "God casts them into the deepest ocean, gone forever."

The solemn faces stared back at me, not quite daring to believe. There were never questions after a talk in Germany in 1947. People stood up in silence, in silence collected their wraps, in silence left the room.

And that's when I saw him, working his way forward against the others. One moment I saw the overcoat and the brown hat; the next, a blue uniform and a visored cap with its skull and crossbones. It came back with a rush: the huge room with its harsh overhead lights, the pathetic pile of dresses and shoes in the center of the floor, the shame of walking naked past this man. I could see my sister's frail form ahead of me, ribs sharp beneath the parchment skin. Betsie, how thin you were!

Betsie and I had been arrested for concealing Jews in our home during the Nazi occupation of Holland; this man had been a guard at Ravensbruck concentration camp where we were sent.

Now he was in front of me, hand thrust out: "A fine message, fraulein! How good it is to know that, as you say, all our sins are at the bottom of the sea!"

And I, who had spoken so glibly of

forgiveness, fumbled in my pocket-book rather than take that hand. He would not remember me, of course—how could he remember one prisoner among those thousands of women?

But I remembered him and the leather crop swinging from his belt. It was the first time since my release that I had been face to face with one of my captors and my blood seemed to freeze.

"You mentioned Ravensbruck in your talk," he was saying. "I was a guard in there." No, he did not remember me.

"But since that time," he went on, "I have become a Christian. I know that God has forgiven me for the cruel things I did there, but I would like to hear it from your lips as well. Fraulein—"again the hand came out—"will you forgive me?"

And I stood there—I whose sins had every day to be forgiven—and could not. Betsie had died in that place—could he erase her slow terrible death simply for the asking?

It could not have been many seconds that he stood there, hand held out, but to me it seemed hours as I wrestled with the most difficult thing I had ever had to do.

For I had to do it—I knew that. The message that God forgives has a prior condition: that we forgive those who have injured us. "If you do not forgive men their trespasses," Jesus says, "neither will your Father in heaven forgive your trespasses."

I knew it not only as a commandment of God, but as a daily experience. Since the end of the war I had had a home in Holland for victims of Nazi brutality. Those who were able to forgive their former enemies were able also to return to the outside world and rebuild their lives, no matter what the physical scars. Those who nursed their bitterness remained invalids. It was as simple and as horrible as that.

And still I stood there with the coldness clutching my heart. But for-

giveness is not an emotion—I knew that, too. Forgiveness is an act of the will, and the will can function regardless of the temperature of the heart. "Jesus, help me!" I prayed silently. "I can lift my hand. I can do that much. You supply the feeling."

And so woodenly, mechanically, I thrust my hand into the one stretched out to me. And as I did, an incredible thing took place. The current started in my shoulder, raced down my arm, sprang into our joined hands. And then this healing warmth seemed to flood my whole being, bringing tears to my eyes.

"I forgive you, brother!" I cried. "With all my heart!"

For a long moment we grasped each other's hands, the former guard and the former prisoner. I had never known God's love so intensely as I did then.

And having thus learned to forgive in this hardest of situations, I never again had difficulty in forgiving: I wish I could say it! I wish I could say that merciful and charitable thoughts just naturally flowed from me from then on. But they didn't. If there's one thing I've learned at 80 years of age, it's that I can't store up good feelings and behavior—but only draw them from God each day.

Maybe I'm glad it's that way. For every time I go to Him, He teaches me something else. I recall the time, some 15 years ago, when some Christian friends whom I loved and trusted did something which hurt me. You would have thought that, having forgiven the Nazi guard, this would have been child's play. It wasn't. For weeks I seethed inside. But at last I asked God again to work His miracle in me. And again it happened: first the cold-blooded decision, then the flood of joy and peace. I had forgiven my friends; I was restored to my Father.

Then, why was I suddenly awake in the middle of the night, hashing over the whole affair again? My

friends! I thought. People I loved! If it had been strangers, I wouldn't have minded so.

I sat up and switched on the light. "Father, I thought it was all forgiven! Please help me do it!"

But the next night I woke up again. They'd talked so sweetly too! Never a hint of what they were planning. "Father!" I cried in alarm. "Help me!"

His help came in the form of a kindly Lutheran pastor to whom I confessed my failure after two sleepless weeks. "Up in that church tower," he said, nodding out the window, "is a bell which is rung by pulling on a rope. But you know what? After the sexton lets go of the rope, the bell keeps on swinging. First ding then dong. Slower and slower until there's a final dong and it stops.

"I believe the same thing is true of forgiveness. When we forgive someone, we take our hand off the rope. But if we've been tugging at our grievances for a long time, we mustn't be surprised if the old angry thoughts keep coming for a while. They're just the ding-dongs of the old bell slowing down."

And so it proved to be. There were a few more midnight reverberations, a couple of dings when the subject came up in my conversation. But the force—which was my willingness in the matter—had gone out of them. They came less and less often and at last stopped altogether. And so I discovered another secret of forgiveness: that we can trust God not only above our emotions, but also above our thoughts.

And still He had more to teach me, even in this single episode. Because many years later, in 1970, an American with whom I had shared the ding-dong principle came to visit me in Holland and met the people involved. "Aren't those the friends who let you down?" he asked as they left my apartment.

"Yes," I said a little smugly. "You can see it's all forgiven."

"By you, yes," he said. "But what about them? Have they accepted your forgiveness?"

"They say there's nothing to forgive! They deny it ever happened. But I can prove it!" I went eagerly to my desk. "I have it in black and

white! I saved all their letters and I can show you where—"

"Corrie!" My friend slipped his arm through mine and gently closed the drawer. "Aren't you the one whose sins are at the bottom of the sea? And are the sins of your friends etched in black and white?"

For an anguishing moment I could not find my voice. "Lord Jesus," I whispered at last, "who takes all my sins away, forgive me for preserving all these years the evidence against others! Give me grace to burn all the blacks and whites as a sweet-smelling sacrifice to your glory."

I did not go to sleep that night until I had gone through my desk and pulled out those letters—curling now with age—and fed them all into my little coal-burning grate. As the flames leaped and glowed, so did my heart. "Forgive us our trespasses," Jesus taught us to pray, "as we forgive those who trespass against us." In the ashes of those letters I was seeing yet another facet of His mercy. What more He would teach me about forgiveness in the days ahead I didn't know, but tonight's was good news enough.

When we bring our sins to Jesus, He not only forgives them, He makes them as if they had never been.

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Letters

TO THE EDITOR

APPRECIATED EDITOR'S COMMENTS

I recall both Mrs. Norum's article and also some of Mr. Frank's remarks. Also some of his own interpretation as to faith and works.

Thank you for your editorial remarks concerning these two views. Thought your clarification was needed, and good, in the last issue, March 12.

Martin Gilberg
Dassel, Minn.

CAN OTHERS RECOGNIZE FAITH?

In regard to the first editorial in the *Ambassador* of March 12, 1974, I would like to take a brief moment to heartily endorse the statement with a few minor reservations. I do wish other readers would also have risen to the defense of Mrs. Norum. Passivity towards the interpretation of Scriptures is discouraging and even detrimental to the full Christian life as much as is a lack of obedience to it.

The editor makes the point that Mrs. Norum was saying that "others **should** be able to see the difference," but actually she does clearly state that her position is that "... you **must** live like a Christian..." As a saint and as a sinner I do not always live the Christian life—to say that I **must** in order to be a Christian means that I am a failure then and there is no salvation for me. Unless it is by my God-given faith apart from my works...?

Actually I think that the very last line of the editorial sums up Mrs. Norum's whole attitude and much that is reflected within the whole of the Association. It reads: "The 'living congregation' of which we like to boast and which we desire to build is not made up of those who only profess faith, but who live that faith in everyday life and others are able to recognize it."

Unfortunately, I find a couple of contradictions involved here. I happen to believe that Scripture teaches us that only God can recognize faith; therefore, the contention that others can see it, too, because it is somehow reflected in our lives leaves me somewhat perplexed. If the good works of man are as filthy rags in the eyes of God, how do we dare to presume that we can recognize the faith that lies behind these good works?

Secondly, I think there is a small confusion in the definition of the term "faith." "Those who only profess faith" are in reality only professing religiosity. Faith is inseparable from works normally (with the possible exception of deathbed repentance), so possibly we could agree that perhaps that phrase might have better read

[Continued on page 13]

The Trip That Was

by Mr. Gene B. Smith

Part II

The morning of February 6th saw our group of 13 tour members in a state of anticipation that we had not had before. We were about to become involved in air flight again, this time from Rio de Janeiro to Foz do Iguacu (Iguacu Falls), one of nature's beautiful wonders, and then to proceed by motorcoach (bus) to the AFLC mission field at Campo Mourao. Traveling by plane in daylight over Brazil was an almost new experience, and the generous breaks among the clouds permitted us to see through to ground level, where much coastline, scattered towns and roads, as well as larger cities were visible. On becoming aware that we were over Sao Paulo, one could well imagine that any group of automobiles uniformly parked in a large lot might be newly produced Volkswagens, inasmuch as the factory for producing them is located in that particular city. Continuing from Sao Paulo, we were not long in finding ourselves settling down at the airport in Iguacu Falls, where missionaries John Abel and Connelly Dyrud welcomed us. For the afternoon to come they were to be our guides at Iguacu Falls, and for the motorcoach trip of the following day (the final lap to the AFLC mission field) they were to be our travelling companions.

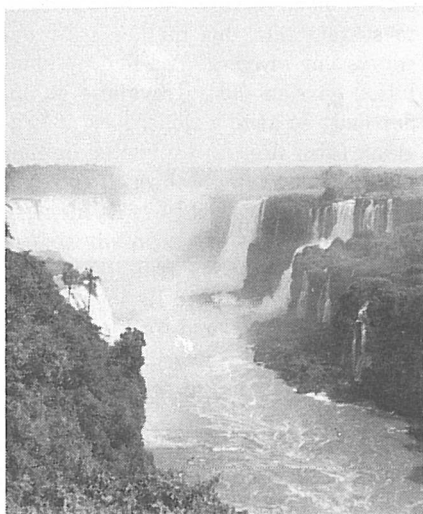
Our overnight stay at the Hotel Carima (at Iguacu), however, preceded the many-houred and bumpy ride to Campo Mourao. It was good to have the rest and relaxation provided at our comparatively brief stop at Iguacu Falls and to be able to use the Carima as a center of operation for that rest and relaxation. The view of the great falls, from which the town received its name, was like seeing another wonder of the world, such a wonder appearing to dwarf Niagara Falls back in our own country. The outdoor swimming pool at Carima was surely among the warmest I've ever been in, and it was there that some of us may have had the first delightful sips of a South American (at least Brazilian) soft drink derived from berries and named guarana. On the well-kept grounds of the Hotel Carima, which was really a one-story rambling structure, one could see much floral vegetation not generally viewed by North American eyes—a silent testimony of our Creator, who, indeed, did make all things good.

After breakfast the next morning we set off by motorcoach for Campo Mourao. This bumpy journey over graded but unpaved road would normally take around six hours to cover its approximately 200-mile length, but necessary stops along the way brought the trip time closer to probably nine hours. We could hardly

escape noticing that the earth color of both roads and fields was not the familiar combination of black and gray, seen so much in our part of the U.S.A., but a rust-like shade instead. We were to find, furthermore, that the reddish dust from the land was to change not only the appearance of our clothes but also the temporary tint of hair on any of us already possessing gray hair.

Of the three major stops along the bus trip, one was for the sake of taking on a lunch in a dirt-floored eating place. Limited sanitation facilities, while better than we might find in many other places, were a possible discouragement to the appetites of some; but, nevertheless, many of us did eat, possibly experiencing our first Brazilian serving of meat directly from a hot spit right onto the eating plates in front of us. As the meat was being served from the spit, we could always try to inform the one doing the cutting just how much to cut off into the plate. Foods whose bacterial quality might be in question, when one considers the possible lack of refrigeration, were to be avoided, and bottled beverages only were the source of liquid intake (also for bacterial reasons). As for lesser lavatories that could be found here and there on the tour, the simplest description of such a facility would be that it consisted of merely a hole in the floor of the designated room.

The other two stops on the trip from Foz do Iguacu to Campo Mourao were both for the sake of the front-right tire on the bus. In the former instance,



Iguacu Falls



Ray Jacobson and Harry Bodsberg at Iguacu Falls



Meat being served from a spit.

part of the tread on the tire came loose and set up a regular "tick-tick-tick" against the body of the bus. Most likely the replacement of that defective tire required the only spare carried on the bus, and later on we sustained a long-whistled flat, giving our driver just enough time to get into a service station before he would have been driving on a complete flat. The fact that the blowout occurred in a town gave us all an opportunity to do a bit of limited looking around in town instead of out in the countryside somewhere. In the absence of a second spare, the flat tire did have to be fixed before we could proceed on our way. As we stood in the sun watching the repairman work, we conjectured that the native passengers waiting in the shade were likely sizing us up as not having enough South American sense as to get out of the sun.

Having finally arrived at the AFLC mission in Campo Mourao without any additional tire trouble, we were soon able to deposit our luggage in the girls' dormitory of the Institute and to look forward to an unlimited supply of clean drinking water and showers. For the sake of a more-or-less equal division of our 13-member group at meal times, Mistresses Abel and Dyrud had us separate ourselves into sub-groups of six and seven, claiming that such were the numbers that could be accommodated at their tables. It turned out that the so-called single travellers (those without accompanying mates) and the Raymond Jacobsons comprised the latter team of sev-

en, while the other three married couples made up the former group of six. Furthermore, there was to be some alteration in the table at which each flock was to eat, as we progressed from meal to meal. The first two evenings of our visit at the mission station we were involved in (enlarged) family devotions, led by John Abel in the piano room of the girls' dormitory, just before bedtime, our singing being accompanied by Debby Abel at the piano.

On Friday (Feb. 8th), John Abel and Connelly Dyrud took several of us on a round-trip to Maringa, a magnificently developed city only 25 years old, with a population numbering in the thousands. The highway leading to it, although a continuation of the bumpy one travelled the previous day, was actually about a 60-mile stretch of double-lane blacktop. Without all the bumps in the road with which to concern ourselves, we were perhaps now more free to observe the countryside with its crops, trees, and treatment by those who farmed it. We came to understand that the land was cleared by first burning its brush under the live trees to kill the trees, then bulldozing the dead trees and other rubble to the side so that the land could immediately be farmed for crops. This was a speeded-up system as compared to that used by North American pioneers in the days before the bulldozer. Crops of soy beans, coffee, cotton, dry land rice, and bananas were easily visible, not to mention uvas (grapes). Apparently one of our members ate some unwashed grapes along the way and was sick on his feet for a number of days. Maringa itself was a bit of a surprise in its development, for being only 25 years old. It was a clean city, made even more beautiful by the color of its many flowers. However, even in the absence of miles of bumpy highway on that memorable day, we did manage to collect a total of three flat tires on the cars used for transportation. Most likely the blown tires had already been weakened by other trips over bumpy unpaved roads to outlying mission churches.

Our evening meal upon returning from Maringa was in the form of a picnic supper. This we enjoyed in a park on the shore of a man-made lake

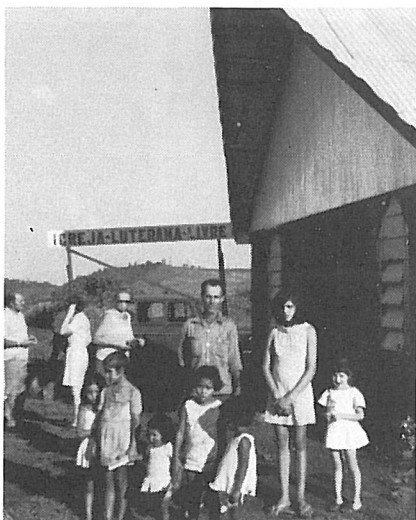
about a half-dozen miles from the mission station (the Institute). Some of the more adventurous even mixed a bit of swimming with the fine food and fellowship there. Pastor Abel, in the course of the evening, pointed out to us that the missionaries at the mission would hope that someday a bit of lake property could be acquired along the lake's shoreline, so that the missionaries themselves might have a place of needed rest away from the pressures of their diverse ministries.

The next morning (Saturday) we set out on a round-trip to the interior church at Iretama. The weather continued to favor us as we drove over bumpy but dry roads for about 45 miles instead of over wet muddy roads which could have been impassable in rainy weather. While they lasted, Portuguese tracts were dropped to those we passed walking at the edge of the road, and it was interesting to see that almost invariably the dropped tracts were picked up by those on foot. Arriving at the Iretama location, we were able to see not only the attractive church building itself but the beautiful countryside in which it was situated. Even some children nearby paid us a visit as we looked around the church.

There was more to do at Iretama than we may have expected, for we were to visit one of the local families in town and also a plantation nearby. The housewife in town, mother to the Dyrud's servant girl, served us refreshments and introduced us to her husband, an employee of the town itself. In need of surgery, perhaps even to sustain life, this mother truly deserves our prayers. The nearby plantation gave us dusty travellers an opportunity to have a closer look at Brazilian farm life. As we visited on that plantation, we went through the process of squeezing out juice from sugar cane, using a press normally driven by oxen; of viewing fruit trees, and the banana plant with its lovely blossom, close up; and of seeing the beautiful birds that the plantation farmer had managed to collect, even including some chickens.

The trip back from Iretama to the Institute was mostly uneventful except for the fact that at one point

[Continued on page 14]



The Lutheran Church at Iretama

**BIBLE SCHOOL
CHOIR ITINERARY**

Sun., April 14—Willmar, Minnesota
Monday, April 15—Ortley (Waubay),
South Dakota

Tuesday, April 16—Fargo,
North Dakota

Wednesday, April 17—Valley City,
North Dakota

Thursday, April 18—Grand Forks,
North Dakota

Saturday, April 20—Thief River Falls,
Minnesota

Sunday, April 21—McIntosh,
Minnesota (10:30 a.m.)

Dalton, Minnesota (4:00 p.m.)

Please watch for local announce-
ments about time and place of the
concerts. Mr. Donald Rodvold is the
director of the Choir.



1973-74 AFLBS CHOIR

Members of the AFLBS Choir on tour April 14-21 are, left to right, bottom row, June Gjevre, Janet Wall, Margie Sorteberg, Ruth Mundfrom, Norma Myhre, Rebecca Lee, Jeanne Whitaker, Sharon McCarlson and Anne Snipstead; second row, Karen Snipstead, Elaine Strand, Wanda Milton, Kathryn Hodnefield, Gloria Hinrichs, Kathi Jones, Mary Ellen Flaten, Jennifer Broden and Vange Stenberg; third row, Liz Lee, Mark Antal, Paul Jore, Dale Finstrom, Carl Selvig, James Lindgren, Kurt Mortenson, Rebekah Haugen, Ruth Solheim and Karen Quanbeck; and, top row, Jeffrey Kamphaugh, Harold Nelson, Otto Rodne, Don Nash, Wesley Kvanvig, Joel Erickson, Steve Johnson, Kermit Berge and Don Olson.



1973-74 AFLBS GIRLS' CHORAL CLUB

Members of the AFLBS Girls' Choral Club on tour April 14-21 are, left to right, bottom row, Eleanor Christianson, Marie Breden, Glenda Aasness, Vickie Ingulsrud, Kathy Engevik Elaine Hill, Shelly Hillstead, Debbie Flach and Donna Palmer; second row, Elaine Willand, Linda Erickson, Paula Benson, Kathie Fleischauer, Lila Hegseth, Vonnie Kylo, Cris Carlson, Verna Whitaker and Darlene Stulen; and, top row, Marilyn Eversvik, Janet Lohre, Naomi Rolf, Wendy Wise*, Diane Grothe, Annette Hudson, Wanita Nash, Gail Ness, Judy Salge and Kaye Pederson. * no longer in school.

**FIRST FLOOR
BLOCK WORK COMPLETED**

The laying of blocks for the first floor of the new dorm at AFLBS has been completed. This includes a bearing wall between the two outer side walls. Spancrete for the second floor will be hauled in as soon as possible. A strike at the plant and road restrictions make for some delay at the moment, but it is expected that the Spancrete can be placed very soon, possibly before you read this.

The laying of outside brick for the

first floor is something that can be done in the meantime also.

Rain, snow and very muddy conditions halted work on the dorm the week of April 1-5.

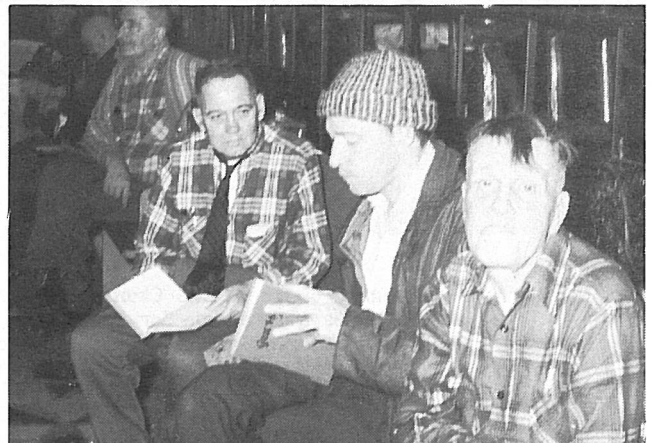
**BIBLE SCHOOL
CHORAL CLUB ITINERARY**

Sunday, April 14—Cloquet, Minnesota
Monday, April 15—Virginia, Minnesota
Tuesday, April 16—Bessemer, Michigan
Wednesday, April 17—Drummond,

Wisconsin
Thursday, April 18—Cumberland, Wisconsin
Friday, April 19—Colfax, Wisconsin
Saturday, April 20—Zumbrota, Minnesota
Sunday, April 21—Kenyon, Minnesota (11:00 a.m.)
Medicine Lake Lutheran Church, Minneapolis, Minnesota (7:00 p.m.)
Please watch for local announcements about time and place of concerts. Mrs. Kenneth Moland is the tour conductor of the Choral Club.



A group of students presenting a program for residents at Mission Farms.



Some of the men who attended the service or program.

editorials

A REPLY TO A REPLY TO A REPLY

At our invitation Garrett B. Frank has responded to our editorial of March 12, 1974 (Mr. Frank's Reply to Mrs. Norum"), and this may be found on page 4 of this issue. We question whether this discussion should be carried on at any further length, but should anyone wish to comment, as he suggests in the last sentence of his letter, we will consider that contribution.

Reader Frank calls attention to our statement in the above editorial that Mrs. Norum was saying (Where To?, Nov. 6, 1973) that "others **should** be able to see the difference" in the Christian life, whereas Mrs. Norum actually said, "If you claim to be a Christian, you **must** live like a Christian." (Mrs. Norum was quoting a young college student, but the words express her own conviction, no doubt.) He then objects to the stronger word "must," indicating that there is no possibility of living such a life perfectly.

We are willing to change our "should" to "must." One who professes faith in Christ **must** live as befits such a professor. He will not live that life perfectly for he is both saint and sinner, but he must endeavor to walk in a way which honors God, with His help. To refer to James again, as we did in the aforementioned editorial, he writes in the sense of "must" in regard to the necessity of good works in the life of the one professing faith.

As to the use of "faith" as over against "religiosity," we used it in a way consistent with the Epistle of James. He, too, speaks of "faith" rather than "religiosity," but we can agree that faith apart from works, being dead, is mere religiosity.

Finally, as to the possibility of faith being recognized by others, we do stand on our previous remarks on that subject. Faith can be recognized. In the **Formula of Concord**, Solid Declaration, Article III, we read, "When, however, the question is asked, how a Christian can identify, either in his own case or in the case of others (emphasis ours), a true living faith and distinguish it from a simulated and dead faith—." The Article goes on to refer to James on the subject, but the point we make here is that faith can be discerned by others.

May we not also use the words of Jesus, "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven" (Matt. 5:16), as ground for the visibility of faith? If Christians are to be salt and light in the world surely they are distinguishable. Our own righteousness is as filthy rags, but the works of the one who is justified by faith in Jesus Christ can bring glory to God. This is because they have been sanctified in Jesus.

The early post-Pentecost apostles were recognized as

having been with Jesus (Acts 4:13). We may debate just what the authorities understood by this, but they were recognized as being under the influence of Jesus. Can we not say that one who is a Christian today will be recognized as a friend of Jesus, as under His influence?

In the Explanation of Luther's Small Catechism most commonly used among us, there is a question: "Whereby is it seen that we love God?" The answer "By a holy life." That is, by a life which others see.

The Association of Free Lutheran Congregations believes in the visibility of faith (faith which is a gift from God) in the life which produces good works that glorify God.

A NATIONAL DAY OF PRAYER

We are carrying in this issue (page 13) a Congressional Resolution proclaiming April 30 as a national day of humiliation, fasting and prayer. Surely many of the people of our church will wholeheartedly join in this day of penitence and prayer.

Unsettling events of recent time have precipitated this particular resolution, but even aside from them such a call to prayer and repentance is timely. Our nation has become intoxicated with success. We have forgotten to acknowledge as we ought the bountiful blessings of God. There has been selfishness; we have countenanced injustice. The events of Watergate have rudely brought us up short, reminding us of our need for greater morality in government and political life.

But not only there. Primarily it is needed in the lives of the "invisible" people. We, too, are guilty of winking at minor deviations, of being "situational" in our approach to questions of morality and honesty. We decry the shortcomings of those in public life, while we may be less than scrupulous in our dealings with our fellow men.

If anyone confesses sin, national and personal, only on a yearly basis, it is no confession at all. It is needed daily. But the day set aside is still good for it focuses on the subject and we all need that. A nation bowing before God would be a grand sight. If the action is sincere the Lord would be led to continue to deal mercifully with us as a people.

Fasting is not a common practice among us. It has fallen into general disuse. Fearing that it be only an outward form or legalism, many never engage in it. But it can have value as a personal discipline. Self-denial, as fasting is, can sharpen spiritual devotion. If families or individuals choose to give up a meal that day or eat sparingly, they may wish to give the money saved to the poor. This would be both an acknowledgment of God's bounty to us and a blow to the spirit of selfishness.

Churches may wish to observe the day in some special way, perhaps with an evening service. The spirit of such a gathering should be one of definite solemnity with the confessional as the major theme. Let it close, however, with a clear note about the graciousness of God and a recitation of His promises to hear, to forgive, and to heal.

Let us participate individually and congregationally in the National Day of Humiliation, Fasting and Prayer ordained by our American Congress.

**WELCOME TO
THIEF RIVER FALLS**

Dear Members and Friends of
the AFLC:

It is our privilege to welcome you to the Annual Conference of the AFLC which will be held here in Thief River Falls, at Our Savior's Lutheran Church, June 12-16.

We are making plans for your coming and trust that your stay in our fine city will be a blessed one as you attend the conference.

We plan to have all the meetings in the church, which has been remodeled and enlarged, and our ladies will be serving the meals for you.

Please note the list of lodging facilities and, if you have any questions, contact Mrs. Norman Peterson.

May God's guidance be upon us all as we again plan to meet this year to thank our Lord for His graciousness and to do the business necessary for the furtherance of His kingdom.

Sincerely in Christ,
Pastor David Molstre
Our Savior's Lutheran Church



Rev. David Molstre

MISS DAGNY SORKNESS

Memorial services for Miss Dagny Sorkness, manager of Evangelism Book Center at 13 South 9th Street in Minneapolis, Minn., were held Saturday, March 23, at St. Paul's Lutheran Church of Minneapolis, with burial at Faith Lutheran Church of Running Valley, Colfax, Wis. Miss Sorkness died on Wednesday, March 20, following a brief illness.

Miss Sorkness became Book Center manager in 1959. Those who have known her over the years will realize what a totally dedicated person she was to her Lord and Savior and to the work of the Kingdom.

In 1972, Evangelism Book Center received the coveted Will Barbour Award for being the Christian Bookstore of the Year. Given by the Christian Booksellers Association (CBA) annually to one of 1300 of its member bookstores, the award is based on outstanding cooperative spirit, best service to local area, best use made of promotional material and general progress made through the years in the bookstore. This honor was a recognition of Dagny's helpfulness, patience and abilities as bookstore manager, as well as her fine Christian spirit.

A 1942 graduate of Augsburg College, Minneapolis, Miss Sorkness had her grade and high school training in Colfax, Wis. Previous to coming to the Book Center, she was parish worker at First Lutheran Church of Crystal. She is survived by nine brothers and sisters: Eldor of Sand Creek, Wis.; Morris of Colfax; Delno of Milwaukee, Wis.; Gordon, Lydia and Lillian (Moen) of Eau Claire, Wis.; Gilma (Groman) of Willmar, Minn.; Reuben of Anoka, Minn.; and Kenneth of Burbank, Calif.

We praise God for the many hundreds of lives Dagny touched with her life and words over the years! Blessed be her memory!

—Corr.

(Ed. Note: Dagny Sorkness was well known among us, always ready to give assistance, doing it cheerfully. We say Amen! God bless her memory among us.)

Lodging Information for the Annual Conference

Motels: Thief River Falls, Minnesota
56701; Area Code—218

Holiday Hwy 59 681-4053
Single \$10.00
1 Bed Double 12.00
Double and Single 16.00
2 Double Beds 18.00
Rollaways 3.00
Cribs 2.00
10% Discount

T 59 Hwy 59 681-2720
Single \$10.00 and 12.00
1 Bed Double 12.00 and 14.50
Twin Beds 18.00 and 22.00

Noper's Hwy 32 North 681-2640
Single \$ 9.50 and 11.50
1 Bed Double 12.00 or 15.00
Twin Beds 18.00 or 20.00
2 Double Beds 20.00 or 22.00
Rollaways 3.00

Reservations 2 weeks in advance.
All prices plus tax.

Please make reservations directly with Motels or Hotels.
For additional information write Mrs. Norman Peterson, Route 5, Thief River Falls 56701. Campers may park in City Park with a \$2 charge for water, light, etc., hookup.
Some private homes with sleeping rooms available.

Hotels

Pennington 681-4771
Single \$4.75, with bath 6.50
Double 6.50, with bath 9.00

Thief River 681-4132
Single \$4.16, with bath \$6.24
Double 7.28

Off from the northwest corner of the enclosed mission compound and across the street is the fenced-in yard of the Dyrud home. A red sidewalk leads up to the patio and then to the front door. A large picture window in the dining room overlooks the patio and down into the valley with Campo Mourao scattered over the hillsides in the distance. This view at night is very beautiful. Their fireplace is just what is needed during the month and a half of cool winter-like weather. It might even freeze. Their house has an attached garage and an office. The native Parana pine makes an attractive knotty wall panel. The home also is comfortable and exciting. They have planted fruit and other trees in their yard.

Surrounding the Dyrud yard on two sides was a healthy crop of dry land rice. The mission is able to harvest sufficient rice to supply the students during the school year. The Brazilians are employed to hoe this crop. Inside the compound is also a garden plot. The garden needs constant attention as the weeds grow rapidly.

Walking east from the Dyrud yard back to the road that will take us south to the Abel house we pass a few houses in which Brazilians live. They might be employed by the land owner here. Should you desire to talk with them, you walk to their open door or windows and clap your hands. Give them time and they will come out to meet you.

Our missionaries have accomplished much in the short while they they have been here. We tried to observe needs that might make for interesting projects for us in the future. We can surely praise the Lord for our faithful and dedicated missionaries. They are doing a great work. Pray for them daily. Mention them by name as you pray.

Judith B. Wold

WMF REMINDERS

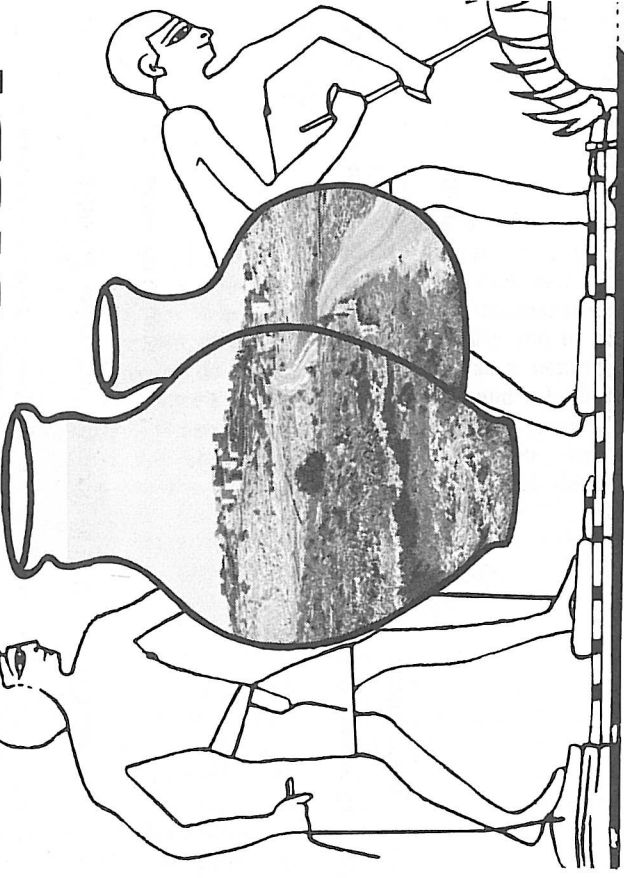
The needs of the Cradle Roll/Junior Missions project must be met monthly as we pay our share of the salary of our Parish Education Secretary plus subsidizing the Brazil Book Store. This is April's project.

The project for May is General Fund. This fund is used for promotional literature, administrative expense and also helps WMF projects which do not reach their projected goals.

Please pray for and help support these projects.

Mrs. Robert Dietsche

WMF BIBLE STUDY



JEREMIAH LESSON V

SOME OBJECT LESSONS

Good teachers are always on the lookout for some new way of making a lesson come alive. God through Jeremiah had many lessons to teach the Israelites and many times He used the object lesson.

THE STORY (fill in the blanks)

Read 13:1-11. 13:1—Jeremiah bought a _____ and _____

13:4 He went to _____ and _____ 13:7 After many days

he went to _____ and _____ to find the cloth _____ and _____

THE LESSON

13:11 What did God want Judah to do? (Symbolized by the new waistcloth.)

13:10 Why does he call Judah "this evil people"?

13:10b What had this nation become? (Symbolized by the old waistcloth.)

What is God's command in Deut. 13:4?

THE LESSON

19:11 What was the lesson?

19:15 Why the destruction?

THE YOKE

27:2 What was Jeremiah to do?

To whom did he give this special message? 27:3

27:12

27:16

What was the message? 27:11

THE STORY

Read 18:1-10. 18:1—Jeremiah was told to go to _____ where the Lord would _____. 18:4 The potter had _____ the vessel, so using the same clay he _____.

THE LESSON

11:4b What was God's first plan for Judah?

But she sinned and became marred and now God is pleading with her to be able to do with her as the potter did with the clay—remake it into something useful. What personal lessons do you find here?

THE STORY

19:1 What was Jeremiah to buy?

19:1 Who was to go with him?

19:2 Where was he to go?

What was he to do there? 19:2b

19:10

WHERE OUR MISSIONARIES LIVE

It was late afternoon when the thirteen of us on tour reached Campo Mourao. John Abel and Connelly Dyrud had come by bus to Iguaçu to meet us and to enjoy the return bus ride with us. We surveyed the landscape together.

Mrs. Abel came to the bus depot in her little red Volkswagen. Soon the two jeeps joined the caravan down and up the long dip in the red road which went right by the mission compound. A right-hand turn and there we were between the Abels' house and the mission compound.

The Abels have a comfortable home. It has a slight Spanish emphasis in structure. Some day they hope to enclose the living room area which now is somewhat like a patio. They have an interesting home. The front of the house faces the mission compound.

In the enclosed compound are the boys' and girls' dormitories. In the boys' dormitory was a little kitchen and dining area. Here we saw the double stainless steel sink and the large heavy-duty stove which the WMF women of the AFLC had made possible. The piano is housed in the girls' dormitory. These two dormitories provide student housing, office space, classroom space and additional areas available for other activities. These areas are crowded. Each room is neatly painted. Planted throughout the yard are fruit trees.

Through the west gate and across the road from the boys' dormitory is the Krapp house. It is two stories in size. Some Brazilians occupy it for now. In front of the house is an open-bucket type of well where the lady did her clothes washing. Her scrubbing board might have been a split tree trunk. Surrounding this house and far off to the west and north were acres and acres of soy beans.

CONGRESSIONAL RECORD
PROCEEDINGS AND DEBATES OF THE 93RD CONGRESS,
SECOND SESSION
WASHINGTON

CONGREGATIONAL RESOLUTION
PROCLAIMING APRIL 30, 1974, A NATIONAL DAY
OF HUMILIATION, FASTING AND PRAYER

Whereas, it is the duty of nations, as well as of men to owe their dependence upon the overruling power of God, to confess their sins and transgressions, in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth, announced in the Holy Scriptures and proven by all history, that those nations are blessed whose God is Lord; and

Whereas, we know that we have been the recipients of the choicest bounties of Heaven; we have been preserved these many years in peace and prosperity; we have grown in numbers, wealth and power as no other nation has ever grown; but we have forgotten God; and

Whereas, we have forgotten the gracious hand which preserved us in peace, and multiplied and enriched us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own; and

Whereas, intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us; and

Whereas, we have made such an idol out of our pursuit of "national security" that we have forgotten that only God can be the ultimate guardian of our true livelihood and safety; and

Whereas, we have failed to respond, personally and collectively, with sacrifice and uncompromised commitment to the unmet needs of our fellow man, both at home and abroad; as a people, we have become so absorbed with the selfish pursuits of pleasure and profit that we have blinded ourselves to God's standard of justice and righteousness for this society; and

Whereas, it therefore behooves us to humble ourselves before Almighty God, to confess our national sins, and to pray for clemency and forgiveness: Now, therefore be it

Resolved by the Senate and House of Representatives of the United States of America in Congress Assembled, that the Congress hereby proclaims that April 30, 1974, be a National Day of Humiliation, Fasting and Prayer; and calls upon the people of our nation to humble ourselves as we see fit, before our Creator to acknowledge our final dependence upon Him and to repent of our national sins.

REMEMBER TO PRAY APRIL 30, 1974

[Continued from page 4]
"those who only profess religiosity."

All in all, I would find your last sentence consistent with Mrs. Norum's position and probably much of the attitude within the Association. But is it correct? Can others recognize faith?

Might other readers have any comment to make on this one way or another?

Garrett B. Frank
St. Paul, Minn.

DIVORCE AND REMARRIAGE

What about divorce and remarriage?

The Pharisees asked Christ one day,

is it lawful for a man to put away his wife for every cause? Matt 19:3-9; Mark 10:2-12.

"He answered: Have ye not read, that He which made them at the beginning made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? . . . What therefore God hath joined together, let not man put asunder."

Then they asked, "Why did Moses then command to give a writing of divorcement, and to put her away?"

Christ answered them, well, Moses did that because of the hardness of your hearts; "but from the beginning it was not so."

"And I say unto you, whosoever shall put away his wife, **EXCEPT** it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery."

Dr. H. A. Ironside's and Dr. G. Campbell Morgan's interpretation of this Scripture is as follows: "Notice there is a sin which dissolves the marriage relationship and if one partner is guilty of that sin, he may be put away and the other party is free, and if married again, the new marriage is not called adultery. There are those who are so legal that they refuse to take note of that 'except,' but the Son of God has put it there in order that the innocent party may not have the

onus of immorality on him."

There you have the New Testament standard given by the Lord Himself. This is Dr. Ironside's and Dr. Campbell Morgan's belief.

What is our belief in the Association?

How can we find out for sure who is guilty and who is innocent?

Rev. Lars Stalsbroten
Vancouver, Wash.

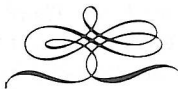
[Continued from page 6]

along the road we had to make a somewhat unusual detour around an accident involving a small car and a truck. The return route, while differing from the outgoing route was, nevertheless, unable to keep the sun from setting, so that we did arrive "home" after dark. All in all, we had travelled a considerable distance both vertically and horizontally in our seats, even while the Jeeps carrying us had travelled so many miles over the reddish roads.

Saturday evening after supper we joined the young people in their youth service at Central, the mission church in downtown Campo Mourao. Other youth from Maringa were likewise present. While we couldn't share the language of these people, we could, however, share the beauty of the music they sang and the enthusiasm of the manner in which the total meeting was conducted. Any fellowship after such a service was almost surely destined to involve some English spoken with Brazilians who knew at least a little of it. From the get-together at Central we returned to our home at the Institute, to close out another day with devotions conducted by the Abels.

In the concluding portion of this report we shall find the tour group spending its final day at Campo Mourao and then wending its way home to the U.S.A. through selected airported cities in Paraguay, Bolivia, Peru, Florida, and Illinois.

(To be continued)



REV. PHILIP FEATHERSTONE, MISS HAZELIE LUNDELL WED

Rev. Philip S. Featherstone, pastor of Faith Lutheran Church of Running Valley, Colfax, Wis., and Miss Hazelle Lundell, Minneapolis, Minn., were united in marriage at Faith Church on Sunday morning, March 17, at 12 o'clock noon. The ceremony followed the morning worship service of the church.

Miss Lundell is the sister of Pastor Featherstone's deceased first wife.

Mrs. Vandella Lundell, Mr. and Mrs. Leslie R. Featherstone, the bride's mother and the groom's parents, were in attendance at the wedding.

Rev. Amos O. Dyrud, Minneapolis, officiated at the ceremony. Attendants of the couple were Linda Featherstone and Sidney Featherstone, daughter and son of the groom. The organist was Othelia Gunderson and the soloist was Orwin Sparby. The ushers were Gary Dietsche, Donald Flesberg and Paul Freeberg.

The congregation served a dinner and hosted a reception in the church parlors after the wedding. The couple is at home in the parsonage in Colfax.

DETAILS OF SEMINARY SHORT COURSE ANNOUNCED

The second annual Seminary Short Course sponsored by Free Lutheran Seminary will be held July 29-August 9 at the seminary in Minneapolis, Minn.

Courses to be offered are the Introduction to Genesis (10 hours), Rev. Harold Hosch; Pastoral Epistles (10 hours), Rev. Laurel Udden; the Gospel of John (8 hours), Rev. Amos O. Dyrud; Basic Principles of Theology (10 hours), Rev. Francis Monseth; and Church Polity (2 hours), Rev. John P. Strand.

In lieu of examinations, written papers will be assigned, due by Feb. 1, 1975.

There will be a registration fee of \$5.00. Rooms will be available in the Bible School dormitory at \$1.50 per day. Guests must bring their own bedding. Cost of books used will be approximately \$25.00. Meals can be obtained in area restaurants.

Anyone interested in attending—

pastors, lay pastors or interested laymen—should notify Rev. Amos Dyrud of his intention to attend. Write soon.

REV. GERALD MUNDFROM IN SPEAKING ASSIGNMENTS

Rev. Gerald Mundfrom, Grafton, N. Dak., conducted a preaching mission at Turtle Mountain Lutheran Church (ALC), Souris, N. Dak., March 31-April 4. The local pastor is Rev. John Planz.

This week, April 7-11, he is preaching at Buffalo Lake Lutheran Church, Eden, S. Dak., one of the congregations of the Lake Region Lutheran Parish, served by Rev. Howard Kjos.

REV. DENNIS GRAY TEMPORARY CONTACT MAN FOR FAMILY CAMP

For the immediate future and until further notice, Rev. Dennis Gray, 1586 Hill Avenue, Grafton, N. Dak. 58237, is the contact man for the 1974 AFLC Family Bible Camp to be held at Lake Geneva Bible Camp, Alexandria, Minn., August 19 to 25.

Lay Pastor Gene Sundby, dean of the camp, is currently on a brief leave of absence from his parish at Greenbush, Minn., due to health reasons. Hence the shifting of responsibilities to Pastor Gray for the time being.

Please address inquiries about the 1974 camp week to Pastor Gray at Grafton.



Cumberland, Wis.

Section Ten Lutheran Church
Tim Skramstad, student pastor
April 19-21 Rev. Laurel Udden, Association Schools, speaker

Clayton, Wis.

Bethany Lutheran Church
Tim Skramstad, student pastor
May 2-5
Rev. Bruce Dalager, Bagley, Minn., speaker



LCMS COUNCIL OF PRESIDENTS MEETING BRINGS RECONCILING RESULTS

Chicago, Ill.—The Council of Presidents of The Lutheran Church-Missouri Synod adopted several actions aimed at reconciling the church, including the acceptance of 227 students for placement as vicars in the church. The agreement was reached after over 15 hours of often emotional discussion during the week-long meeting March 18-22.

The placement question was complicated by 124 second-year students who are presently enrolled at Seminex, a school composed of former faculty and students from Concordia Seminary, St. Louis. Seminex was formed in February as a result of the protest of the suspension of President John H. Tietjen at Concordia Seminary, January 20.

All council members were firmly agreed that the Seminex students should be placed but that placement be made within the Constitution and Bylaws of the Synod. Discussion centered on qualification and supervision of the Seminex students. The unusual situation was resolved late Thursday through the council resolution which stated

WHEREAS, the second-year students of Seminex have been declared qualified by the faculty of Concordia Seminary, St. Louis; therefore be it **RESOLVED**, that we accept all 227 vicars for assignment, leaving the supervision of Seminex student vicars in the hands of the Board for Higher Education in consultation with the Executive Committee of the Board of Directors.

(Qualification by the St. Louis seminary faculty was based on the completion of five quarters of work at Concordia Seminary, St. Louis.)

A further conciliatory move came in a later resolution in which the council asked the Board for Higher Education to also be in consultation with

the placement officers at Seminex in supervision of vicars.

On Friday morning, discussion centered on placement of the fourth-year students into the ministry of the LCMS. The council reiterated its desire to place all candidates and appointed a committee to begin procedures for placement of these candidates at the next council meeting.

Shortly before conclusion of the meeting, two resolutions were passed unanimously. The first recognized the Board of Control and faculty of Concordia Seminary, St. Louis, and the faculty and students at Seminex as "... our brothers in Christ," and supported the mediating efforts of the Executive Committee of the Board of Directors with these groups. The second resolution reassured the Synod that "... our unity in the true faith is a present reality," discouraged all propaganda which suggests the Synod is split and that a formal division is to be considered, and urged that all "... rededicate ourselves to do all in our power to ... effect reconciliation and peace."

During the lengthy discussion on vicar placement, countless suggestions and resolutions were made in an attempt to resolve what appeared to be at times an impasse. At one point, the question was tabled in the hope that a solution could be worked out before the next meeting of the council April 29-May 4. Presentations were made by student representatives from both Seminex and Concordia Seminary, St. Louis, urging placement of all vicar candidates. The council recognized that any solution would probably not be fully agreeable to all in the church. President J.A.O. Preus, in discussing the sensitive times in which the church finds itself, commended the council for its churchmanship and described the actions as "... an act of God."

In addition to 124 students from Seminex, 79 students from Concordia Seminary, Springfield, Ill., were

placed as vicars, plus five students from the Saskatoon, Canada, seminary and 19 students from Concordia Seminary, St. Louis. Requests from 41 congregations of the Synod for vicars could not be filled.

A student is required to spend a year of training in a congregation as part of his ministerial education. During this year of "internship" he is described as a vicar. The Board for Higher Education is the coordinating body for all synodical colleges and seminaries.

SEMINEX STUDENTS REJECT COP RESOLUTION; MAY JEOPARDIZE VICARAGE ASSIGNMENTS

St. Louis, Mo.—Rejection of the resolutions of the Council of Presidents of The Lutheran Church-Missouri Synod by 124 Seminex students may nullify their vicarage assignments, unless some agreement can be reached.

The council worked long and hard to reach an agreement recently that was generally felt to be acceptable to all, although it did not contain everything desired by each individual. The placement question was complicated by two factors—qualification and supervision of second-year students at Seminex, a school composed of former faculty and students from Concordia Seminary, St. Louis. Seminex has not been recognized as an educational institution of the Synod.

The unusual situation was resolved by the Council through resolutions that stated since the second-year Seminex students had been declared qualified by the Concordia Seminary, St. Louis, faculty, the students would be accepted for assignment, and that supervision would be left in the hands of the Board for Higher Education in consultation with the Executive Committee of the Board of Directors and placement officers of Seminex.

However, at a meeting on March 22, the second-year Seminex students in a resolution stated that although they

would accept their vicarage assignments, they would recognize certification at Seminex and "... the supervision of the Seminex placement of officials as sufficient."

At the same meeting, a resolution passed by the entire Seminex community—faculty and students—stated their commitment to maintain their protest "... until the doctrinal and moral issues confronting our Synod are... fully resolved." The resolution rejects the passing grade offered by Concordia Seminary, St. Louis, for the last winter quarter, states that second-year students have been certified by the Seminex faculty and that "... Seminex will do the traditional comprehensive supervision since Seminex will be offering the credit for work successfully completed and will eventually grant academic degrees to these students."

The chairman of the Council of Presidents, Rev. Wilbert Griesse, and the chairman of the ministerial placement committee, Rev. Arlen Bruns, issued a joint statement in which they said, "The Council of Presidents expresses regret and amazement at the fact that the students of the second-year class at Seminex did not accept their assignments as vicars according to the basis on which they were offered. It is the position of the council that it still wishes to receive these men as gifts to the church but that the basis of their assignment should be in accordance with the proper procedures of the Synod. We therefore request a reconsideration on the part of the students. It is our hope and prayer that a mutually satisfactory solution can still be found."

Several synodical bodies, such as the Council of Presidents, the Board for Higher Education, the Board of Directors and the faculty of Concordia Seminary, St. Louis, will now have to consider the serious questions raised by the Seminex resolutions.

LCMS CONCILIATION COMMITTEE POSITIONS FILLED

St. Louis, Mo.—All positions on the Advisory Committee on Doctrine and Conciliation of The Lutheran Church-Missouri Synod have now been filled, according to an announcement by Dr. Arnold G. Kuntz, moderator.

The 14-member committee was formed in January by Dr. J. A. O.

Preus, LCMS president, to delineate the theological issues troubling the 2.8 million-member church body in language acceptable to all points of view and to develop proposals for dealing with those issues.

Members of the committee, chosen to represent the varying viewpoints in the Missouri Synod, are: the Rev. Karl Barth of Milwaukee, Wis.; Professor James Childs, Fort Wayne, Ind.; Mr. Walter Christopher, River Forest, Ill.; the Rev. William Eggers, Wauwatosa, Wis.; Dr. Carl Gaertner, Dallas, Texas.

Also Dr. Lloyd Goetz, Wausau, Wis.; Dr. Arthur Graudin, Claremont, Calif.; Dr. Ralph Klein, St. Louis, Mo.; Dr. Richard Lischer, Dorsey, Ill.

Also Dr. Armin Moellering, Palisades Park, N.J.; Dr. Robert Preus, St. Louis; Dr. Don Ridgeway, Raleigh, N.C.; the Rev. Samuel Roth, Ferguson, Mo.; and Dr. Lorenz Wunderlich, St. Louis.

Dr. Kuntz, of Garden Grove, Calif., is committee moderator. Serving in a staff capacity is the Rev. Samuel Nafzger, St. Louis, and acting as journalistic consultant is the Rev. Frank Starr, also of St. Louis.

The committee plans to meet on the first Monday and Tuesday of each month and will report to President Preus prior to the national convention in 1975.

BETTY CROCKER COUPONS

Would you like to put your Betty Crocker coupons to good use? Then send them to the Medicine Lake WMF, 3110 East Medicine Lake Blvd., Minneapolis, Minnesota 55441.

The Medicine Lake WMF has undertaken a project of collecting these coupons to purchase various items for the kitchen at the Bible School. The first item that will be purchased is an electric meat slicer.

In preparing coupons to mail, please cut off the excess paper to cut down postage cost. They do accept outdated coupons so the expiration date can be ignored.

Your participation and cooperation in this project will be greatly appreciated.

NEBRASKA CHURCH WANTS USED CONCORDIAS

St. Peder's Lutheran Church, Dannebrog, Nebraska, is interested in securing used Concordia Hymnals for use in the congregation. Anyone having a quantity of these in good condition is asked to contact the church's pastor, Rev. George W. Craig, Box 76, Dannebrog 68831. Telephone: 226-2421.

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

Second-class postage
paid at Minneapolis, Minn.