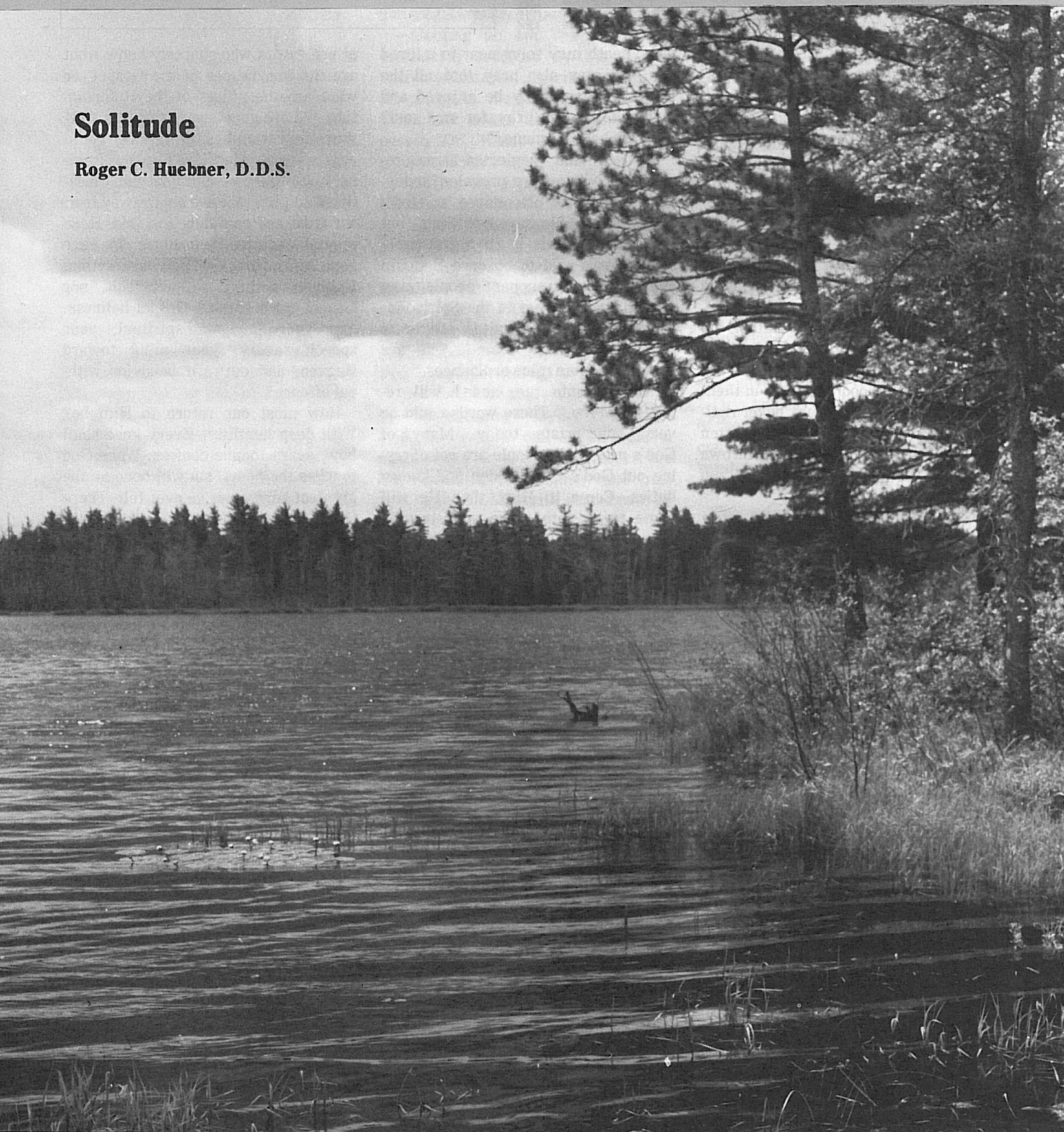


August 12, 1975

# The Lutheran Ambassador

## Solitude

Roger C. Huebner, D.D.S.



# MEDITATION MOMENTS

## DEPARTURE FROM TRUTH

Malachi 3:7: "Ye are gone away from mine ordinances."

All that God made known to Israel, together with the privileges God affords them that know Him, can be very easily neglected and misused. "Turned away" or "gone away" are the terms used. The remedy is, "Return unto me, and I will return unto you."

God gives us many gifts, temporal and spiritual. Many set little value on the things God has ordained for salvation unto Life Eternal. Rather do many value highly temporal benefits that are so very generously given out of His bounty. Good gifts, but in them is a measure of alloy. They never really satisfy. These good gifts are often misused, unevenly distributed, thrown about so as to cause pollution and waste.

The ordinances of God stand alone as pure, unmixed, abiding. "The grass withers, the flower fades, but the word of our God stands forever" (Isaiah 40:8, NASB). Of all God's gifts to man, only one can save the soul. God ordained a way, and through faithful promises, strong actions in the history of His people, fulfillment in His only begotten Son. This is the way. Ye are gone away from My statutes. Return to be forgiven.

Many would only try to enjoy the fringe benefits of God's ordinances. It's good to have the church building down the street. It's good to send the children to Sunday School. It's good to have the parson pray a little prayer

when death may seem near to a loved one. We may also pray that all the fat of the land may be enjoyed and indulged in. But pray for my soul? Wherein have we sinned?

Misused and neglected true religious privileges are prevalent today. Irregular or no attendance at God's house. The Bible says one thing, but people say, "This is no moral problem." Jesus said to observe Baptism and the Lord's supper; people may say, maybe, but not in the Spirit. Secret prayer and/or united prayer is really "gone away from." "Ye are gone away from mine ordinances."

"Return unto me, and I will return unto you." These words could be very appropriate today. Many of God's professing people are not carrying out God's commission and known duties. Come to Him, then He will come to us with grace and strength to carry on.

God promises mercy when He might execute judgment. Repentance is that which sets a creature right again, with his face towards God, so that his desire and expectations are from Him. The motive is God's return unto us. God is said to return when He shows His face and favor which sin has hid.

The people reply, "Wherein shall we return?" This was either to say, "We are not conscious of guilt; show us wherein we have offended," or it is the language of their hearts and lives.

Would folks today admit going away from His truth? Look at the generality

of professors who scarcely know what are the foundations of the Gospel, or what are the pillars of the Reformation. We are gone away from His Worship; now families professing godliness are prayerless and heads of families are weary of carrying out Christian discipline. We are going away from our trust and confidence in God. Here may all examine themselves. We have gone away from God in conversation. Faith is nothing without fruit, nor Gospel truth without Gospel holiness. Are your thoughts spiritual, your speech savory, your mind toward Heaven, and outward behavior without offence?

How must our return to Him be? With deep humility. Every knee shall bow, every tongue confess. When God touches the heart, sin will become the greatest burden we've ever felt. There God's anger is increased by mock returns. It is one thing to confess with the mouth and another to cast sin from your heart. It shall be with an eye to the blood of Christ; no mercy is to be expected but through the satisfaction and intercession of our Lord Jesus Christ.

When He returns, He comes with blessings, He comes with grace and pardon, He comes with grace to sanctify and renew. He came with power and strength to save and deliver. He came with love that we may delight in His love.

—Lawrence C. Dynneson

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# UNCONFESSED SIN

**I Dare Not Confess One Certain Sin.** Is that your difficulty, my friend? Is there a secret sin that separates between you and your God and prevents you from being assured that you are a child of God?

Perhaps it is a sin you committed at the time when you did not want to believe in God. Now you are uneasy, anxious, and still not able to confess. Perhaps you are even as Cain, a wanderer in the earth, afraid to meet your God. Perhaps this consciousness of your sin drives you almost to the verge of suicide.

Or are you not much concerned about it? Do you simply try to excuse yourself and dodge the Spirit of God when He speaks to you?

I do not know what your situation may be, but this I want to say to you. Jesus came to seek and to save that which was lost.

Who are the "lost"? They are all the miserable, helpless, and wicked among mankind. Robbers, murderers, thieves, perjurers, adulterers, drunkards, all such are included among the lost. And Jesus came to seek and to save such folks. Yea, even though you have lived in sin so that you have wasted all your strength and all your time in the service of the devil, still you are included among those whom Jesus came to save, for surely you are among the lost.

Who else is included among the "lost"? All they who live outside of the fellowship with God through a living faith in Christ Jesus, no matter how upright and helpful men they are according to human standards. It

means every one who relies on his "Golden Rule" life, and not on the atoning sacrifice of Christ. All such are "lost."

What does the Word "lost" mean? It means that you have deserved eternal damnation. It means that you are so helpless and useless that no man would ever think of saving you. It means that you are not worth saving, so far as human sympathy goes. It means that you have wasted time, wasted your days of living, and those days can never be restored. It means that all your sorrow, and all your tears, and all your anxiety can never save you because you are lost.

And still remember that Jesus Christ came to seek and to save just such a one as you.

Do you still doubt the love of the Savior? Do you know of any time that Jesus ever turned away from sinners and publicans when they came to Him. But perhaps you ask, "Must I not first confess that secret sin to my fellowmen before I dare to come to God?"

Let me answer you by reminding you of a Bible story. When Zacchaeus met Jesus, you remember it was Jesus who first spoke to Zacchaeus and told him to come down. It was Jesus who said He wanted to enter into Zacchaeus' home. It was Jesus who said, "Today salvation is come to this house." Jesus spoke first to Zacchaeus.

Then Zacchaeus spoke to the Lord, and confessed that if he had defrauded anyone he would restore it four-fold. He did not let his former sins prevent

him from accepting Jesus, and as soon as he had accepted Christ into his heart and into his home, he was ready and willing to confess any and every sin that he might have committed against his fellowmen.

Go first to God with your secret sins, and then if your sin is also against your fellowmen God will give you grace and power to confess that sin. That is if you really want to have it forgiven, "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin" (Ps. 32:5).

If your secret sin was not a sin against your fellowmen, then, perhaps, you need not make a public confession. Your confessions should be as public as your sin. If you have lived a life that has caused public offense you owe it to your fellowmen, and to yourself, and to your God, to make just as public a confession.

If the sin is unknown to all except yourself and God, and you have confessed that sin to Him, and still have no peace of heart then confess it to someone of your fellow-Christians in whom you have confidence. Perhaps your own pastor will be able to help you best.

The Word of God says, "Confess your sins one to another and pray for one another that ye may be healed." It is your soul, it is your spirit that needs healing in this case, and it will not be healed as long as you hide your sins. You and I must not cover up our sin; God alone has the right to

do that. When we uncover our sins, He covers our sin by the Blood of His Sacrifice.

Do not delay. Settle your account with God at once. Why do you want to bear this burden any longer? Do not let the evil one tell you that it will be easier tomorrow or next year. Today is the acceptable day. Today is the day of salvation. Tomorrow may be the day of damnation.

If you have committed a sin which is a crime against the government, you should confess that sin to your pastor, and, if necessary, also to the government. If you want peace with God, if you want to be eternally saved, surely you are willing to pay the penalty for your crime that the state law may demand. You owe it to your society, to your fellowmen to pay the penalty of your crime, but remember that does not pay for your sin against God. Jesus paid for that.

When the penitent thief on the cross turned to his partner in crime with the confession, "We receive the due rewards of our deeds" (Luke 23:41), he realized that he deserved to die as a criminal. When he turned to Jesus with the prayer, "Lord, remember me," then his prayer was heard. He was forgiven. He had to suffer for his crime, but he was pardoned for his sin.

My friend, your secret sin is known to God. Therefore, you cannot hide it. Be sure your sin will find you out. Why, then, attempt that which is useless. Why not take it to God, ask Him for pardon, and if the Lord tells you through His Word or through the advice of an older Christian that you must confess to man, do that in order that your soul may be saved.

"If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all 'iniquity'" (1 John 1:9).

by H. J. S.

—from *The Lutheran Messenger*

#### NORTHERN LAYMEN SET MEETING

There will be a Northern Laymen's Meeting on Sunday, August 31, 2:30 p.m., at Norden Lutheran Church, west of Thief River Falls, Minn.

Art Joppru

#### OUR EVANGELIST'S SCHEDULE

Pastor David C. Molstre, who begins his work as AFLC evangelist in September, announces his schedule of meetings for September to November. Other series of meetings may be possible during this time. Contact him at McIntosh, Minnesota 56556.

Sept. 21-25—Calvary Lutheran Church, Eben Jct., Mich., Wallace Jackson, pastor.

Sept. 28-Oct. 2—Roseau Lutheran Church, Roseau, Minn., Jerome Nikunen, Pastor.

Oct. 11-19—Medicine Lake Lutheran Church, Minneapolis, Minn., J. G. Erickson, pastor.

Oct. 26-31—Ny Stavanger Lutheran Church, Buxton, N. Dak., Rodney Stueland, lay pastor.

Nov. 2-6—Our Redeemer Lutheran Church, Kirkland, Wash., Robert Rieth, pastor.

Nov. 9-13—Triumph Lutheran Church, Ferndale, Wash., R. Snipstead, pastor.

Nov. 19-23—Green Lake Lutheran Church, Spicer, Minn.

Remember to support these services in your prayers. Pray that God will mightily bless the ministry of Pastor Molstre in these and other communities. In addition to the preaching services, he will also be working with the leagues of the congregations involved.

#### TRACTOR WANTED

The Schools and Church Headquarters, Minneapolis, Minn., are in need of a tractor, 35 to 45 HP, with live PTO, and a three-point hitch, one on which a front end loader could be mounted, or with a loader on it.

Does someone have a tractor meeting this description, in good condition, for sale or donation?

Please contact Cliff Holm or Donald Hansen at 3110 East Medicine Lake Boulevard, Minneapolis, Minn. 55441, before Sept. 15. Telephone during business hours at 612-545-5631.

Thank you.

#### THE PASSING OF SUMMER

A summer breeze drifts o'er the land  
With smell of new-mown hay;  
And golden fields of ripe grain stand  
Awaiting harvest day.

The busy bees work 'mongst the  
flowers,  
Gathering nectar sweet;  
While ants toil through the daylight  
hours

On winter's snug retreat.  
It's summer, time to gather in  
The bounties from God's hand;  
To store the fodder, fill the bin,  
Ere winter sweeps the land.

Like summertime, the day of grace  
Speeds, oh, so swiftly, by,  
Naught can prolong our earthly race  
Though mortal man may try.  
How needful, then, to wisely use  
The moments, ere they flee;  
Oh, for God's help to rightly choose  
Things for eternity:

To store up treasures that will last,  
That never can decay;  
Then when our sojourn here is past  
Will dawn a heavenly day.

E. I. Mork  
Carbury, N. Dak.



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

#### MINNESOTA

McIntosh

**Bennie Skiple**, 87, May 31, Mt. Carmel  
**Joe C. Trumppower**, 73, July 13, Mt.

Carmel

Fosston

**Mrs. Arthur Engelsgaard**, 81, July 14,  
Calvary

#### NORTH DAKOTA

Grand Forks

**Gust Halvorson**, 78, June 24, Trinity



# Women For Christ

## WHAT IS YOUR CHILD READING?

A home where everyone loved to read and where there was an abundance of good Christian reading material! What a heritage for a child! Such was my childhood home and I thank God for it. I am sure it had a great deal to do with my turning to Christ at an early age.

Reading is truly fundamental and Christian reading doubly so. If your child does not enjoy reading and especially not material with a spiritual message, it is possible that your example has not convinced him that what he reads is important. What are you reading? And if he is a "compulsive" reader, who reads anything and everything at hand, to what material does he have access? Protect him from evil influence here as you guard him from possible poisoning. Surrounding him with Christ-centered reading material may well be an investment that pays heavenly dividends after a lifetime of earthly blessing.

Start early to supply your child with books suitable to his age. An abundance of colorful Bible story books is available. These will be read and re-read until he can "read" them himself from memory. As new books are added to his bookshelves, they will be suitable for his age. Do not wait too long to give him his very own Bible. I remember a child who was awarded

a Bible at Vacation Bible School and who was less than happy about her prize. She explained, "I wish my first Bible had been a gift from my parents."

Help your child read his new Bible. Read it to him; read it with him. Help him find passages he can read by himself. Show him his favorite Bible stories "right in the Bible." Remind him of the promises we have that the Holy Spirit will help us understand the teachings of the Bible.

Be concerned about the books the child brings home from the library. Librarians want children to read worthwhile books, but their standards may not be yours. You may not need to read each book but you should be aware of their content. Perhaps your child will enjoy telling you about the book he has read; his viewpoint may be very worthwhile.

Buy your books from a seller whose judgment you can trust. Examine the books in the church library; the librarian there may be very helpful. For pre-school children the Arch books, published by Concordia, are colorful, attractive and Scriptural. Ethel Barrett, Mary Alice Jones, Ruth McNaughton Hinds, Mary E. LeBar, Dick Ruehrwein, Wilma L. Shaffer, Wanda Hayes and Pauline Palmer Meeks have written good books for young children. For older children, Paul Hutchens' Sugar Creek Gang and

Bernard Palmer's Danny Orlic series have adventure, humor and a definite Christian testimony. Other authors are Gerald N. Battle, Margaret Epp, Dorothy Martin, Patricia St. John and Betty Swinford: their books have good Christian values. Francena Arnold's books are excellent for mature teenagers.

Children generally enjoy books on biography and we have a wide choice of subjects. **Stories of Great Men and Women** by Elsie Egermier is a collection of brief biographies of about 20 people. Your child's reaction to the book may give you an insight into other biographies that may interest him. **The Boy Who Fought With Kings** by Hong, published by Augsburg, although not new, is still an excellent biography of Luther. Biographies of great religious leaders, especially missionaries, of all Christendom, will be sure to make an impact on the life of a child, even to challenging him into dedicating his own life to full-time Christian service.

—Mrs. Rudolph Hegge  
Cloquet, Minn.

## WMF WORKSHOP MET IN TIOGA CHURCH

In spite of the inclement weather, 56 ladies attended the eastern Montana-Western North Dakota Women's Missionary Federation spring workshop.

The workshop was held at Zion Church, Tioga, N. Dak., in early May. Registration began at 10:30. Mrs. Clifford Iverson, Zion, was organist for the day.

The hymn "Rejoice, Ye Pure in Heart" opened the sessions at 11:00 a.m. Mrs. Leroy Nelson, Zion, welcomed the group and devotions were given by Mrs. Chester Hulberg, Norman Lutheran.

Mrs. Ted Thompson and Mrs. Jerry Qualley, Culbertson, Mont., sang a duet, "No One But Jesus." Mrs. Lavern Johnson, district president, presided over the business meeting. An election for district Cradle Roll secretary was held. Mrs. Donald Anderson, Beaver Creek Lutheran, was elected to that office.

(Continued on page 10)

# Wonderful Experiences in the Work of God's Kingdom

## SIXTY-TWO DOLLARS AS A KEY TO THE HEART

One day as I was on my way to a sick call I met a member of my church, a certain Mr. E. He asked me if I knew a man named Eliassen who was sick.

"No," I replied, "but if you will give me his address I shall be glad to visit him."

I got the address and we parted. When I had walked a few steps, Mr. E. came after me and said:

"I am almost sorry that I mentioned this man to you because he is a free-thinker and does not want to hear anything about God. He gives everybody a bawling out who comes to him and talks about God. I am afraid that the pastor will get the same reception. I have known him personally from Ashland, Wis. That is the reason why I mentioned him to you."

"That makes no difference. I am going to visit him."

On the forenoon of the next day I went to the address that had been given me. When I came to the place I found an old tumble-down house which sat on a lot several feet below the sidewalk. The inside of the house gave evidence of the most wretched poverty. The entire furnishings of the room consisted of a table, a few cheap chairs and a bed. In a corner lay a mattress covered with rags which served as a bed for the two little boys. The wife was dressed in an old dress full of holes and rents and the man sat in an invalid chair all swollen with dropsy. I greeted the pair and stepped up to the man and asked him if he suffered much pain.

"Oh, yes, you might know that," he replied drily.

"Friend, have you anything in the house to live on?" was my next question.

"Are you a minister and do you ask

such questions?" he answered.

"These hypocrites come here to me and make long prayers and godly talk of which you are so proud, and then you think that anybody can live on such stuff. I despise the whole crowd!"

"Mr. Eliassen, the God whose servant I am provides both for our spiritual needs and also for our daily lives."

"'God'? You are talking about God? Where is He? I have never seen anything of Him. I suppose He lives underground because I never see Him on the ground," he answered.

I only said to him, "Very well, my friend, some day you will meet Him." Without taking any notice of his scornful expletives I concluded that it was more prudent not to enter into any spiritual conversation with him, not even to offer prayer. I therefore made my visit as short as possible. On taking my leave I said that I would come again and call on him.

"Very well, you may do as you please; but otherwise I can get along very well without any pastor coming to see me," he answered.

I went straight home and wrote out a subscription blank which I had with me and in the afternoon and evening I collected sixty-two dollars. The next morning I went again to see Mr. Eliassen. When I got into the room I stepped up to him, laid my hand on his shoulder and said:

"Mr. Eliassen, I come today with a little present to you from the God that loves you very much. Here are sixty-two dollars for you. This is only a beginning; perhaps more may come later."

What a change came over the man's face! He stared at me and he stared at the money.

"I can say nothing but thanks and thanks again from all my heart," he said in a mild tone of voice.

From that time on the ice began

to melt in his hard heart and I was welcomed to call on Him, which I often did.

As time passed his atheism grew away and in its stead came a strong desire for salvation. During one of my visits he told me the following: "The doctor was here again and gave me something to ease my pain, but he could do nothing more so I suppose that I am going toward the end of my life and since I have no money I suppose I shall be dumped into a box and buried like a dead dog. But that means nothing to me if only I can save my soul. Do you believe that God will save a great sinner like me?"

I reminded him that Jesus came to seek and to save that which was lost and neither he nor anyone else can be more than lost.

"Listen, now," I said, "to the dying words of Jesus the Son of God on the cross: 'It is finished.' With these words Jesus cried that He had wrought full redemption also for you. I shall take care of your funeral."

The day before he died he said, "I have been waiting for you to tell you that I am saved through faith in Christ the Son of God. I have only one more request to make of you and it is this: Will you help Ellen to get me out of bed and on my knees so that I can thank God."

"Oh, but God will hear your thanksgiving from where you are sitting," I said.

"Yes, I know that, but I want to get down on my knees," he petitioned.

The wife and I helped him down on his knees and with overflowing gratitude he praised God for the forgiveness and the grace which he had received. Such is the drastic change which the Holy Spirit can produce in the hearts of the penitent.

The next day his soul had gone home to its eternal rest. To do works of mercy is approved of God and is an expression of practical Christianity.

E. B. Slettedahl

(Ed. Note: Although Pastor Slettedahl was of another generation, his experiences in an evangelical Lutheran ministry carry a real challenge to us today, and so they are being presented in this and succeeding issues.)



# NEWS of the Churches



## BROCKTON CHURCH DEDICATED

"Unless the Lord builds the house, they labor in vain who build it; unless the Lord guard the city, the watchman keeps awake in vain" (Psalm 127:1).

After the merger of our church, Zion Lutheran Free Church, Brockton, Mont., with the American Lutheran Church, a few families who chose not to go along with the merger continued to meet in homes and what is now Faith Lutheran Church had its first worship service in the Anderson School, October 27, 1963.

We had 16 charter members at that time, five of whom are now deceased, and we have had five members added through confirmation and two adults by vote of the congregation.

We continued under the name of Zion Lutheran Free Church until January 14, 1972, when the congregation voted to disband and reorganize under the name of Faith Free Lutheran.

The original building was given us by a church group at Bredette, about 30 miles to the northwest, who no longer used the building for worship purposes. We added to the original structure and remodeled the old part and put it all on a full basement. This was completed in December of 1974.

Dedication services were conducted on June 1st with a worship service in the morning with Pastor Karl Stendal, Greenbush, Minn., as speaker and special music by Orville Qualley,

singing, "What Will You Do With Jesus?"

A ham and turkey dinner was served by the ladies of the congregation.

The dedication service was held at 2 p.m., with Pastor John Strand, president of the Association of Free Lutheran Congregations, as speaker and leader of the dedication service.



Faith Lutheran Church

Greetings from former pastors Knute Jore and Gene Sundby, who were unable to be with us because of illness, were read by Otto Kaschube.

Alma Thompson from Bethel congregation in Culbertson sang a solo, "Beneath The Cross of Jesus."

Charlotte Qualley sang "Make Me a Blessing."

An offering was taken for the new boys' dormitory at our Bible School in Minneapolis, Minn.

Letha Kaschube sang "If That Isn't Love," accompanied on the accordion by her father, Otto Kaschube.

Lunch was served again to all with the women from Bethel in Culbertson bringing the cookies.

Memorial gifts, donations of money

and furnishings, and willing hands have enabled us to complete the building with no debt. We must thank and praise God for spiritual, physical and financial blessings that have enabled us to accomplish this.

Lay Pastor Verle Dean serves Faith congregation as well as our sister church in Culbertson, Bethel.

"So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase" (1 Corinthians 3:7).

## FINLAYSON CHURCH HAS 75TH ANNIVERSARY

St. John's Evangelical Lutheran Church, Finlayson, Minn., noted the 75th anniversary of its founding in a service on June 22.

After the singing of the hymn "Praise Ye the Triune God," Student Pastor John Koski gave the invocation. The Sunday School children sang "Children of the Heavenly Father" and Mr. Koski acknowledged special gifts which had been given to the congregation by members and friends.

There were greetings from former pastors, namely, Otto E. Maki, T. A. Kantonen, Mathias R. Ruohoniemi, Wayne Yoman, T. W. Jarvinen and Rodger Olson, a student pastor. The Finnish hymn "Kiiruhda Armaan Jeesuksen Luo" was sung and Mr. Lyle Twite, Cloquet, Minn., gave a greeting.

The solo "The Love of God" was followed by a history of St. John's given by Mr. Clifford Johnson, Esko, Minn., who served the congregation for 14 years. Mrs. Gene Berglund played a violin solo.

Pastor Herbert Franz, Cloquet, sang a Finnish song and preached the sermon. The church choir sang "Great Is Thy Faithfulness" and Lay Pastor Johnson gave the benediction. The closing hymn was "Blest Be the Tie That Binds." The congregation left the sanctuary to the strains of "A Mighty Fortress is Our God."

Early settlers at Finlayson in the 1890's came from such places as Wyoming, the Iron Range of Minnesota, Michigan, Pennsylvania and urban centers such as New York City. St. John's was begun by these people, de-

(Continued on page 10)

# THE NORTHLANDS AGAIN

by Raynard Huglen, Editor

I shall not occupy as much of your time or space in the *Ambassador* this year to tell of my vacation travels, but will write a little concerning a trip into Saskatchewan again this summer.

Originally, I was to have gone first to Westby, Montana, to attend and participate in a school reunion July 5-6. But the flood at Newfolden, Minnesota, on July 2 changed those plans. It was a disappointment not to be able to be there, but when plain duty lies some place else, the choice is clear and the change in plans not so difficult to take after all.

Because of the change, my trip had to be much less ambitious due to lack of time and I did not get to Alberta at all, as planned, instead concentrating on the northeastern part of the inhabited section of Saskatchewan.

The trip up there, through northern North Dakota and western Manitoba, was a pleasant one. Generally, throughout the whole trip, farming conditions and prospects looked very favorable. After a supper in the un-air-conditioned dining room at Duck Mountain Provincial Park in Saskatchewan, I bought gas in Preeceville before driving on to Rose Valley, my first destination.

There was Lutheran Free Church work in the Rose Valley area for perhaps 35 years. Rev. O. J. Haukeness, now of Everett, Wash., served there much of the time while we lived in Canada and I had been at Rose Valley as a boy, as well as 15 years ago.

Among interesting experiences in the area of Rose Valley-Archerwill-Dahlton were these: talking to a man from Hallingdal, Norway, who had gone to school in Nesbyen, Norway, with a cousin of my mother; seeing the homestead of pioneer pastor Edward A. Hage and the graves of him and his wife; finding the Ponass Lake Church, the dedication of which I had attended in 1936 (it has since been moved, but

I saw the original location also) and driving out to Nut Lake, where the Haukenesses and our family had once had an outing.

Travelling northward I saw many fields of yellow blossoms. These were rapeseed fields, a plant very much like mustard in appearance. It is raised for the oil which is produced from it. That night I stayed across the Saskatchewan River from Nipawin. This is at the edge of the wilderness country and the smell of pines was in the air. As last year, I tried to imagine the days of the fur traders as I saw this great river which had once been a highway for traders and trappers, now carrying the waters of both the North and South branches. My lodging was at the home of Mr. and Mrs. Selmer Slind. I'd not met them before, but knew that she was a daughter of the previously-mentioned Hages and he had come from Badger, Minnesota, originally.

I arrived rather late in the day but they graciously invited me to stay the night with them. Imagine my surprise to learn as we conversed that he is a first cousin of Mrs. Alma Wold, a cook at our Bible School. And this also made him a cousin of the late Mrs. E. P. Dreyer, wife of Pastor Dreyer, now of Couer d'Alene, Idaho. It's a small world. Before leaving the next day, they asked me to lead their daily devotions, which I was glad to do.

Going on through Melfort, I came to Naicam and ate noon lunch. Around 1905 my grandfather Lee had come up from Newfolden to this area to look at possible homestead land. He was accompanied by a Mr. Hofoss, who later chose to move up to Canada while my grandfather elected to stay where he was. Mother had asked me to see if I could find out anything about the Hofoss family.

A tentative inquiry in Naicam, which also happens to be the hometown of Mrs. Duane Dickey, whose husband was general contractor of

our dormitories, produced nothing, but I made further inquiry at Spalding, to the south, which was really their area. I was directed to a Mr. Herman Olson, whose daughter is married to a Hofoss boy and they live in British Columbia. Mr. Olson told me where the homestead had been and that four Hofoss daughters live in Naicam.

I drove out to the homestead first, turning by a place homesteaded by a Rev. Nelson, whom I later learned was Rev. Peter Nelson, son of the well-known missionary to China, Daniel Nelson, and who was shot to death by bandits in February, 1926.

In Naicam again, I met three of the Hofoss sisters and visited at some length with two of them who had lived by Newfolden as girls. They have never been back there, but have a nephew there, Alfred Gustafson. They remembered on occasion walking the six miles or so from their home to my grandfather's country store, southeast of what later became the town of Newfolden. Needless to say, it was an interesting experience to meet those ladies.

That same day, at Quill Lake, I called on some distant relatives on my mother's side, the Narve Ericksons. His mother and my grandmother had been girlhood friends, as well as relatives, in Hallingdal, Norway. The Ericksons have relatives at Brooten, Minn.

The next stop was at Punnichy where I wanted to look up an artist who had known a Mr. W. L. Austin, whom I had visited in Halifax, England, some years ago, and who had once taught school in our town of Govan. I did get to meet Mr. Luthi and to chat with him for a few minutes. He paints on order and told me that he is literally swamped with work. Someone else told me that you have to wait about two years for a Luthi drawing. In Regina I bought a print of a harvest scene done by him.

On to Govan, my old home town, for the night. I got a room at the two-story hotel. The room was very warm. Downstairs, in the licensed beverage room, the juke box played and people drank until midnight. It seemed to me a pathetic and empty exercise. My heart went out to these

*(Continued on page 10)*



higher then, but **maybe** there'll be a way.

The teaching and preaching at the convention by Pastors Brandt and Snipstead and others was very fine. Everyone should have gone home with much to ponder over and think about, and pray over. We didn't get in on all the sessions and activities, but a good program was offered. Some delegates and counsellors went on a door-to-door witness campaign on Saturday afternoon and we pray that that effort will bear fruit for eternity, too.

The Lord provided good weather for the convention. Extremely hot weather could have made sleeping at night and activities during the day a real problem, but conditions were comfortable enough for July in Minneapolis.

There certainly was a greater informality and casualness in dress at the recent convention than in the past. Perhaps it is a sign of the times; undoubtedly so.

An actual report of the convention, with some pictures, will be carried in the next **Ambassador**. Watch for that. The Association continues to have a great treasure in her youth.

#### THE HYMNBOOK QUESTION AGAIN

The conviction grows that the Association of Free Lutheran Congregations should initiate a project leading to the publication of our own hymnbook, let's say in the next five years or by the end of the next decade, at the latest. Even if the latter date were the target, preliminary work could begin soon, even like next year.

It is becoming obvious that the day is fast approaching when no one hymnal will identify the AFLC, and will help to unite it. The **Concordia** has served well and can continue to serve well, but our congregations often turn to something else when they purchase new books. The "other books" contain many fine songs, pleasant to sing, some of which ought to be in any book of our own that we would put out, but they are just not prepared by people of Lutheran heritage and tradition. Some hymns are left out which we ought to have available in hymnbooks we use.

There is something valuable to offer from Lutheran hymnody concerning the Church, the Sacraments, even about the Word itself. The same can be said in reference to the hymns of adoration and worship and other subjects.

A hymnbook of our own could combine the best of our Lutheran heritage with the better Gospel songs. There are some newer hymns and recently discovered older songs that could be included. Our people from other than Norwegian Lutheran backgrounds will have suggestions to offer, too.

Every hymn or song to be found in such a book should meet certain basic standards as to theology. There would be criteria as to music also.

If the idea interests you, talk about it among yourselves and pray about it. Discussing the hymnody (the hymns we use) of our church would be very beneficial. Let us not lay the idea of publishing our own hymnal aside as impossible.

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# editorials

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#### LUTHER LEAGUE CONVENTION OVER

Another Luther League Federation convention is history. The delegates, about 250 of them, have gone back to their homes and their churches. Hopefully, they have returned with new spiritual strength and courage to be better witnesses for Jesus Christ. Some of them have gone home with a recovered faith in the Lord.

It was good to have these fine young people at our Schools and church headquarters for those days. Being here helped them to get acquainted with our Bible School, for instance. Some of the leaguers will be enrolling at AFLBS this very fall. Others we will see in a year or two or three.

While it was good to have the convention here in Minneapolis, we like the resolution the delegates passed that the executive council of the LLF consider holding the 1977 convention on the West Coast. Travel costs will be even

*(Continued from page 5)*

Mrs. Glenn Breckey, Zion, gave a report on the Winter Bible Conference she attended in February. The chorus "Thank You, Lord" was sung before the closing prayer and table prayer. The lunch offering was given to Honorary Membership.

The afternoon session began with a reading by Mrs. Hank Rohde, Zion. The hymn "There Shall Be Showers of Blessings" was sung. Ladies from Beaver Creek made a beautiful AFLC Emblem and explained its meaning to the group. Two new posters were made and shown by ladies from Zion and St. Olaf Lutheran. Mrs. Robert Malzer, Zion, sang a solo, "Moment by Moment."

Mrs. Chester Halverson, Beaver Creek, was the speaker for the afternoon. She spoke on being a total Christian, willing to forgive, honesty in all our dealings and showing Christian love and understanding. Christian love is a by-product of God's love and a Christian life is a life of joy.

A group of 6th graders, under the direction of Mrs. Tony Davis, sang several choruses. The invitation to the fall rally was given by Mrs. Erling Brekke, Antelope, Mont., for the Bethel Aid. The afternoon offering was given to Junior Missions. "Lead On, O King Eternal" was sung as the closing hymn, followed by remarks from Mrs. Lavern Johnson, district president.

The benediction and Lord's Prayer closed the workshop and coffee was served by ladies from Zion.

Mrs. Eilert Haakenson, Secretary

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*(Continued from page 7)*

siring an organized preaching of God's Word, and the constitution was adopted on April 16, 1900. Affiliation was with the Suomi Synod.

A church building was erected in 1901-02 on a parcel of land donated by Mrs. Margaret Kallio. A basement was placed under it in 1917. That church burned the next year and the one which replaced it was lost by the same cause in 1970. The same year the

present structure was built, being dedicated on Nov. 22, 1970.

In addition to the pastors listed above, the following have served St. John's for shorter or longer periods: Henry Sarvela, Jacob Mantta, Pekka Keranen, Matti Pesonen, D. A. Samanen, Antti Karlin, Wilho Ranta, Wm. Tervo, Antti Lepisto, Antti Kononen, Onni Kononen, Kaarlo Wilkman, Oliver Hallberg, Carl Tamminen and Armas Korhonen.

St. John's Lutheran is now affiliated with the Association of Free Lutheran Congregations and Student Pastor Koski is a student at Free Lutheran Theological Seminary in Minneapolis, Minn.

#### ST. PAUL'S SERVICE NOW HEARD ON 14 RADIO STATIONS

The regular Sunday morning worship service of St. Paul's Lutheran Church of Cloquet can now be heard on 14 Midwest radio stations in Minnesota and the five surrounding states. According to Rev. Herbert L. Franz, pastor of the local church, on Feb. 2, KRSI AM-FM of Minneapolis became the 14th station to air the broadcast each week. The 30-minute broadcasts, under the name of the "Lutheran Ambassador Hour," are an outreach ministry and are supported by the local church as well as by many people in the 14 listening areas.

Six of the stations are located in Minnesota and include the cities of Cloquet, Aitkin, Wadena, Willmar, Roseau and Minneapolis. To the east are Houghton and Ironwood, Michigan, and Ashland, Wisconsin; to the west, Williston and Fargo, North Dakota, and Rapid City and Watertown, South Dakota, and to the south, Sioux City, Iowa.

Mr. Toivo Siltanen has been in charge of the taping since the initial broadcast was heard over WKLK of Cloquet on March 1, 1961. Pastor Franz has stated that over the past 13 years he has received many letters of support and appreciation from area people confined at home or in a hospital. One woman wrote, "I've lis-

tened to you each week for so long that you seem to be a member of the family."

—Corr.

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*(Continued from page 8)*

people groping for meaning. The next morning I drove over to Simpson, travelling by the world-renowned wild-life refuge on the north edge of Last Mountain Lake, where even some of almost-extinct whooping cranes spend some time. North of Simpson I tried to find the cemetery where another pioneer pastor and his wife, the Carl Norums, are buried, but couldn't find it. Due to lack of time the search had to be given up. I made one inquiry in the neighborhood, but received no help.

Back in Govan I greeted the merchants I know there and had a haircut from Alex Rattray, a man who didn't give me my first haircut, but some of my boyhood ones. Also was able to greet Carl Frederickson, a man whom I mentioned last year. He will be 89 in September but still operates his insurance business. His health has deteriorated.

It goes without saying that Govan holds many memories for me even though I was only nine when we moved away. It is a strange experience to walk the streets and paths of childhood when one no longer lives in that place and to think of the passage of time.

On the way to Regina, via Bulyea, I took a brief swim in Last Mountain Lake at Saskatchewan Beach. It was my first dip in it since the 30's. A fine lake for swimming. Stayed the night in Regina, visiting a number of the stores. Regina, capital of the province, continues to grow and thrive because the province's economy is good.

The next day I drove to Plentywood, Montana, casting longing eyes at southwestern Saskatchewan, that prairie country I had visited last year. In Plentywood I visited Mrs. Andrew Bakken, who would be 93

*(Continued on page 14)*



ALWAYS AND IN EVERYTHING GIVING THANKS

10. Why is thankfulness such a telling evidence of the Spirit's filling?

11. Why are grumbling and complaining serious affronts to God? (See

Romans 8:28) \_\_\_\_\_

12. Would you say that discontent and self-pity are proof that one is

not filled with God's Spirit? \_\_\_\_\_

AND SUBMIT YOURSELVES ONE TO ANOTHER

13. We looked, in Lesson V, at God's thoughts on our submitting to Him. Now the Word is, **submit to one another**. Paul puts the same thought in different language in Romans 12:3 and in Philippians 2:3. Putting these all together, what is conveyed to you in the phrase, submit to one another? \_\_\_\_\_

BE FILLED WITH THE SPIRIT

14. The command is in the plural (be all of you filled). What does this fact say to you? \_\_\_\_\_

15. The verb is passive (Let the Holy Spirit fill all of you, or, Be ye all filled). Yet we know there is some activity needed from our side, because

we have, in John 7:37, God's appointed way to being filled: \_\_\_\_\_

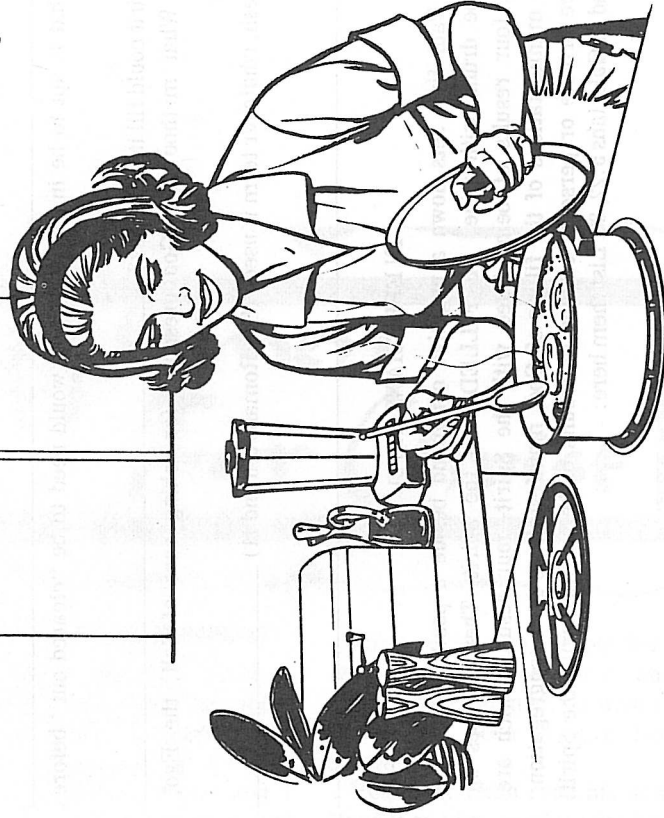
The verb is present tense (Let the Holy Spirit go on filling all of you). This indicates a constant present tense experience of receiving the Spirit—of drinking of the Spirit of God—into an ever-enlarging capacity. It also gives no encouragement to those who speak of the filling of the Holy Spirit as a one-time ecstatic experience.

We could sum up our lesson thus:

THE CONTINUING FULLNESS OF THE SPIRIT MANIFESTS ITSELF WITHIN THE CONGREGATION IN MORAL QUALITIES RATHER THAN IN MIRACULOUS PHENOMENA.

—Mrs. Esther Farrier

# WVF Bible Study



GOD IS FOR WOMEN... GOD IS FOR YOU

Lesson IX

September, 1975

GOD IS FOR YOU—HE WANTS TO FILL YOU WITH HIS SPIRIT

Ephesians 5:18-21

Memorize John 7:37

1. Before we look at these verses in Ephesians 5, let's think of "filling" in general. If you were going to fill a cup full of coffee, what must be true of the cup when you begin pouring? \_\_\_\_\_

2. Carrying that thought over into Ephesians 5, if God were to fill my being with His Spirit, what must be true of my being before He can "fill" me? \_\_\_\_\_

God? Yes—although the result could hardly be more different, the fact is that man, in giving himself over to strong drink, is submitting to the influence of that drink; and in giving himself over to the Spirit, he is submitting himself to the control of that Spirit. Now you will notice (vv. 19-21) those four wholesome results of being filled with the Spirit of God—results within the congregation or within the family of God. List them here:

the Spirit could fill its recesses? \_\_\_\_\_

a. \_\_\_\_\_

4. What method does God prescribe for taking care of Self, the Ego, the Flesh, whatever term is used? (See Romans 6:6 and 11) \_\_\_\_\_

b. \_\_\_\_\_

c. \_\_\_\_\_

IN EPHESIANS 5:18-21

5. Paul first sets down a negative command beside a positive one—DO NOT be drunk with wine; BE FILLED with the Spirit. Then he goes on to list four results of being filled with the Spirit—four results which are public manifestations of the filling of God, manifestations in a congregation. A more private or personal catalog of results of being filled with the Spirit is found in Galatians 5:22, 23. List them here:

d. \_\_\_\_\_

As you look back over these results of being filled with the Spirit of God, you will notice that they all involve relationships—relationships with God, relationships with one another.

SPEAKING TO ONE ANOTHER

a. \_\_\_\_\_ b. \_\_\_\_\_ c. \_\_\_\_\_

9. Compare a parallel passage, Colossians 3:16. Isn't it embarrassing that the first evidence of the Spirit's filling is that we finally speak to one another? There is fellowship, real fellowship, between those who are being filled with the Spirit of God. There is a removal of masks, a kind of transparent honesty with each other. And notice what the speaking is all about: \_\_\_\_\_

d. \_\_\_\_\_ e. \_\_\_\_\_ f. \_\_\_\_\_

g. \_\_\_\_\_ h. \_\_\_\_\_ i. \_\_\_\_\_

This, of course, does not mean that the fellowship of Christians is a kind of opera or musical. It does mean that true fellowship among Christians is expressed in common worship. God's people exhorting one another to love their Lord.

SINGING AND MAKING MELODY

6. What similarity would there be in being drunk with wine and being filled with the Spirit? Perhaps Romans 6:16 will help. \_\_\_\_\_

with all your heart! The Spirit who fills the believer is the same Spirit whose entire business it is to glorify Christ the Son. And when the Spirit within the believer points to Christ, worships and glorifies Christ, the natural consequence is that the Spirit-filled believer breaks forth in a Hallelujah Chorus. Amen!

7. Would you agree that a person who is drunk with wine is not in control of himself? \_\_\_\_\_ Who or what is in charge? \_\_\_\_\_

8. Would something similar be true about a person who was filled with

## NEXT ISSUE SEPTEMBER 9

As usual, one issue in August is omitted, and our next issue of the **Ambassador** will be mailed on Sept. 9. Copy for that number should reach the Editor by August 23.

We regret that this **Ambassador** will arrive late to all our subscribers due to a mixup in communications which delayed the arrival of the proofcopy to the Editor. Thank you for your patience.

The Editor

## LITTLE THINGS

God's kingdom is of little things  
That big things sometimes hide,  
The little daily tasks of life  
We oft would push aside.

An open eye, an open heart,  
An open hand and mind;  
A song for those who have heard none,  
A smile that's soft and kind.

Love for those who bear hate-filled hearts,  
Kindness in place of spite;  
A faith in the wise will of God  
That all will turn out right.

A friend to those who have no friend,  
A balm to those who cry;  
If God sets no great tasks for you  
He has not passed you by.

One multiplied a thousandfold  
Can greater be than one;  
The hosts of heaven do rejoice  
O're little things well done.

Marlene Moline  
Lansing, Iowa

## HOW TO KILL YOUR CHURCH

Don't come... When you come, come with a grouch... At every service ask yourself, "What do I get out of this?"... Never accept an office. It is better to stay outside and criticize... Visit other churches about half of the time to show your pastor that you are not tied down to him. There is nothing like independence... Let the pastor earn his money; let him do all the work... Sit pretty well back and never sing... Never pay in advance, especially for religion. Wait until you get your money's worth, and then wait a bit longer... Never encourage the pastor; if you like a sermon, keep mum about it. Many a preacher has been ruined by flattery. Don't let his blood be on your head... If there happen to be a few zealous workers in the church, make a tremendous protest against the church's being run by a clique... If your church unfortunately happens to be harmonious, call it apathy or indifference or lack of zeal, or anything under the sun except what it is.

Selected

## PERSONALITIES

**Rev. Marvin Haara**, who has served the parish at Brooten, Minn., for several years, has resigned to accept a call to serve Pukwana Lutheran Church, Pukwana, S. Dak., and St. Olaf Lutheran Church, Chamberlain, S. Dak. Pastor and Mrs. Haara will take up work in their new parish in early October.

## FROM CHALLENGE TO COMMONPLACE

I have used interpreters for languages which I understood sufficiently to know what the interpreters were saying. Some of them would heighten what I had to say and would make it more pointed and telling, and some would flatten it out into a dull commonplace set of platitudes. As I have heard my words thus flattened out I have looked at my interpreter and have inwardly said, 'Is that all I said?' And in that hour I have always felt Christ looking at me and reminding me of the many, many times that I have flattened out His thrilling challenge into a dull commonplace, as He, too, has said, 'Is that all?'

E. Stanley Jones

## THE TRUE MEASURING STICK

Measure yourself with Jesus if you want to know how good or how bad you are. When you do it, all boasting will cease. Paul, His greatest apostle, once boasted that his apostleship was as authentic and as good as any. A few years later he called himself 'the least of the saints,' and shortly before he died, 'the chief of sinners.' That is the way the saints feel as they grow in grace. The more they grow, the clearer their vision of Jesus becomes, and the clearer He becomes, the humbler they feel.

Joseph B. Baker, D.D.

## WMF REMINDERS

Our project for August was Honorary Membership and In Memoriam. Through these projects we honor women in our group for their faithful service to their Lord and the WMF. We also honor the memory of faithful women who have passed away during the past year. These gifts are used for housing of missionaries on furlough, so there is a continuous drain on this fund. Last year \$4916.33 was received for this project. However, only \$2000.21 was received from our monthly project and the remainder

was received at our convention offering last year. We must, therefore, make a greater effort to reach our goal in our monthly project this year as we have committed ourselves to pay \$225.00 towards this project monthly.

The project for September is Church Extension. Through this fund money is loaned to new congregations and those who need to expand their facilities. As the loan is repaid, the money is re-loaned. The need is great. Let us not limit ourselves to goals but go above and beyond them.

—Mrs. Robert Dietsche

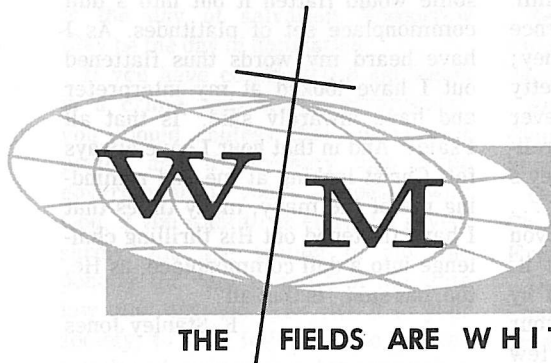
(Continued from page 16)

'We won,' or 'We got beat,'" he said. "We are interested in truth, not victory."

"I would urge that we be patient, quick to hear, slow to speak, slow to wrath... Pray for everyone—those you support, those with whom you disagree."

"I believe that out of this convention God will bring a new spirit into our Church," Preus asserted. "We may be tough, we may be contentious, but we will prevail. Jesus Christ is Lord."





# WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

## JESUS LOVES THE LITTLE CHILDREN

Jesus loves the little children,  
All the children of the world;  
Red and yellow, black and white,  
All are precious in his sight;  
Jesus loves the little children  
of the world.

As a little girl, I remember how I puzzled over those words, not having seen anyone of a different color than white in northern Minnesota. In Brazil we often have all the colors in one Sunday School class.

Children are everywhere. In vacant lots they are playing soccer, in the streets they are playing any number of games. At night they make bonfires and play circle games. Some children cannot go to school because of the lack of teachers and facilities. This is especially true in the interior. There are few older folks, as only those who were young and adventurous would make the move west 20 to 25 years ago. When one speaks to these older people who have lived here for over 25 years and hears of their experiences, it seems as if one is talking to a pioneer of a hundred years back. Their experiences are much like those of our pioneers in the United States.

Sunday afternoon our young people and some of the Bible School students gather children in various parts of the city, under trees, in vacant lots or backyards to teach a Bible lesson. Sometimes parents also come.

This outreach to children is very important, whether it be in Sunday School, open-air meetings, under trees, Daily Vacation Bible Schools, or club meetings for children. With the competition of TV, comic books, better teaching aids equipment in schools, it is necessary for the church to use new and more attractive methods. Meaningful visual aids, handcrafts, etc., and, of course, the most important thing is real love and concern for the children.

One of our Sunday School teachers from Iretama was telling us about a little girl who never missed Sunday School for two years. Then the neighbors got a television set and she began watching the programs. Her interest in Sunday School dropped and she no longer came. Recently her parents were converted, so we trust that with time her mother will help her little girl to see the need of hearing God's Word and living for him.

It takes time to prepare a Sunday School lesson well. Too often the tendency is to leave the preparation until the last minute, thinking that anything will do for the children.

Preparation and good methods can be helpful if rightly used to bring out the truth of the Gospel.

Please pray for these children that, having been taught the way which they should go, they will not depart from it when older.

—Mrs. John H. Abel

(Continued from page 10)

the next day, and 94-year-old Mrs. Edw. Spoklie, among others. Both are remarkable for their ages. In the country I saw Peder Brensdal, nephew of the late Pastor and Mrs. J. O. Brensdal, and had supper at the farm home.

I was the guest of the Orris Andersons in Westby that night. They told me all about the school reunion. I had missed two weeks before. It was good to hear that the Sunday morning church service, in which I was to be one of the speakers, had been the reunion highlight for them. Mrs. Anderson, Audrey, was a classmate of mine, and the next morning I was able to see another classmate, and my boyhood friend, Eugene Bundt, who was still on vacation. Also made several calls on Father's former parishioners and on a neighbor lady of ours, now over 90 years. Took time also to drive over to see the new Writing Rock Lutheran Church, south of Alkabo, which had been dedicated on July 6.

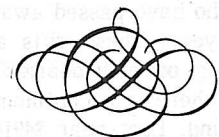
North Dakota was lush and green as I crossed it for the umpteenth time on Saturday of that week. Had supper in Bisbee at a cafe which has a 90's decor. Very nice. My plan was to cross the Red River east of Grafton and while it was possible to cross the bridge, floodwaters on the other side halted progress there. So I went to Drayton and there it was also impossible to get across, but at Joliette, further north, it was possible. The detour added about 50 miles and one hour to the trip home from Grafton, though.

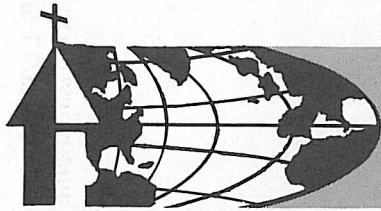
It was good to be back safely at my mother's and sister's home in Newfolden after the six-day trip.

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See America first if you would see it last.

—Washington Post





# CHURCH-WORLD NEWS

## LCMS ENDS '75 BIENNIAL CONVENTION AFTER CONFRONTING MAJOR ISSUES

ANAHEIM—Possible removal of district presidents from office was among actions authorized for future dealing with a "moderate" protest movement by the biennial convention of The Lutheran Church-Missouri Synod here. The convention, meeting at the Anaheim Convention Center, ended July 11.

Affected by the various resolutions are Evangelical Lutherans in Mission (ELIM); Seminex, a self-proclaimed seminary-in-exile formed by former faculty and students of Concordia Seminary, St. Louis; and district presidents who ordain or authorize ordination of Seminex graduates as pastors.

Actions approved begin with ministering "pastorally and evangelically" to persons playing active roles in functions of ELIM judged to be "schismatic." A possible final step would be expulsion of synodical officers and faculty members where such admonitions "prove futile."

Despite emphasis by floor committees and synodical administration spokespersons that such actions were intended to be "fair and loving," an ELIM representative said that they were part of "a series of eviction notices."

Other important actions of the convention included:

—moving Concordia Theological Seminary, Springfield, Ill., to the campus of Concordia Senior College, Fort Wayne, Ind.

—relocating the upper-level pre-ministerial program of the senior college to Concordia Lutheran (Junior) College, Ann Arbor, Mich., which will become a four-year school;

—voting down a proposal to absorb the non-geographical English Dis-

trict, a moderate stronghold, into the geographical districts in which its congregations are located;

—electing all but one of the 131 candidates endorsed by the conservative publication *Affirm* in races for 133 positions, the lone exception being incumbent Board for Missions Chairperson Dr. Waldo J. Werning, Milwaukee, Wis.;

—setting up a procedure to determine which former faculty members of Concordia Seminary, St. Louis, are guilty of false doctrine;

—urging congregations which have installed pastors not officially endorsed for ministry in the LCMS (Seminex graduates) to conform to church procedure, while recognizing that congregations have the right to choose their own pastors;

—"encouraging" Synod President J. A. O. Preus to call either regional conferences or a national conference for discussing the theology and mission of the LCMS, with attendance by "grass roots" clergy and laity;

—reaffirming "A Statement of Scriptural and Confessional Principles" as a "more comprehensive and formal" doctrinal declaration of the LCMS;

Actions related to the moderate protest movement caused the most convention debates and emotions. Prayers, tears and Scripture quotations mingled during various debates.

When it was all over, delegates had approved various ways of dealing with these issues. A district president who belongs to ELIM could possibly be removed from office under three different resolutions.

By a 626-466 vote, delegates decided that district presidents who ordain or authorize ordination of non-synodically-endorsed Seminex graduates should stop doing so and they should urge those graduates who have been ordained to obtain certification.

The alternative for the presidents who ordain or authorize such ordinations is to resign or have Dr. Preus declare their office "vacant" no later than 60 days before their 1976 district convention.

Another way in which a protesting district president could be removed is through a procedure against district presidents found guilty of "failing to uphold the Constitution and bylaws of the Synod."

This was contained in an opinion of the LCMS Commission on Constitutional Matters and upheld by the convention.

A third way would be through the resolution dealing with ELIM leaders, since a district president is considered an officer of the Synod.

Dr. August Mennicke, chairperson of the floor committee on theology and church relations, indicated that membership in ELIM is not grounds for expulsion from the LCMS.

The resolution asks that persons playing active roles in "schismatic functions" of ELIM either cease their leadership, disassociate themselves from ELIM as long as it continues such functions, or, in conscience, terminate their membership in the Synod.

The final vote was 601-473 for the resolution.

President Preus opened the convention with his biennial report, indicating that "we want to be fair in our treatment of all our officials, yet, at the same time, we want to be firm."

In other action, the convention:

—asked "those engaged in conducting and supporting Seminex to close the institution in the interest of promoting peace and harmony."

—approved synod-wide renewal retreats on regional, district, circuit and parish levels to help the church move forward in mission.

—created a special task force to study and propose revisions of the LCMS constitution, bylaws and organization.

—heard protests about a “conservative election guide” distributed by the publication *Affirm*.

—was told that resettlement of refugees from Indochina has given new impetus to inter-Lutheran cooperation, by Dr. George F. Harkins, general secretary of the Lutheran Council in the U.S.A.

—selected Dallas as the site of its 1977 convention, despite the proposal of St. Louis by the LCMS administration and the convention’s administration floor committee.

—adopted an explicit statement on the meaning of evangelism, stating that evangelism is “sharing the Gospel of Jesus Christ,” and has as its goal “the conversion of the whole world to the confession that Jesus Christ is Lord.”

—set up a \$2 million world hunger drive to be conducted over the next two years, and went on record supporting racially-oppressed persons in Namibia.

In his closing remarks, Mr. Preus quoted a saying of John Calvin, “In the church councils, they seek not the truth but victory.”

“I hope nobody goes home saying  
(Continued on page 13)

## Directory of the Association of Free Lutheran Congregations

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