

August 14, 1973

The Lutheran Ambassador



Grand Teton National Park, Wyoming

—Roger C. Huebner, D.D.S.

MEDITATION MOMENTS

THIS ALSO IS TRUE

The Bible is true. So is all that it teaches. What, then, does it teach? Sketchily stated, this is what it teaches for our salvation:

1. About God. God is one, but three in one. Each person in the Godhead has a distinctive function to perform; yet each participates in the activity of the other two. God is a trinity in unity, and a unity in trinity. As for man's salvation, the Father **thought** it before laying the foundations of the world; the Son **wrought** it; and the Holy Spirit **brought** it.

The word "trinity" does not appear in Scripture; but what the term designates is drawn from the Word. The Church of the early fourth century formulated the view—basing it upon the Word of God. Since that time it has been held that no one who rejects the trinity, denies the deity of one of the three persons, or worships one of them to the exclusion of either of the other two, can be a Christian.

2. About sin. "All have sinned and come short of the glory of God." This is an offensive doctrine, as it affects every one of us directly; and no one cares to be called a sinner. But there it is; we cannot escape it. In our more sober moments we know it to be true of ourselves; most of all do we recognize it in our holier moments.

Human nature did not become sin when our primal parents fell, but it became sinful. Sin permeates the hu-

man nature—which, in spite of sinfulness, still bears the image of God.

The essence of sin is rebellion against God. All sin is rebellion. It was so among angel beings in heaven when Satan fell, and has continued to be so. Every sin is the exercise of self-will against the sovereignty of God. Sin and guilt are inseparable. Damnable guilt is transferred from our first parents to every individual the moment such an individual becomes related to those parents. So we are born in sin. We do not become sinners because we sin, but we sin because we are sinners. Sin excludes us from heaven.

No sinner can even do as much as to help to save himself; all he can do is to wish that he could be of some help. He feels that he can do something, and makes feeble efforts at improvement. They all fizzle out. But hope springs anew in the human heart after every frequent failure. Some day it must work; God is gracious to such as at least try to be good. So sinful man reasons, little realizing that Galatians is God's standing declination of any grace-merit righteousness.

3. About Christ. Two things are true of Him. First, He is God and man at the same time. He is the most complete man who has walked upon this earth. At the same time the fulness of the Godhead dwelt in Him bodily.

He is 100% human and 100% divine; yet not 200% something or other. No schizophrenic He; just a wholesome, holy, normal, natural divine-human being. God is His Father and Mary His mother. History since His day on earth has teetered between these two natures. At times the one has been stressed to the exclusion of the other. He has been held to be a virtuoso, the son of Joseph; He has also been thought of as a God with only a seeming human body. Right now it is His humanity that is underscored; His paternity is in doubt. To hold either of these two extremes is to place oneself outside of historic Christianity. secondly, Christ has, by His obedient life and sacrificial death, restored mankind to favor with God. Believe you this? One who does not is still an alien.

4. Justification is by faith alone, Christ being the final object of faith.

5. About resurrection and future life. It is for heaven and eternity we are saved. Christ arose; so shall we. We do not have to believe in the resurrection in order to rise from the dead; we shall rise whether or not we believe in it. But there is only one resurrection to life. Christianity is not so much a way of life as it is a way out of life. It is a way to heaven more than a way on earth.

—Iver Olson

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A POTPOURRI OF RECOLLECTIONS FROM THE MISSOURI SYNOD CONVENTION IN NEW ORLEANS

by Raynard Huglen, Editor

Recapitulation

In an article in the previous *Ambassador*, the title of which is too long to reprint here, I reported how the strength of the conservative element in the Lutheran Church-Missouri Synod won important victories at the biennial convention held in New Orleans, La., last month. Four such victories were mentioned: 1) the declaration that false doctrine is, in fact, being taught at Concordia Seminary, St. Louis, Mo.; 2) the reelection of Dr. J. A. O. Preus, a staunch conservative, as president of the synod, and the election of many conservatives to leadership positions in synod; 3) the adoption of a statement written by Dr. Preus, "A Statement of Scriptural and Confessional Principles," such adoption placing the statement as an authoritative interpretation of the church's beliefs; and 4) the passing of a motion which declared that Dr. John Tietjen, president of the St. Louis seminary, should be dealt with in the manner outlined in the Handbook of the Synod.

Today I shall endeavor to give further report on some facts of the convention as well as some personal impressions and some sidelights.

The Oswald Hoffmann Thing

Some readers may wonder whether an attempt was made to get the name of Dr. Oswald C. J. Hoffmann, Lutheran Hour radio speaker, on the ballot for president. Yes, this was done by the opponents of Dr. Preus. But to do this an amendment to the constitution would have had to be passed and this effort failed. Some of you will remember that Synod law requires that a nominee has to give prior consent to serve if elected.



Dr. Oswald C. J. Hoffmann

Dr. Hoffmann declared that he could not give that approval before a call came to him, for conscience' sake. An attempt was made to have that "prior consent" clause removed, but it was defeated by a vote of 572 to 463 and Dr. Hoffmann could not be nominated.

The requirement that a candidate must give prior consent was in effect for the first time at this year's convention and some delegates felt that it was contrary to the heritage of the synod. Others believed that since the previous convention had instituted the rule it should be tried without change. A lengthy and spirited debate preceded the final vote. It was only after the second motion to limit debate that debate was ended. On those two motions plus the final vote on the resolution itself there were divisions of the house. And before it was all over, one delegate complained that the convention was not being run in a spirit of love, a charge typical of various other ones that would be made before the convention ended.

I did not see Dr. Hoffmann in attendance at New Orleans.

The Fairness of the Chair

I have referred to charges made against the way the convention was run. Actually, there were two complaints. One was that the convention wasn't being chaired fairly. The other was that convention committees were stacked in favor of the conservatives. In regard to the committees, Dr. Preus told us in a press conference that he wanted people who were loyal to the objectives of the Synod but he didn't know how all committee members stood in regard to the issues before Synod.

As to the fairness of the Chair during the convention, I will say that it impressed me as being very fair. I would, then, reject, all charges contrariwise. As a matter of fact, six different men chaired the convention. Dr. Preus was not in the chair a good deal of the time because he was so intimately involved in the resolutions dealing with theological issues and they occupied a major portion of the New Orleans conclave. So he was spelled by the five vice-presidents of Synod.

In all truth, some of the six were more able at presiding than others. A couple of them showed less patience than the others, but they all showed remarkable restraint in a convention beset, literally beset, by points of order and points of privilege and nearly every parliamentary ploy conceivable. In my notes for Wednesday afternoon, when a motion to refer six resolutions back to their committees was defeated, during debate on adopting Dr. Preus' statement (see opening paragraph), I jotted down the words, "Convention near breakdown at this point."

More than once during the convention in Rivergate convention hall newsmen much more seasoned than I shook their heads in wonderment at the parliamentary maneuvering which was taking place. Needless to say, I hadn't seen anything like it, but I felt that those presiding were as humanly fair—and patient—as they could be. They slipped a few times, but they were admirable overall.

Charges and Countercharges

Conservatives charged their opponents with stalling tactics. I'm sure there was some of this. I have read that the moderates-liberals came to the convention organized as to how they were going to proceed and that this was admitted by them. Dr. Preus, while he did not specifically say that he suspected this organization, in my recollection of his news conference remarks, did single out one pastor who, he thought, seemed to call the shots in what his opposition did.

On the other hand, there must have been a number of uncommitted or "swing" delegates, too. One man, who sat not far from me, raised many points of order and set himself up as an authority over the official convention parliamentarians to the point that he became quite unpopular to many people. He told me that he was a college professor and belonged to neither camp in the convention. I had delegates tell me that they were sick and tired of the delays taking place and at least for those attending their first convention it was a disillusioning experience.

The moderate-liberal faction accused the conservatives of having stacked the committees, as mentioned earlier. Many appeals to expedite business of the convention were apt to be viewed as railroading and an infringement on the rights of the minority. When a motion was introduced calling for cooperation in speeding debate and voting, one speaker responded by calling this "Hitlerian."

In my notes for Monday, I made a notation to the effect that the tactics used at the Missouri Synod convention, and I meant the whole of it, parliamentary maneuvering, the

charges and countercharges, etc., would destroy the Association of Free Lutheran Congregations in one convention if they were present among us.

By what has been said, I don't mean to imply that there was much angry shouting and hurling of insults. There was very little of that. What was done was carried on in a rational spirit and I want that understood.

On Wednesday afternoon, after that vote on adopting Dr. Preus' "Statement" and then all those people marched up to the secretary to register their dissenting votes and sang the first stanza of "The Church's One Foundation," it so happened that the memorial service was scheduled to immediately follow it. I could feel very keenly for the older pastor, a Dr. Streufert, who was to lead this service, for the atmosphere was very tense. But he did a marvelous job, preaching on the text, Revelation 14:13, and he entitled it "O Happy Day!" For me it was the spiritual high point of my stay in New Orleans, but it had come at a very critical point in the convention proceedings.

Miscellany

The Rivergate convention center is a very fine facility. It cost \$13,500,000 when built and seats 14,000. There are no permanent seats in the auditorium. For a facility so modern there were recurring problems with the public address system. The air conditioning, essential in New Orleans in the summertime, made the building too cool for my comfort most mornings, but comfortable the rest of the day. The interior of Rivergate could be more attractive, I feel, and that quality apparently didn't rank high in priority when the building was put up a few years ago.

The convention members, made up of almost 1100 voting delegates, plus advisors, staff, visitors, etc., sang very well. Many of the hymn tunes were unfamiliar to me and not easy, but they knew them well and sang out forcefully. I think that we often are not willing to work at something that is a little difficult, we give up at it and hence neglect what could be a beautiful part of our hymnody. I understood that some of the songs

were new hymns set to familiar hymn melodies.

The 1973 convention was only the second in Missouri's history which permitted women delegates and there were twenty or so scattered among the men. And most of those women delegates were younger women. The Missouri Synod, as you know, does not ordain women as pastors and the fact that the American Lutheran Church does so is an extremely sore point in their young and fragile fellowship with the ALC.

Black delegates at the convention were few and far between even though this marked the 95th year since the church began work with Negroes in New Orleans. Ninety-year-old Black Pastor Calvin Peter Thompson of Mansura, La., was awarded an honorary Doctor of Divinity degree by Dr. John Tietjen on behalf of Concordia Seminary, St. Louis, on Tuesday at the convention.

Speaking of Dr. Tietjen, he is a very attractive man. Whatever one may think of his theology, he is a man of modest, kind and forgiving spirit.

Dr. Preus is attractive in his own way, too. Lacking the suavity of his cousin David, president of the ALC, he seems almost miscast as president of the large Missouri Synod. But he is a man of courage and doesn't back away from what he thinks is his duty. In his two press conferences with us he indicated a keen awareness of the constitutional limitations upon his office.

He also showed forthrightness and honesty. In our first press conference one reporter was quite overbearing and rankled Dr. Preus. He almost left the meeting shortly after it had begun, but stayed, although revealing a rather testy spirit. In the second conference, several days later, the first thing he did was apologize to us for his attitude at the previous conference. He said that he had been very tired and became ill after the conference and had to have a doctor see him. I appreciated his frankness.

New Orleans

My trip to New Orleans and back was made by train. I enjoy train travel and like it especially when it is

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A FIRM FOOTING

TO BE FAITHFUL IN THE LORD'S WORK

It's too bad when a Christian does not feel warm-hearted and happy in that work God has given him to do.

It will cause injury to his own inner life. It wounds brotherly love and makes it lukewarm. And it hinders God's work itself. For to do a work with a heartless, tired feeling has a peculiar influence to cool off and deaden the fellow-servants. There surely is responsibility connected with a slacking-up in the work of God.

There are various reasons for this slacking-up and cooling-off in God's work. We shall mention three of them:

1. A critical spirit.

In the fellowship of believers everything must be based on a common understanding. When a question is under discussion the different views and opinions must be permitted to be expressed. But when the time for decision has arrived a conciliatory spirit must prevail.

Then the individual ought to have humility and sufficient Christian spirit to respect the decision of the other brethren. And one or two brothers ought to have Christian good-will enough to believe that the other brethren also are deciding for the very best in a given case.

But this does not always take place. Instead of humility and good will, someone will go about with a sour, critical spirit—and spread out ill-will and mistrust against the other brethren.

This spirit causes harm. It is not from God.

It is absolutely contrary to the fine spirit in the song:

"Blest be the tie that binds our hearts in Christian love. The fellowship of kindred minds is like to that above."

2. An unstable spirit.

To be enthusiastic when it is new, but lose interest in it, no matter how good it may be, when the novelty has worn off—that is an undesirable characteristic.

Instability has ruined the good influence of many. The patient, persevering spiritual work with prayer meetings and preaching of the Word in the congregation and Inner Mission Fellowship has suffered harm in many places, because there were those who wanted to be in the limelight, but just so long as the thing was new.

The minister's Christianity might be above reproach. The lay people were solid and had the confidence and respect both as to life and doctrine.

But the work they were doing became so common-place and well-known. Even though this general work of the Kingdom has kept the Christian life in the neighborhood above board for many years and kept the Christian work among our people from dying out—nevertheless some people let all this pass for lye and cold water, or something quite worthless. They jump after any new thing that offers itself upon the religious market.

May the evil of the unstable, double-minded spirit be far from us!

3. The downhearted spirit.

The money does not reach far enough. Brethren here and there have gone back on us in the Christian work. We don't see the fruit of our work as we expected. We meet up against a careless, lukewarm and unwilling spirit.

All this and much more is robbing us of our spiritual courage.

And yet—it is not permitted that we should cast away our boldness. For it is written: "For God hath not given us the spirit of fear; but of power, and of love, and of sound mind." It says: God has given us this.

K. B. Birkeland told once that he was present at a farewell festival for missionaries in Oslo. One of the outgoing young men said something like this: "I cannot say that I feel any great desire to go to China. After all I have heard and read about the Chinese, I have no great enthusiasm for them. And I cannot say at all that I particularly love them."

Brandtzaeg and other leading men of the mission were stung at this speech. How could they send a man out to the mission field, who had no particular desire to go, nor could say that he loved the people he was to labor among?

But these leading men felt at ease when the young man added, that it was a special reason why he would go to the mission field just the same, namely that he knew that God had called him to the work. This man has labored in China for 35 years by this time, and he is there yet—as one of the most efficient laborers who has ever been sent out there by the Norwegian mission societies.

He knew he was called by God. That was sufficient for him. It created a will in his heart to go. It upheld him in days of trial. It created a real concern for the salvation of China in his heart.

When the Lord called us into His blessed fellowship, then He also put that holy heart-concern for the salvation of others into our bosom.

He called us to service. Let this call be reason enough for us to hold out in good and evil days. "But let us not become weary in well-doing, for in due season we shall reap, if we don't go tired."

—Peder Fostervold



NEWS

of the Churches

ADDITION TO WESTAKER CHURCH IN NEWFOLDEN DEDICATED ON JUNE 3

An addition to Westaker Lutheran Church, Newfolden, Minn., which provides six Sunday School rooms, an enlarged sanctuary, new bathrooms and a pastor's study, was dedicated at special services on Sunday, June 3. Rodney Stueland is the present pastor at Newfolden.

Theme for the dedication service in the afternoon was "Forward with Christ." About 180 people were present, including all of the first officers of the Luther League which was started in 1935.

The prelude was played by Mrs. Stan Holmaas. Pastor Stueland gave a greeting and, as the service closed, gave the benediction. Special music was furnished by Mrs. Stueland and Glenn Espe; Wanda Holmaas, Vrenda Bengtson and Martha Haugen; James Olson; and Kristy and Arlene Knutson. Pastor Gene Sundby of Greenbush, Minn., former pastor at Newfolden, and Lay Pastor Ed Mathison,

who served during a vacancy, led in Scripture readings. Rev. Robert Lee of Valley City, N. Dak., a former student pastor in the church, could not be present, but sent a Scripture greeting which was read by LeRoy Knutson.

Rev. John P. Strand, president of the Association of Free Lutheran Congregations, preached the afternoon message and conducted the dedication service. Stan Holmaas, vice-chairman of the congregation, made some closing remarks and acknowledgments.

The addition was built primarily to provide more room for the Sunday School. Therefore, our history of Westaker will be given with an emphasis on children and young people. Westaker was organized on February 13, 1887, and a log church was built a short time later. The present structure was built in 1899 southwest of town and moved into Newfolden in 1963 after the congregation had affiliated with the AFLC.

Vacation Bible School was first held for one month in 1891, with instruction

in Norwegian. Early teachers included Mathia Boe, John Pearson, Andreas Vigen, Ole Nyflot, Gulbrand Olson, John Knutson, Christian Hanson, Mathias Haugen, Christian Haugen and Mikal Bakke.

Under the leadership of Pastor Albert Gilseth, a Young People's Society was organized in 1916 for Folden, Bethlehem and Westaker congregations. The present Luther League was started in 1935 with Harold Haaseth as president, Mrs. B. M. Haugen as vice-president, Mrs. A. M. Lokken as secretary and Reuben Haugen as treasurer. Steve Haugen is the current LL president.

Enoch R. Hoff began a Sunday School in 1939. It now has about 75 students enrolled. Mrs. Mervin Knutson is the present Sunday School superintendent.

Youth Night in the present three-church parish (Bethania, Hegland and Westaker) has done much for the spiritual growth of the young people. The youth group has conducted the Sunday services on Youth Sundays and its concern for souls is very evident.

Through its affiliation with the AFLC, Westaker helps to support the Bible School and seminary at Medicine Lake, Minneapolis, Minn., and encourages its young people to attend. We have one young man, Jerry Holmaas, who graduated from the Bible School and is now in college preparing for the seminary.

Holding a Bible camp each summer at Galilee Bible Camp, Lake Bronson, Minn., is another part of youth work

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Westaker Lutheran Church. The addition is shown on the left.



Left to right, Lay Pastors Gene Sundby and Rodney Stueland, Rev. John P. Strand and Lay Pastor Ed Mathison.



The Westaker Church Board. Back row, left to right, Oscar Oswald, Vernon Bengtson and Harvey Dyrud. Middle row, Pastor Rodney Stueland, LeRoy Knutson, James Olson, Reuben Haugen and Percy Stokke. Front row, Stan Holmaas and Pastor John Strand, AFLC president.

Women For Christ

REPORT OF THE ELEVENTH ANNUAL WMF CONVENTION

With thanks to God we can again report a blessed WMF Convention which consisted of three sessions at the customary times in connection with the Annual Conference of the AFLC, namely, Wednesday forenoon and afternoon and Thursday evening.

"For Such a Time as This" was the theme this year based upon the Scripture— "...and who knoweth whether thou art come to the kingdom for such a time as this?" (Esther 4:14b).

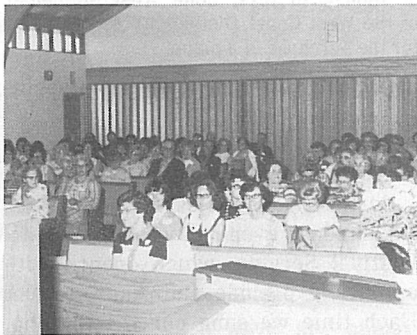
The warm hospitality and all the markings of the well-organized preparations there at Triumph Lutheran Church, Ferndale, Washington, gave us at once a sense of anticipation of great blessings to come from the Lord.

As Mrs. Niel Mayer (Lake Stevens) lead the opening half-hour prayer service with a devotional and personal testimony we felt drawn to a spirit of unity in Christ. Then small prayer groups were formed so many could take part.

The morning session started with Mrs. Lola Lindell (Ferndale) at the organ and Mrs. Robert Rieth (Kirkland) leading the singspirations; and as our voices were raised in praise to God, the day long planned for had come!

Mrs. Clarence Schultz (Spokane) led in devotions, reading from Revelation 5 and I Peter 4:1.

Mrs. C. Herman Johnson (Ferndale), local WMF president, welcomed all who had come—after which national WMF President Mrs. Melvin Walla (Fargo) gave the response.



Part of the audience at the Women's Missionary Federation convention in Ferndale.

Mrs. Robert Rieth favored us with marimba music.

Miss Vivian Forsberg (Everett), Wycliff Translators missionary to the Philippines, gave the Bible Study based on Isaiah 42:4: "He shall not fail nor be discouraged till he have set judgment in the earth: and the isles shall wait for His law." She spoke on Jesus Christ, God's Servant—and we, the servants of Jesus Christ. She gave some interesting insights into the work of the translators—something most of us give no thought to as we read God's Word in our own language. She said there are two translations: the one on paper or the one we read and the one we are or the walking-talking type. The one "read" most often is the latter! A good translation must be faithful to the original message and must get the message through. The translator must be very careful, and we, too, must be careful how we show our living translation. In translation work the translators have consultants. These help along the road. They can recommend changes but they cannot force. The translator's conscience must be his guide. The Holy Spirit

is our living consultant. The Holy Spirit never forces either. He just reminds and reminds. It is our responsibility to respond.

The annual business meeting was held, at which the proposed budget of \$27,500 was accepted. (The treasurer reported the total receipts during 1972 were \$39,183.63, at which time the budget was \$22,000.00.)

The following new officers were elected:

President: Mrs. Robert Dietsche, Sand Creek, Wis.

1st Vice-President: Mrs. Palmer Haugen, Portland, N. Dak.

2nd Vice-President: Mrs. Kenneth Moland, Kenyon, Minn.

Treasurer: Mrs. Reuben Emberson, Esko, Minn.

The Nominations Committee for 1974 was announced:

Mrs. Larry Severson, Wallace, S. Dak.

Mrs. Sherman McCarlson, Webster, S. Dak.

Mrs. Arlo Kneeland, Ortley, S. Dak.

The Resolutions Committee for 1974 was announced:

Mrs. Hans Tollefson, Eben Junction, Mich.

Mrs. Ernest Langness, Ishpeming, Mich.

Mrs. Henry Peterson, Ishpeming, Mich.

Shortly before noon we paused for the annual Memorial Service at which we paid tribute to all those who have departed from this life during the past year. Mrs. Ivan Johnson (Everett) sang the verse from "How Great Thou Art":

"When Christ shall come with shout of acclamation

And take me home, what joy shall fill my heart!

Then I shall bow in humble adoration

And there proclaim, my God, how great Thou art!

Then sings my soul, my Savior God to Thee;

How great Thou art, how great Thou art!"

Mrs. Jay Erickson (Ferndale), leader of this Memorial Service, admonished "those of us who remain to willingly take up the torch of the Gospel and to be enabled by the Holy Spirit to be witnesses for Jesus with the same love and zeal that was mani-

fested by the early Christians." She called on one from each WMF district to place a carnation in a vase—thus representing the women from each district who have passed on. The following thus responded and each gave a Bible Verse:

Western N. Dak. and Eastern Montana: Mrs. Orville Qualley

Eastern North Dakota: Mrs. Orville Vigness

South Dakota: Mrs. Sherman McCarlson

Northern Minnesota: Mrs. Sheldon Mortrud

North Central Minnesota: Mrs. Birdeen Holt

Central Minnesota: Mrs. LaVerne Thompson

Minneapolis: Mrs. Richard Snipstead

Michigan District: Mrs. Reuben Emberson

West Coast District: Mrs. Ray Persson

Mrs. Ivan Johnson then sang "After the heartaches and sighing shall cease..." An impressive service it was. Mrs. Erickson reminded us that "as we 'occupy' and labor here, let us be ready at all times for that greatest of all events—the second coming of Christ!"

After good fellowship around beautifully-decorated tables and a delicious noon meal, we met for the afternoon session. Mrs. John Strand (Minneapolis) led in devotions, reading Matthew 25:1-13. Special music at this session consisted of a vocal duet by Mrs. John Abel (Brazil) and Mrs. Ray Persson (Astoria) and also violin selections by Miss Nancy Cameron (Eugene) accompanied by Mrs. Eldon Nelson (Eugene).

Pastor Lars Stalsbroten (Woodburn) spoke on Micah 2:13, stressing Christ as the Way-breaker. (Gleanings from this message will be written in a separate article—so please watch for it later.)

A pleasant surprise took place when Mrs. Ray Perrson, WMF President of the West Coast District, presented Mrs. John Abel with a gift check from the district to help pay for a new piano for Brazil. Mrs. Abel responded with fitting thanks and a greeting from Brazil.

Missionary Connely Dyrud was also called upon for a greeting and to an-



Mrs. Ray Persson, left, presented a gift of money to Mrs. John Abel on behalf of the West Coast District. It is to be used for the purchase of a piano.

nounce the birth of their new daughter, Victoria Joan.

The Registration Committee reported 164 women registered.

Pastor Erickson closed with prayer.

Thursday evening was the WMF Festival Service, which opened with a musical prelude and singspiration. Each time we sang our theme song, "In Times Like These, I Need a Savior," it took on deeper meaning.

Then we felt we were transported to Nogales, Arizona, when Mr. Gabriel Mercado led in devotions with Mrs. Leonard Swanson interpreting and when Mrs. Dynneson gave a greeting and a group (including several of the Dynneson family) from Nogales sang some songs in both Spanish and English.

The Ferndale Choir sang several selections from the cantata "Here am I, Send Me."

Pastor Richard Snipstead (Minneapolis) preached on our theme text and challenged us to go home from this Conference with renewed dedication to be willing to be the ones who have come to the kingdom for such a time as this—as Esther of old. (More thoughts from this message will also be given in another article.)

Mrs. Michael Brandt (Lake Stevens), Mrs. Terry Olson (Radcliffe), and Miss Lois Presteng (Grafton) accompanied by Mrs. Eldon Nelson (Eugene)—all Bible School or Semionette alumnae—sang.

Another joy of this conference was the presentation of the keys to the new 12-passenger Dodge van ("the Nogales Bus") to the Dynnesons for the work in the Nogales Mission.

Thanks to all who contributed coupons and money gifts to make this possible.

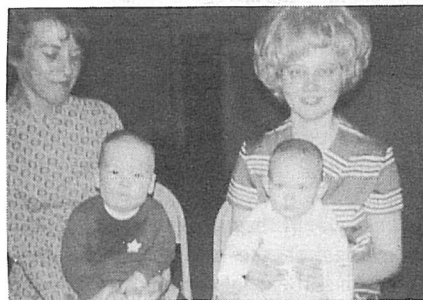
Honorary WMF Membership pins were presented to the out-going officers: Mrs. Melvin Walla, Mrs. Robert Dietsche and Mrs. James Eletson, with thanks expressed for their faithful service.

Pastor John Strand installed the newly-elected officers who were present—Mrs. Robert Dietsche and Mrs. Reuben Emberson.

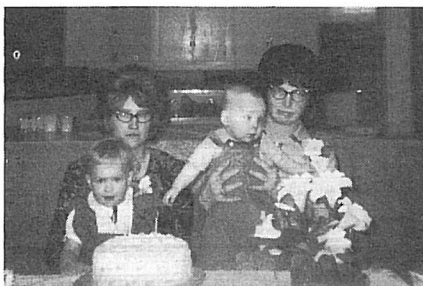
Closing the evening program was Cary Dietsche (Sand Creek) singing "The King is Coming"—so fitting also for our theme of "For Such a Time as This"—and the benediction by President Strand.

The WMF Conference offerings were for the Boys' Dormitory Building Fund and for Home Missions—both of which were over \$2,000.

Mrs. Amos Dyrud
Secretary



Brian Charles Tollefson, left, son of Mr. and Mrs. Charles Tollefson, Benson, Minn., and Andrew Jason Lagred, son of Mr. and Mrs. Donald Lagred, Murdock, Minn., were enrolled in the Cradle Roll of Scandia Lutheran Church, Sedan, Minn., in April. The boys are being held by their mothers.



April being Cradle Roll month, Bethany Ladies Aid of Derrick, N. Dak., conducted a Cradle Roll service in which Shannon Marie Ivesdal, left, daughter of Mr. and Mrs. Larry Ivesdal, and Rodney Lamar, son of Mr. and Mrs. Lamar Anderson, were received into the Cradle Roll. A short program was presented and a lighted, decorated cake and table were arranged for the honored guests. In the picture, the children are being held by their mothers.

editorials

WHAT NOW, MISSOURI SYNOD?

We are certain that we will be criticized for devoting so much time to the convention of the Missouri Synod in our previous issue of **The Lutheran Ambassador** and this one, but even so we would like to make some editorial comments in wrapping up our coverage of the convention in New Orleans, July 6-13. (We missed the last two days of the sessions.)

As an outside observer, it is difficult to see how the Lutheran Church-Missouri Synod can hold together, what with the deep-seated divisions apparent at the convention. They seem irreconcilable. If what we saw in New Orleans was only sound and fury, signifying nothing, then that's another thing, but if people were serious in defending their positions, something has to give.

The division between the delegates was 60-40 at times and then again more like 55-45, always in favor of the conservative faction. Does that division hold up throughout the church? Opinion is divided on that. Dr. John Tietjen, president of Concordia Seminary in St. Louis, thinks the 55-45 division may be representative of the whole Synod.

At the St. Louis Seminary the faculty is overwhelmingly moderate-liberal (none of them would want to be characterized as "liberal"). The division is 40 or more as opposed to about half a dozen men. In fairness it must be said that among 40 or so professors there are differences in approach and conviction regarding many of the theological questions in dispute. But they stand together in resisting the accusation that false doctrine is being taught among them.

The obvious first step for the leadership of Missouri Synod is to remove Dr. Tietjen from office. The Board

of Control now has a conservative majority and can eventually remove him. But Dr. J. A. O. Preus, president of the Synod, was careful to point out that specific procedures must and will be followed and they take time. If Dr. Tietjen would resign, the problem would be simple. He said that he has been asked to resign but the matter was difficult for him, that is, he did not know yet what he would do.

At any rate, Concordia Seminary is in for hard days this coming school year. Some faculty members may quit before the term begins. The process of removing all the suspected ones will be long and unpleasant if they choose to fight ouster.

The same is true concerning parish pastors and congregations. Dr. Preus made it clear that it is always his hope that congregations will remain in the Synod. That, of course, is the goal of all discipline, too. He said that the Synod had lost conservative congregations before this.

But it will be a different question when the Synod moves against pastors and local churches, as it must surely do, and brings charges of false doctrine. There, too, the effort will be made to have them change their wrong ways and hold to the true faith as defined by Missouri Synod. They will win some and lose some.

It appears to this writer that extremely difficult days are ahead for Missouri Synod. Dr. Preus spoke of the need for personal dealing with those who are considered to be erring in upholding the faith. If it should turn out that even 40 percent of the church's pastors are suspect, it will be very difficult to discipline them, especially when a district president may not be sympathetic to the conservative cause in the first place.

We can see four things happening. First, the moderate-liberal element may organize a new church body made up of those congregations and pastors which have either voluntarily left Synod or been expelled because of their beliefs. This would leave Synod free to operate according to historic tradition. Second, the conservatives may tire of the slow process of smoking out the perverse and leave the Synod themselves, taking as much of it as they can, and establishing a new synod. Third, the more openly moderate-liberal element of LC-Ms may leave to join the American Lutheran Church and the Lutheran Church in America. And fourth, some meeting of the minds may take place over a period of several years and an agreement in doctrine reached. Such a course would most surely offend the stronger conservatives and they would leave the Synod. It was interesting to note that time and again at the convention conservatives were careful to point out that they were not questioning the Christian faith of those they accused of false doctrine.

The projections are endless. In all probability what finally happens will be something different than we suggest. But these are very troubled days for a church with a proud heritage as it seeks to be true to the authority of God's holy Word.

(See also the article "A Potpourri of Recollections from the Missouri Synod Convention in New Orleans" on page 3.)

BOOK REVIEWS

How to Choose Your Life's Work

by Clyde M. Narramore

Reviewed by Gerald F. Mundfrom

This book is especially written for youth but adults can also benefit from it.

Your future happiness depends on your right choice and adequate training for the job best suited to you. Being happy in your work reflects itself in every area of your life.

Girls, too, should seek proper education and training even though their ambition is to be a mother and housewife. Some special training by the wife can be a great benefit to the family in this age.

God has a plan for you. You do well to seek God's leading in finding out what it is.

What you are interested in, the nature of your abilities, and God's leading should determine what your life work should be.

As a Christian you should seek a job that will glorify God and which gives you opportunity to witness for Christ.

Salary is not the big deciding factor in seeking the job best for you. Neither should you be content with the lowest salary, but be challenged to honestly work for advancement and thus bettering yourself.

Do not make the mistake of marrying too young, thus hindering your opportunity for training yourself for a vocation best suited for you.

The emphasis in taking God along and looking to Him in making a vocational choice is greatly stressed in this book.

Which Way the Family?

price .50

by Larry Christenson

Reviewed by Gerald F. Mundfrom

This little booklet defines the husband and father's place in the family. He is to be head. This involves more than being in authority. It also involves giving direction to the family.

Too many fathers are failing in this God-given responsibility.

It is especially in matters pertaining to that which is spiritual that the father is to lead. He has a responsibility to teach the Word of God to His family and to be a Christian example to the other members of the family. Too often this role is solely left for the mother and wife to fulfill. This leaves the impression, especially with the boys, that Christianity is not manly and only for women.

(These books may be purchased from Bible Book-Mission, Inc., 809 McHugh Avenue, Grafton, N. Dak. 58237. Please include something for postage.)

(Continued from page 4)

taking me to new areas. But when a train is two hours and 20 minutes late from Chicago to New Orleans and two hours and 50 minutes late on the return, it does take some of the joy out of it. Also, when the air conditioning isn't working in some cars, it is very uncomfortable in summer heat. Fortunately, in some of the cars it was working well and it was possible to ride there.

The passenger traffic between Chicago and New Orleans appears to be about 85 percent Black.

New Orleans is a poor place to visit in the midst of summer. I found the heat and humidity oppressive. It was a strange experience to step outside at 7:30 in the morning and at 10 at night and find what we would consider our warmest mid-afternoon heat. In the northern U. S. and Canada, if we had such heat in the evening we wouldn't dare to go to bed that night. Air conditioning, of course, does save the day for the people who live in New Orleans.

New Orleans is in the process of building a domed stadium, which they call "Superdome." It is supposed to be considerably larger than Houston's Astrodome. I saw the Superdome from the outside and it is slated for readiness in 1974.

It was fascinating to travel through miles of swamp or bayou country and then suddenly begin to enter the suburbs of the city. The highway through miles of this swampland and Lake Ponchartrain is built on concrete pillars. An amazing construction feat and, as I recall, it is a four-lane highway.

My hotel room was on the 35th floor of the Marriott Hotel. From it I had a tremendous view of the city, looking northwest, not least at night with the vast array of city lights. The Marriott is on the edge of the French Quarter or Vieux Carre. It was on the block adjoining the Marriott that the fire in later June took place at the Upstairs Lounge which has now claimed 32 lives.

On the day I arrived in New Orleans, July 6, the city reached the 100 mark in murders committed so far this year. I wonder how that compares with other cities in the U. S. I read in a newspaper that Memphis, Tenn., counted its 96th murder at about the same time.

On our Sunday in the city, I attended the worship service at Mount Calvary Lutheran Church. The sermon was preached by Dr. Theo. Nickel, one of the Synod's vice-presidents. He said that he began his ministry in Bessemer, Mich. Maybe some of our people there remember him. Following the service there was a coffee hour in the parish hall and then we attended the Bible class before returning by chartered bus to the hotel. I enjoyed the visit to this rather small congregation. My companion on this trip was a pastor from Hialeah, Fla., who had once served in Ellensburg, Wash., during part of the time that Rev. Luther Strommen, a brother of my brother-in-law, also served in that city.

My whole trip to New Orleans and attendance at the convention of the Missouri Synod was a truly fine opportunity.

(See the editorial on page 9, "What Now, Missouri Synod?")

the teachings of Jesus, they admire the Sermon on the Mount, they yearn for the highest and best things, but they lack the spiritual power. Why? Because they are disciples of John, they have not fixed their hearts and hopes upon the divine, risen, glorified Christ, they do not know the "grace of God." When, however, they learn the full Gospel and yield themselves to Christ, they are not merely baptized with water, but also by the Holy Spirit."

The receiving of the Holy Spirit by these twelve disciples has sometimes been called the Ephesian Pentecost. The formula for baptism given by Jesus in Matt. 28:19 was a baptism into the name of the Father, the Son and the Holy Spirit.

God granted Paul special powers while in Ephesus, as noted in vs. 11.

12.

22. What was the result of Paul's preaching in this city? vs. 17, 18

Paul preached in the synagogue as was his custom, but when some became stubborn and obstinate, speaking evil of the Way, he separated his disciples and taught them in the lecture hall of Tyrannus, a teacher. Those who had been so interested in turn became evangelists, so that all in the district of Asia had heard the Word of God. Not all believed, but all were evangelized, through the faithful work of Paul and his instructed converts.

23. Where had Paul determined to go? v. 21

Before Paul left Ephesus to return to Jerusalem, a riot developed concerning the Way.

24. Who was Demetrius and what did he do? vs. 24-29

The temple of Diana in this city was one of the wonders of that time. It could hold 24,000 people. The silversmiths made small replicas of this temple and the goddess Diana to sell, from which they derived a good profit. The town clerk came to the front to defend Paul, when the mob turned against him with accusations, stating that the law courts were open where justice could be administered. The forces of evil were defeated, and the cause of Christ triumphed. Paul left the city.

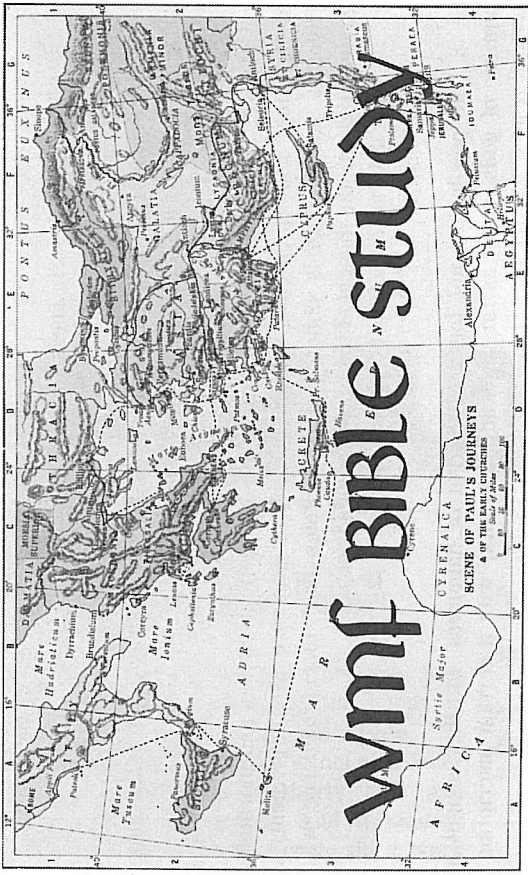
Thou canst fill me gracious Spirit,

Though I cannot tell Thee how;

But I need Thee, greatly need Thee,

Come, O come and fill me now.

E. R. Stokes, D.D.



STUDIES IN THE BOOK OF ACTS

THE SECOND MISSIONARY JOURNEY CONTINUED AND CONCLUDED

Lesson 9

Read Chapters 17-19

September, 1973

In pursuing his travels, Paul came to Thessalonica, an influential city of trade and government. This is still an important trade center, now known as Salonika. Paul sought to plant churches in such cities. He spent some time there, first among the Gentile converts. Again, his theme was Jesus Christ, the promised Messiah, who had suffered for the sins of the world, died and rose again. Great stress was laid upon the second coming of Christ, then to return as a King. It was this last doctrine that caused Paul's enemies to gather a mob to seize him. Paul, Silas and Timothy escaped by night and moved into Berea.

1. Before leaving Thessalonica, an accusation was brought against these missionaries. What great testimony of the power of the Gospel is found in v. 6?

2. What truth is evident in v. 3? (See I Peter 1:11)

3. What is said of the people in Berea and why? v. 11

4. What will a real seeker for the truth do? (John 5:39)

5. What did the Jews in Thessalonica do? v. 13
6. Why was Paul's spirit provoked as he sailed away to Athens, some 300 miles away? v. 16

He met two schools of philosophy in Athens, the materialists and moralists of that day. The Epicureans thought the end of existence was enjoyment, a frivolous and irreligious philosophy. The Stoics held that providence was guided fatalism, the thought of the serious minded people.

7. What did Paul say of the people in this city? v. 22
8. The people had not found the secret of happiness, for they sought a number of gods, going as far as building an altar with a certain inscription. What was it? v. 23
9. How did Paul play upon this inscription? v. 23
10. Paul's speech has a matchless message. Re-read it! It has a definite reference to the essentials of Christian faith. How do vv. 27 and 28 impress you?
11. What does God command? v. 30

THE JOURNEY DONE

Chapter 18

12. As Paul entered Corinth, what had he determined to do? (See I Cor. 2:1, 2.)
 13. With whom did he live in this city and why? vs. 3
 14. What did he do on the Sabbath?
 15. How was he comforted? vs. 9, 10
- How was this borne out? vs. 13-16

What consolation such a promise gives to all who put their entire trust in God! Gallio is introduced in verse 12. He was a man of keen intellect and sweet temperment, a noble example of religious tolerance. Paul founded one of the largest and strongest churches in the midst of this wicked city. Later he wrote to it in one of his two letters addressed to these people. What did he say in I Cor. 6:9-11? Note how the Holy Spirit had been working, giving the believers power to withstand sin and to bear fruit. He can do that for us today as we permit Him to work in our hearts. When we with an open mind and a prayerful heart read and study the Word of God, the Holy Spirit will convict us of sin, and create faith in Jesus Christ. Oh, that we would yield completely to the Holy Spirit.

Paul determined to arrive in Jerusalem in time for the feast of the Passover. He had completed the second missionary journey.

THIRD MISSIONARY JOURNEY

This journey covers much of the same ground as the previous one. Paul revisited the congregations that had been established on earlier visits. The spiritual condition of the churches was good. However, he did remain in Ephesus for nearly three years and proclaimed the full Gospel by the presence and power of the Holy Spirit.

16. Paul meets Apollos. Who was he? v. 24 (Refer to I Cor. 3:6-9.)
 17. There was a limitation in Apollos' spiritual knowledge. What was it? v. 25
 18. Who helped Apollos and how? v. 26
- ### Chapter 19
19. What question is asked of the disciples of John the Baptist by Paul when he came to Ephesus? v. 2
 20. What reply did he receive? v. 2
 21. What was the result of this discussion? vs. 4-5

Erdman also states: "There are men like Apollos in Christian churches, but there are many more like these twelve "disciples" in the pews of Christian churches. They are sincere men, they hate their sins, they believe in

(Continued from page 6)
in our area. In earlier years, camps were conducted at Warren, Minn., and Bemidji, Minn.

The addition to the church which

was dedicated is 16 by 60 feet and is situated on the west side of the church.

—Corr.

Letters

TO THE EDITOR



This class of three young people was confirmed at Faith Lutheran Church, Granite Falls, Minn., on June 3. From left to right, Rev. Reuben Wee, Larry Moe, Kathleen Johnson and Leslie Moe.

THE AMBASSADOR SUNDAY SCHOOL SERIES

Quarterly student workbooks and teacher handbooks are available for children in second grade and above and for young people of confirmation and high school ages. Some congregations have used the high school courses for adult classes also.

If you are not familiar with this series of AFLC Sunday School materials, but would like to become acquainted with it, please inquire through the address given below.

Orders for the fall quarter should be ordered soon.

The Ambassador Sunday School Series
Department of Parish Education, AFLC
324 Arnold Avenue North
Thief River Falls, Minn. 56701
Telephone: 218-681-2523

A "THANK YOU" OUT OF A TRYING EXPERIENCE

The 1973 Annual Conference of the AFLC was a blessed time for me even though I attended only two sessions, the morning and afternoon sessions of the WMF day.

I had the misfortune of falling in my home and injuring my back, to the extent of being hospitalized for one week. But now after three weeks of convalescing I am able to care for myself at home.

It was a trying experience as I had looked forward to our conference for weeks. But through this I was brought closer to my Savior. While in the hospital I enjoyed Christian fellowship with folks attending the conference who came to see me.

"Blessed be God... who comforteth us in all tribulations" (II Cor. 1:3, 4).

Thank you for prayers offered in my behalf.

Thank you for the greetings from the Annual Conference of the AFLC.

Thank you, ladies of the WMF, for the greetings and all the signatures.

I want to extend at this time a thank-you to my patient guests during the conference—Pastor and Mrs. Ernest Langness and Marilyn Joy from Ishpeming, Mich.; to Judith Wold from Thief River Falls, Minn., and to Inez Hempel from Minneapolis, Minn.

May God bless you all.

Mattie Gregor
Ferndale, Wash.

NO AMBASSADOR NEXT TIME

According to our custom, one issue each summer is omitted. Therefore, there will be no second issue in the month of August and the next **Ambassador** will be dated Sept. 11. All material intended for that issue should reach the Editor by August 25.

ORIGINAL LUTHER LETTER FOUND IN CHICAGO LIBRARY

Chicago—(LC)—An original letter by Martin Luther has been discovered in a seminary library here. The document, in Luther's own hand, was believed lost more than 100 years ago.

The Rev. Lowell C. Albee, Jr., assistant librarian of the Lutheran School of Theology at Chicago, discovered the letter as he photocopied several documents from the L. Franklin Gruber collection of Reformation books and manuscripts.

Addressed to Count Albrecht of Mansfeld, the letter stresses why it is proper for Christians to receive both bread and wine in Holy Communion. Reprints of the letter, sometimes with variations in the text, are in existence, but Luther's original draft has not been available since 1856.

In that year it was known to be in the possession of Dr. Keil of Leipzig. But when the major edition of Luther letters was compiled in 1933, the original draft had disappeared.

It was not immediately known how the letter came into the possession of Dr. Gruber, a professor at the Chicago school when it was located in Maywood, Ill. Dr. Gruber left his collection of rare books and papers to the seminary when he died in 1941.

Dr. Arthur Carl Piepkorn, professor at Concordia Seminary in St. Louis and noted Reformation historian, said that the discovery of the letter "will add to our knowledge of Luther's feelings on the reception of Holy Communion."

PREACHING MISSIONS

Willmar, Minn.

Zion Lutheran Church
Leslie Galland, Pastor
Sept. 9-12

Lay Pastor Rodney Stueland, Newfolden, Minn., speaker

Kellogg, Ia.

St. Paul's Lutheran Church, ALC
Wilfred Lindquist, pastor
Sept. 9-13

Rev. Gerald F. Mundfrom, Grafton, N. Dak., speaker

Spicer, Minn.

Green Lake Lutheran Church
Leslie Galland, pastor
Sept. 16-19

Rev. Wendell Johnson, Dalton, Minn., speaker

Sully Ia.

St. Andrew's Lutheran Church, ALC
Wilfred Lindquist, pastor
Sept. 16-20

Rev. Gerald F. Mundfrom, Grafton, N. Dak., pastor

(Pray for and support these meetings in attendance. We invite congregations planning special meetings to announce them through this column in order that others may undergird them in prayer.)

REV. JOSEPH O. VALTINSON PASSES AWAY

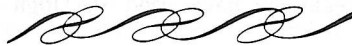
Rev. Joseph O. Valtinson, 78, former pastor of Community Lutheran Church in Chicago, Ill., passed away in a Rockford, Ill., hospital on July 20. He had made his home in Rockford.

He is survived by his widow, one son, Rev. Joseph Valtinson, Jr., of Minneapolis, Minn., three daughters and one brother. The son is married to the former Betty Ose of Thief River Falls, Minn., a daughter of the Torkel Oses.

Funeral services were held at Our Saviour's Lutheran Church and burial was at Rockford.

MEMORIAL GIVEN FOR DETROIT WOMAN

A memorial to AFLC work was sent in by Moland Lutheran Church, Mason, Wis., through Mrs. John Neslon of Mason, in memory of her sister-in-law, Mrs. Laura Olson of Detroit, Mich., who passed away recently.



Whatever God may send us, whether prosperity or adversity, they are a gift of God's grace, and are intended to be used for our salvation. Gratitude for the one, and humble submission to the other, will lead to eternal blessedness.

—C. L. Langerhans

PERSONALITIES

New address for **Lay Pastor and Mrs. Melvin Walla** is Lot 78, Oak Ridge Estates, Fergus Falls, Minn. 56537. Pastor Walla is available for fill-in or interim work in congregations. He previously served St. Paul's Lutheran Church in Fargo, N. Dak.

PSALM OF PRAISE TO GOD

My eyes find pleasure in looking upon
Your countenance, Oh Lord;

There is joy within my heart
when I have pleased You;

Contentment dwells within me
when I'm in Your presence;

My ears hear the sweet music
which praises You;

In my heart I hear Your gentle,
persuasive voice urging me on.

How can I help but love You, Oh God,
whom my whole heart and soul and
mind desire!

Mabel Quanbeck

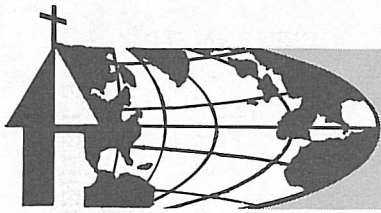
As soon as Christians learn to obey Jesus implicitly rather than trust to their own skill and wisdom, to reason and observation and experience, they will begin to discover the blessings of Christ in their everyday work just as Peter did here (when called to be a fisher of men).

J. H. Horstman

ALL AFC BOARDS, COMMITTEES TO MEET

The Co-ordinating Committee of the AFLC has arranged a meeting of all members of the official boards and committees of the AFLC for September 21 at church headquarters in Minneapolis, Minn. The general session will commence at 10:00 a.m. In the afternoon there will be opportunity for the various boards and committees to meet separately.

This announcement does not pertain to committees which act only in connection with the annual conferences of the AFLC.



CHURCH-WORLD NEWS

THE CHURCH AROUND THE WORLD

After spending several months in a Prague prison for "inciting revolution" by smuggling Gospel tracts into Czechoslovakia, British evangelist David Hathaway has been released and deported.

Fifty-four Christian books have been stocked in four junior high and in two senior high schools in Norco, California, through the efforts of local Christians. The books are constantly in demand, with long waiting lists.

After living in the U. S. for five years, a journalist from India writes, "Americans, it seems, are beginning to develop a dangerous tolerance for crime. They may, if they are not careful, learn to live with the constant threat of personal violence. . . . One hears almost no protest about motion pictures which show sequence after sequence of violence in disgusting detail.

Dr. David Hubbard, president of Fuller Theological Seminary and member of the California State Board of Education, has explained why he voted with the majority against requiring California science textbooks to include the teaching that God created the universe. Instead, the Board is requiring the rewriting of all textbooks to clearly identify evolution as merely a theory, not a fact, said Hubbard.

As in California, the Tennessee Senate voted to demote evolution to mere theory in school textbooks. And Georgia's state legislature has decreed that when evolution is presented in a school science course, creationism must be discussed as well.

—Tyndale House Publishers

ST. LOUIS SEMINARY FACULTY ISSUES DECLARATION OF PROTEST

St. Louis, M.—"We accept no other doctrinal standard (besides the Scriptures and Lutheran Confessions) as

binding on our conscience, even though we may have to suffer for our stand. . . . Like Luther, we stand for an open Bible which we are free to read on its own terms, limited only by our voluntary commitment to the Lutheran Confessions." Faculty and staff members of Concordia seminary, St. Louis, made their stand clear July 24 in "A Declaration of Protest and Confession."

Declaring that "this may be our final opportunity to speak with one voice, "The faculty released an 800-word document at a gathering held on the campus. Dr. Richard R. Caemmerer, Sr., senior member of the faculty, read the declaration to a crowd of several hundred persons.

The Declaration, signed by more than 50 faculty and staff members, said the New Orleans convention was in violation of procedures for evangelical discipline, protested the use of coercive power to establish the true doctrine of the Scriptures, and claimed the convention fettered the Scriptures by requiring the members to interpret them in accord with a presumed synodical tradition.

Faculty members also said that they ". . . repent of what we have done to bring God's judgment upon our church. We earnestly desire to work in harmony with our brothers and sisters in the Synod and stand ready to enter into discussion with them."

The Declaration, which the faculty plans to send to all pastors and congregations, closes with an appeal to ". . . our brothers and sisters to join in a common movement of protest and confession. . . . We need to stand together in our concern to be truly Lutheran. . . . to be the church. . . . for a free and open Bible. . . . for the Gospel."

Commenting on the faculty's action, Dr. Ralph Bohlmann, Executive Secretary of the Commission on Theology and Church Relations, commented:

"The faculty of the St. Louis Seminary continues to demonstrate its lack of sincere commitment to a course of action that will honestly confront and deal with the issues that divide our troubled church. Instead of humbly listening to what the Synod has said to the Seminary and instead of seeking a forum that might aid in achieving reconciliation on the basis of the Scriptures and Lutheran Confessions, the faculty continues to misrepresent and defy the positions and actions of our Synod and its chosen leaders and to stage publicity-seeking events that only bring about further division. We have no quarrel with an honest display of conviction and feeling to the world, but when black armbands are prepared before an event occurs, when the news media are invited to cover "demonstrations," then unfortunately one has to question the motives of such individuals and decry the great harm such actions bring to the church which has called them to be its servants."

ABS PRODUCES BIBLE TV TAPES

"Story Line II," a new series of 14 Bible stories, each 5 1/2 minutes in length and featuring Swiss artist Annie Vallotton as storyteller and illustrator, has been produced on videotape and videocassette by the American Bible Society.

Designed especially for children's television with a Sept. 15, 1973, release date, the series was made possible by a \$50,000 grant from the members of Aid Association for Lutherans, a fraternal life and health insurance society based in Appleton, Wis.

Starting with "How the World Began," the Creation story, the new series includes three other familiar stories from the Old Testament and nine from the New Testament. Thirteen of the new shows will be combined with "Story Line I," to make a 26-program television package. The remain-

ing episode, "No More Doubts," the story of Thomas, one of Jesus' disciples who was slow to believe the Resurrection, will be offered as an Easter special.

The Rev. John A. Evenson, a minister of the Lutheran Church in America and a specialist in mass communications, was engaged as producer for both "Story Line" series. Dr. Norman Temme, secretary for information of the American Bible Society, served as executive producer. "Story Line" was videotaped in New York City by Teletape Productions, Inc., whose facilities are also used for the award winning children's show, "Sesame Street," and "The Electric Company."

Miss Vallotton's biblical illustrations have won wide acclaim since

they first appeared in **Good News for Modern Man**, the New Testament in Today's English Version. Published by the American Bible Society on Sept. 15, 1966, this translation is now in its third edition and total circulation has passed the 42-million mark, making it the world's most popular paperback.

"Story Line" takes its name from Miss Vallotton's art style, simple line drawings. Each episode begins with a line which turns out to be an animal, a fish net, or one of the principal characters in the story as "our good friend Annie Vallotton draws on and on." As she draws, Annie sometimes sings, or imitates animal sounds, or even breaks forth in a yodel she learned as a little girl in her native Lausanne, Switzerland.

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