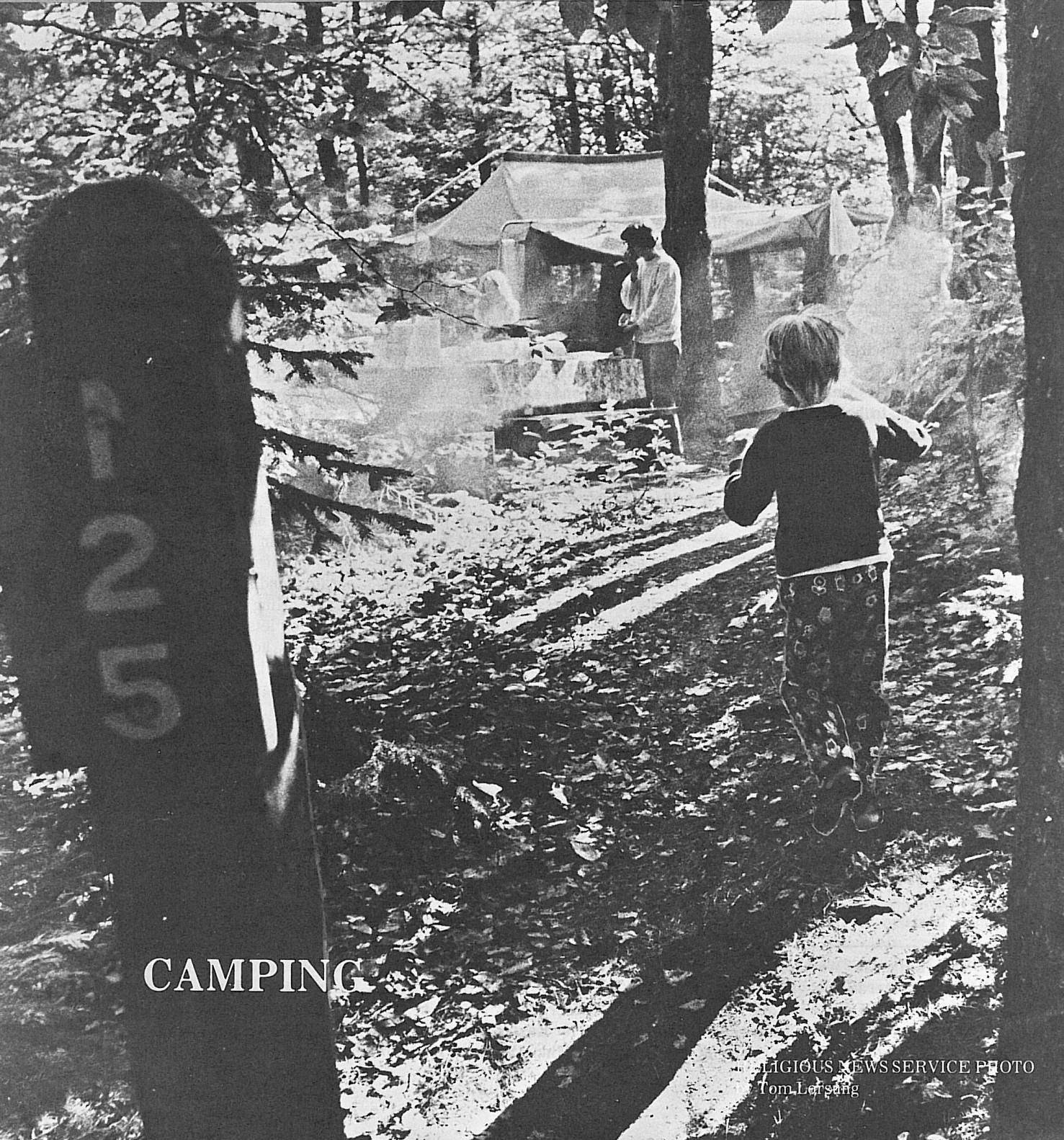


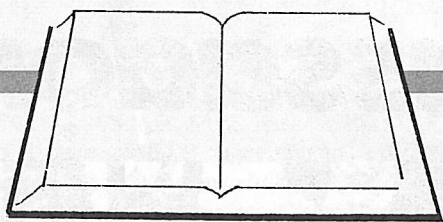
August 29, 1972

The Lutheran Ambassador



CAMPING

RELIGIOUS NEWS SERVICE PHOTO
Tom Larsang



According to the Word

BEGGARS BECOME RICH

“Blessed are the poor in spirit, for theirs is the kingdom of heaven” (Matthew 5:3).

Beggars become rich! Jesus begins His discourse to His disciples on life in the kingdom of God with this amazing declaration. Yes, Jesus makes it profitable to become a poor, miserable beggar. The world does not agree with Jesus, but “Jesus said it; I believe it; that settles it.”

Spiritual riches are the best and most important riches. They are, consequently, to be desired above all other treasures. Do you agree with me on this point? Good! Then you are, with me, eager to follow through with Jesus’ plan for obtaining eternal riches.

So, where do we start? By becoming beggarly. “Who wants to become beggarly?” you may say, “That’s no fun.” Well, look at it this way. You already have the required poverty; we are all born into it. We confess our total spiritual lack every Sunday: “We poor sinners confess unto Thee that we are by nature sinful and unclean....” Our credentials are not very impressive, but God knows this is all we have to present, and you and I had better know it, too. Now, being this totally destitute—knowing we can do nothing to help ourselves, but that we are totally dependent on a source outside

ourselves—isn’t it time for us to become beggars?

Both John the Baptist and the Lord Jesus Christ began their public ministries with the message, “Repent, for the kingdom of heaven is at hand.” “Repentance” means “a change of mind.” I believe it is significant that Jesus’ first “blessed” is pronounced on the poor in spirit. When we realize and confess that we are spiritual paupers and turn to God to receive the kingdom He offers, we have true repentance and salvation. We have not only acknowledged our need, but we have become beggars before God. Jesus said He came to preach good news to such poor people (Luke 4:18). Therefore, when we hear Jesus say, “Blessed are the poor in spirit, for theirs is the kingdom of heaven,” we understand this beatitude to be pronounced upon the truly repentant. True blessedness begins with true repentance.

When we have confessed our total poverty, we become beggars. We say, “Wherefore we flee for refuge to Thine infinite mercy, and beseech Thee for Christ’s sake, grant us....” In response, God gives us the kingdom. Right here and now, these riches are ours: “Theirs is the kingdom of heaven.” This speaks of a present possession: “The kingdom of God is within you.” The poor in spirit are rich in the realm of Christ their

King, in whom they possess “all spiritual blessings in heavenly places in Christ Jesus.”

The poor in spirit are “rich toward God,” not those who in any way trust in themselves or earthly things. To the one who feels he has security in personal or earthly resources, Jesus must say, “You fool!” I’d rather be a beggar sharing the riches of Jesus Christ the King and be called a fool by the world than be highly esteemed by the world and be one whom Jesus must call a fool. Are you Jesus’ beggar or must He look on you as a fool?

Those who consider themselves rich in spirit will always proudly resist the call of Jesus Christ the King. They will not permit Him to work salvation in them. By contrast, the poor in spirit, recognizing their desperate condition, cry out to the Almighty King for His saving grace. He never lets a beggar go on crying. He never hesitates, but has pity on them and immediately bestows His abundant grace on them. And He does more than we could ever ask or think. Hallelujah! What a Savior!

“But to this one will I look, to him who is humble and contrite of spirit, and trembles at My word” (Isaiah 66:2).

“These things I have spoken to you, that My joy may be in you, and that your joy may be full” (John 15:11).

Love Your Neighbor

by Rev. Fred Carlson
Sebeka, Minnesota

A young man came to Jesus and asked, "What must I do to have eternal life." Jesus said, "If you would enter life, keep the commandments." And one of the Commandments that Jesus told him to keep was, "Thou shalt not kill." This Commandment deals with love to our neighbor. Now salvation is a gift from God but can we say we are children of God when we do not love our neighbor? And when we have God's love it is a joy to keep His Commandments. This is what the Psalmist says, "For I find my delight in thy commandments, which I love" (Ps. 119:47). Yet many do not like the Commandments. They are fearful that the Commandments will restrict their behavior. But the Commandments are for our good. They are good for us as individuals and good for all mankind. There has been a trend in many churches to not stress the teaching of the Commandments. Forget the Commandments, it is said, for they are negative and begin to stress the positive. But in the explanation of the Commandments there is always the emphasizing of the positive or what good we can do.

How early in the history of mankind did God introduce His commandments? God gave the Ten Commandments to Moses. But the first recorded sin after Adam and Eve were removed from the Garden of Eden happened to be against the Fifth Commandment, "Thou shalt not kill." Cain killed his brother Abel. And Cain's punishment was separation from God. "Then Cain went away from the presence of the Lord..." (Gen. 4:16). After the Flood, a solemn declaration was made which became a universal law among mankind. This universal law came from the Word



Rev. Fred Carlson

of God: "Whoever sheds the blood of man, by man shall his blood be shed; for God made man in his own image" (Gen. 9:6). Here God states the punishment for murder. This Commandment was given to a family of eight which was to replenish the earth. When Israel left Egypt to travel to Canaan, God included the command, "Thou shalt not kill," in the Ten Commandments to Moses. God gave this Commandment to the children of Israel to show that human life was sacred. Today we are going away from strict enforcement of punishment of criminals for murder to coddling them. There needs to be a fear of punishment to keep us from doing wrong.

Luther Helps Explain the Fifth Commandment

How does Martin Luther help us interpret the Fifth Commandment? "We should fear and love God so that we do our neighbor no bodily harm nor cause him any suffering, but help and befriend him in every need." I like the explanation for the Commandment for it tells us what not to do, but also what good we should do in obeying it.

We are not to cause our neighbor any kind of injury to his body. Have you ever been careless in your driving so that someone was injured? I remember a pastor who would never start his car until he had prayed.

His prayer was, "Lord, may I be alert and not cause any harm to anyone else."

But this commandment can also be broken in our thought life. For in having hatred toward our neighbor we are guilty of murder. "Any one who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him" (I Jn. 3:15). Hatred keeps us from thinking clearly and it also poisons our body. The best way to avoid thoughts of hatred toward our neighbor is to fill our hearts and minds with the Word of God. Let the Word of God dwell in you richly. If thoughts of hatred are allowed to grow they will lead to evil words. Once an unkind word is spoken it can never be recalled. How easily one can injure a neighbor's character by a thoughtless remark. To do injury to a neighbor's character is murder in God's sight. Here is a good verse to fill one's mind: "Let all bitterness and wrath and anger and clamor and slander be put away from you with all malice, and be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you" (Eph. 4:31, 32). There are some of you who are sitting in our churches who are guilty of murder. A neighbor will not attend church and hear the saving message because of some unkind word you have said.

This commandment can be broken by leading our neighbor astray and thus his spiritual life is killed. This form of killing can be done by false teaching. Some years ago, in the stockyards of South St. Paul, Minnesota, they had a goat named Judas. This goat was trained to lead the sheep up a ramp. As the goat got to the top of the ramp he would step aside and the sheep one by one

(Continued on page 6)

Family Bible Camp, 1972

Part II

by Rev. Howard Kjos

This year, for the first time since ordination, this writer had the privilege of being present at the Sunday worship service at camp. It is a great experience to worship God with people from throughout the AFLC.

The worship service was led by Pastor Alvin Grothe. His Scripture text for devotions was Romans 3:21-31.

Pastor Richard Snipstead brought the message from Matthew 5:17: "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill (New Am. St.). He said a representative of someone or something, or a citizen of a country, is expected to display character befitting what he represents. A Christian is a citizen of the Kingdom of God; also he is a member of God's family. His conduct should therefore be guided by God's laws. Jesus did not come to destroy God's Law, but to fulfill it. This applies to all of God's Law: moral, judicial and ceremonial. He carried out the

Law by full obedience in His life here on earth. He came to carry out all the requirements of the Law and the Prophets.

The Cross of Calvary is central in the life of a Christian, because there Jesus bore the penalty of the Law, which is death (Romans 6:23). There sin was punished when God poured out His wrath upon sin. Thus Jesus fulfilled the Law. By God's grace, through faith, you and I are able to experience atonement, forgiveness and new life.

What is the Christian's relationship to the law? The Christian is not under the Law—he need not earn salvation by the Law. But Christians are still obligated to the Law: "For I say to you, that unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven" (Matthew 5:20 New Am. St.). A life of righteousness and holiness is required; "Are we to continue in sin that grace might increase? May it never be! How shall we who died to sin still live in it?" (Romans 6:1, 2 New Am. St.).

If you claim to have experienced

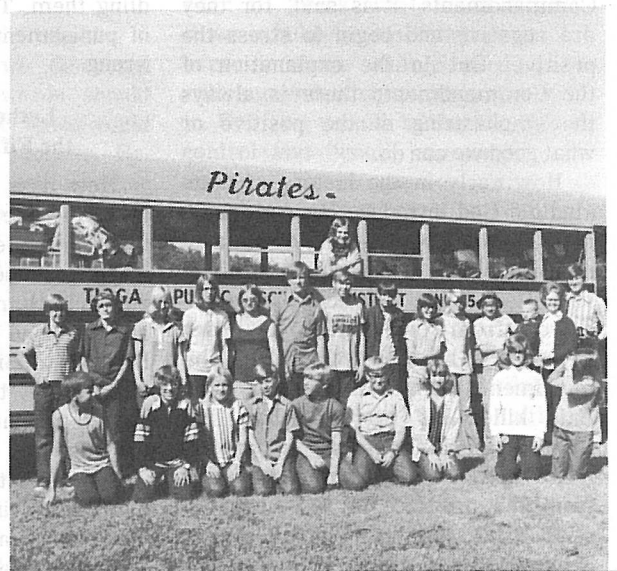
salvation yet have no great desire to keep the Law, you had better examine what you have experienced. Maybe you have had just an emotional or a sentimental experience. A real experience of God's grace gives a desire to be like Him—holy, as sons and daughters of God, to live to His honor and glory. Thus far Pastor Snipstead.

Before and after that challenging and convicting message, the Bible Camp Choir presented a concert of several sacred songs. The Bible Camp choir concert has come to be a highlight of our camp week, especially since the advent of our ebullient director, Donald Rodvold. We always marvel at his skill when we hear the great performances he is able to educe from a diverse group of singers in only five days of working together.

We campers were deeply moved as the choir sang, "Thanks be to Thee. Thy holy name be ever blest. Glory, honor and praise be Thine! Praise, adoration we sing unto Thee. Thy loving kindness doth forever prevail. Tenderly, tenderly guiding all those who come unto Thee. Glory,



The Richard Gunderson family of Bolivia.



The youth delegation from Tioga, N. Dak., which attended camp.

honor and praise be Thine! Thou art the King o'er land and sea. Praise, adoration, we sing unto Thee." We were thrilled to hear the musical rendition of the words of Psalm 100 (Jubilate Deo), a psalm of thanksgiving in which all men are exhorted to praise God. We were blessed by the sweet tones of the violin that accompanied the adult choir as it sang, "Come, Thou Long Expected Jesus." Tears of gratitude and joy in the forgiveness welled up in the eyes of sinners saved by grace when the choir sang so sweetly that old favorite, "Amazing grace, how sweet the sound, that saved a wretch like me. I once was lost, but now am found, was blind, but now I see... How precious did that grace that appear the hour I first believed, ... 'tis grace hath brought me safe thus far, and grace will lead me home."

Two words filled my mind as I listened to the great songs of praise; God's **boundless love** and His **amazing grace**. Oh the amazing grace of our loving heavenly Father! Thank you, Don Rodvold and members of the choir, for assisting us in offering our thanks and praises to Him. Your concert was a highlight of my camp experience—a real spiritual uplift.

The following testimonies and prayers reveal the spiritual climate at our family camp this year. We pray this climate will spread through all our congregations. I would love

to report an even greater revival after Family Camp 1973.

Testimonies

Praise the Lord! I have become a Christian! Thursday night, about 9:30, I accepted Jesus Christ into my heart. He has come into my heart and I have locked the door to keep Him in and Satan out, forever.

Before I came to Bible Camp, God had been calling me. He was calling me so that I could have everlasting life. I say again—Praise the Lord!

I want to thank Pastor Grothe for bringing me to the Lord and seeing the light.

Gregory S. Johnson

On July 5, 1972, Jeff Kamphaugh became a Christian. After 19 years of playing on both sides and losing, he finally decided to become a winner. With God you cannot lose; also you gain peace of mind, eternal life and joy, which non-Christians cannot experience. I know what it's like to be a non-Christian, and it's a bad scene all the way. Take Jesus Christ as your Savior and experience the joy and peace He has to offer. I did and I'm glad of it, because I've become the new Jeff Kamphaugh.

Jeff Kamphaugh

Prayers

These are two of the prayers written by children in grades two through six, who studied "Praying God's Way."

Dear God, Jesus and Holy Spirit,

Thanks for dying on the cross to save us from our sin. And rising again, so we can have You as our Savior and go to heaven. Thank You for being merciful to us with good food and clothes. Thanks for Bible Camp, churches and Sunday Schools. Thank you for the teachers that tell us of You. Be with them and help them to teach Your Word.

Be with the sick people and make them better. Help the Christians to stay Christians and the people who aren't Christians, help them to hear the Word and want to be Your children.

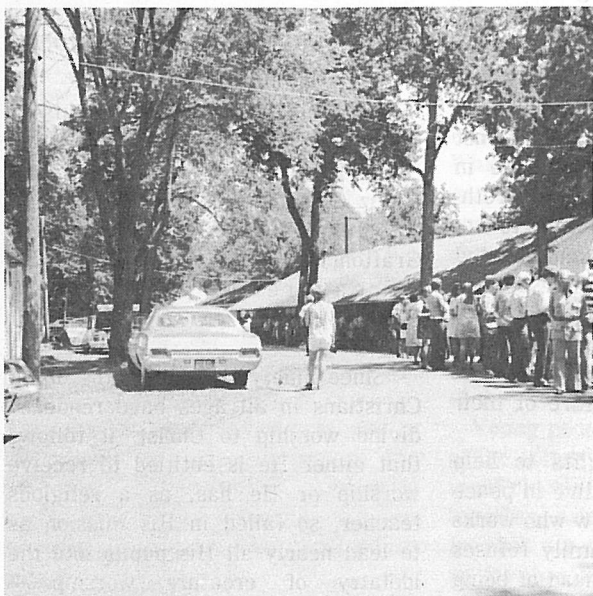
Help me witness for You. Be with me in every time of need. Forgive me for my sins. Keep Satan out of my heart and rule my heart. Please help me not to sin. Please be close to me.

May You be glorified by every creature.

Tammy Hjermstad

Dear Great and Mighty Lord,

Thank You for nature. Thank you for forgiving my sins. Thank You for sending Your only Son so that we may go to heaven when we die.



The line-up for dinner at Family Camp.



Family Camp was held by beautiful Lake Geneva. All camp photos by Hjalmar Anderson, Lompoc, Calif.

And thank You for Bible Camp.

Please help the people in Rapid City so that they can recover from the storm that struck. Please bless the people in foreign countries that are low on food, clothing, and YOU!!!

Please bless me and make me even closer to You. Because if I don't know You, I sure would be missing something. Please help me witness for You, too!

You're the best God by far. Amen

Kimberly Tarvestad

Many of the children wrote short testimonies telling what they liked about Bible Camp. Kim, who wrote the prayer above, expressed the feelings of all of us at camp in these words from her testimony; "... I like studying about God... There's lots more (I Like) but best of all is studying God. And that's GREAT!" Fern Christianson gave this testimony: "I like Bible Camp because we can learn more, more and more about Jesus." I believe the reason for this wonderful and fruitful camp is that so many came with that spirit.

The first issue of the Camp Ambassador opened with this message of hope from Isaiah 35, and they are appropriate words with which to close this report:

"The ransomed of the Lord will return, and come with joyful shouting... with everlasting joy upon their heads... They will see the glory of the Lord, and majesty of our God. They will find gladness and joy, and sorrow and sighing will flee away. Encourage the exhausted, and strengthen the feeble. Say to those with palpitating heart, "Take courage, fear not... the recompense of God will come, ... He will save you (New Am St.)."

(Conclusion)

(Continued from page 3)

would be killed. Those who spread false teaching remind me of this goat. The two churches I serve sponsor the radio messages of Pastor Herbert Franz. The letters I receive in response to this broadcast reveal how people have been misled by the door-to-door visitors of false cults. One letter stated, "Pastor, I must inform you that there is no hell." This man

then sent an article from a magazine he had received at his door. How little this man knew his own Bible. How many spiritual lives are injured and killed by literature of this kind. Those who write and spread such material are guilty of murder. God will hold these people responsible. Teachers, be careful what you present to your pupils. If you don't understand your material, check with your pastor.

Also we can lead astray by example. Your life can be a stumbling block to others. Parents, how is your Christian life showing to your children? We learn more through the eye than the ear. Have you preached by word of mouth that the Christian life is a life of joy and trust? If not, then your life shows that you trust the almighty dollar more than the Lord. You are more concerned about a good bank account. If the children see tension in your life and no joy and you profess to be a child of God, they may not want your Christianity.

Positive View of the Fifth Commandment

God does not only command us what **not** to do, but what to do. "God commands us to care for our neighbor's life and our own as gifts from Him, to live peaceably with our neighbor, and to help and assist him in danger and want." Every opportunity to lighten the load of our neighbor should be taken. If a neighbor needs food or clothing and we have ample supply, God expects us to share it with him. "But if any one has this world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him?" (I Jn. 3:17). We are our brother's keeper whether we want to believe it or not. Why are men counted great? Is it because of their possession of money, learning, ability or power? No, it is because they use their means and gifts in loving service to God and the welfare of their fellow men.

We are to use our gifts to help our neighbor but also to live in peace with him. A farmer I know who works very hard to feed his family refuses to put his farm chores ahead of being friendly. He is always willing to assist

his neighbors. Strangers who come by and need help are never turned away. He feels life isn't worth living if he can't show kindness. We need more people like this.

Have you ever seen your neighbor in danger? I am amazed how many people have a problem with drink. This is a danger in their life. They need a friend. We can be a friend and show the real Friend, Jesus Christ. "Thou shalt not kill." This means to help prevent harm to our neighbor. God says, put yourself at My disposal and I will use you to help your neighbors.

SPECIAL REQUEST

Pastor Karl Stendal, 801 Michigan St., Ontonagon, Mich. 49953, would like to get in touch with the party who recorded the devotional hours led by Rev. Herbert Franz at the Annual Conference this summer.

Mr. and Mrs. Lee Haag (Mr. Haag has since passed away) sang at one of those devotional periods. It was the last time that the Haags sang together and the family is desirous of getting a recording of those two songs.

The party may send the tape to Pastor Stendal who will then copy the songs and forward them to Mrs. Haag. Pastor Stendal is not certain who made the recording at the Conference, hence this request.

The tape will be returned at once. Thank you.

1972-73 MISSION CORPORATION OFFICERS

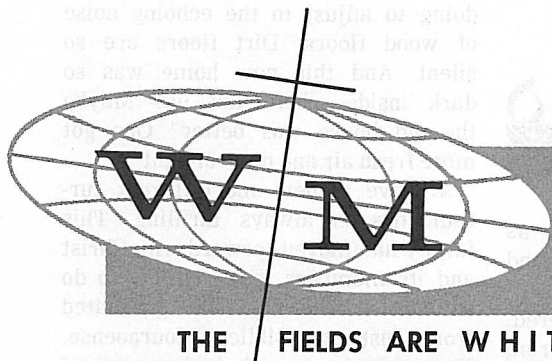
President—Mr. Robert Knutson, McVile, N. Dak.

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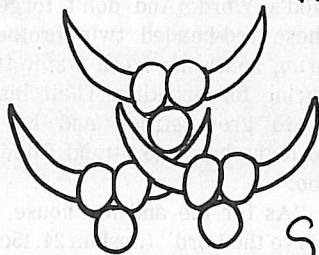
"Since ninety-nine hundredths of all Christians in all ages have rendered divine worship to Christ, it follows that either He is entitled to receive worship or He has, as a religious teacher, so failed in His mission as to lead nearly all His pupils into the idolatry of creature worship."—Binney.



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

Which



Shall IT Be?

Proverbs 3:9-10: "Honor the Lord with your substance and with the first fruits of all your produce; then your barns will be filled with plenty, and your vats will be bursting with wine."

Proverbs 4:10-11: "Hear, my son, and accept my words, that the years of your life may be many. I have taught you the way of wisdom; I have led you in the paths of uprightness."

Joaquim had an excellent yield from his rice crop last year. The time had come at last for a change in his family's status. After years of grueling hand labor, he, with his family, had arrived at a bridge to cross and it was all for the better.

Eight years earlier Joaquim and his wife and children had come in a truck from a northern state to start a new life. The community they left was old and adventurous ones were leaving to make new homes in more promising locations, preferably in the state of Parana, where the virgin forest was being cut and burned, promising riches in coffee.

The long ride on hard benches in a truck with a tarpaulin over the top for shade was not all pleasant. Fussy youngsters, a few elderly parents who could not be left behind, and the dust of the road taxed every-

one's strength and smiles.

Joaquim and his wife Percides were firm believers. They had been raised in a Christian community and while teenagers a new and zealous minister had come to their church. He talked individually to each church member about his relationship with Christ. Joaquim and Percides became very secure in Christ.

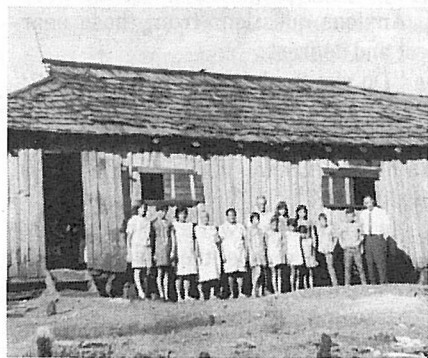
Marriage, children, farm work and restlessness for a farm of their own, with new, vigorous soil, became their goal. Soil, strong and new like they themselves were, is what they wanted.

One day they were ready to leave, their personal belongings in flour sacks along with several loaves of bread to ease the hunger pains. Several families had hired a big semitrailer. It would return with green lumber from the Parana forests, fine red hardwood, which would bring the trucker a good income on his return to this old community where the lumber had been cut many, many years ago. His return trip would be very restful, no hunger or bathroom stops for a load of lumber.

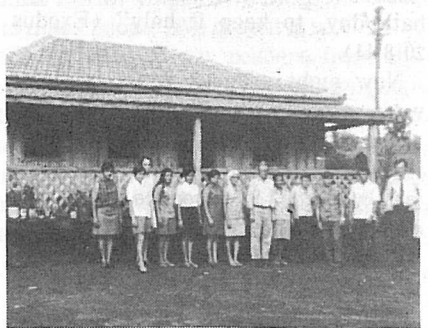
Joaquim took his family way out in the forest. He knew of this part of the country from friends. The soil was rich and dark red; the pine trees were tall and thick. They lived in

a shack and cleared a tract of land, planted, harvested; cleared more land, planted, harvested. Each three months a new acreage was ready. The work increased, their energies did not fail, the children were more help and more plentiful each year!

A bigger slab house was built in the center of their farm. Dirt floor, corn husk mattresses, a gate at the kitchen door to discourage the pigs, good wholesome food and lots of it. (Even unpolished rice, like the Knapps eat!) The family, with 15 children, thrived and grew and were blessed of God.



Before. Missionary George Knapp and some of the family members standing in front of the old house of Senhor Joaquim.



After. The new house, with some family members and Pastor Yeddo Gottel outside it.

Worshipping their Maker and Sustainer along with others of like belief was not an easy matter. Iretama is eight miles away and has the closest congregation. The way there is up and down several hills. Undaunted, and eager to please God, they walked this distance each Sunday morning to attend (and teach) Sunday and worship God. The horses and burros

(Continued on page 8)

I took his hand

Sketches from the hospital ministry
of the late Rev. Wm. Hagen.

I TOOK HIS HAND AN EPILOGUE

The day had been full of sorrow
and need and death.

Cries and sighs and tears, with
prayers and songs intermingled.

Anxious questions from those near-
est and dearest:

"Do you think he will pull through?"

"Is it too late to pray for her?"

"Has he lost consciousness, do you
think?" "Could you tell me if he
was saved?"

As if I could answer everything!—

Then there was the stranger over
in the corner of that ward. He seemed
to draw me.

"What are you—doing here?" he

asked slowly and with difficulty as
he looked at me with a winning and
confident attitude.

"You may well ask," I answered.
"One day here is no different from
the other. There are suffering and
sorrowing souls who need help and
comfort from God's Word. Many need
a great deal of sympathy, if we have
it to give." To myself I added the
thought that I was going home as
I simply could not do another thing.

"Wait—a minute," he said. It
sounded like the sighing of an ever-
green tree-top. I became wide awake
and attentive.

"The greatest—the best thing—on
earth—came from a suffering and
dying person—Jesus."

I took his hand—.

—Wm. Hagen

(Concluded)

(Continued from page 7)

needed their well-earned rest, people
could walk on the Lord's Day!
(Exodus 20:8). "Remember the sab-
bath day, to keep it holy" (Exodus
20:8-11).

Now eight arduous years of labor
were completed. The one hundred
acres were all cleared. Pastures were
flourishing, fencing was up, the land
was yielding its produce. The rice
crop was the best ever.

Joaquim decided the decision
shouldn't be his all alone. After all,
everything was done together. Surely
the rice crop was a blessing to each
one, for each family member had
put forth his best efforts to make
it so. Hadn't each one prayed to God
as he hoed the tender shoots?

Joaquim called a 'family confer-
ence.' He recalled their progress as
a family over the years, noting
especially how God had blessed and
given the increase. He told them a
decision must now be made and it
could be one of two things. The money
from the rice crop was to be spent
in one of two ways, either for cattle

or for a new house. Discussion and
prayer followed, then a unanimous
agreement that a new home would
be the best investment.

Plans and preparations progressed
rapidly. The new home was built not
too far from the old. New tables and
benches were made at home by eager
family members. Now there would
be room to sit down in every room
in the house! The mattresses were
refilled with fresh corn husks and
moving day arrived. The stove lid
was moved, personal items and the
tredal sewing machine. The charcoal
iron and the weed broom were carried
over for sweeping the dirt yard. It
made such pretty designs on the red
earth. The pots and pans were trans-
ferred from nails on the soot-
blackened walls of the old house to
shiny nails on the clean walls of the
new.

The pigs were shut in the sty and
the chickens moved at night to roost
in a different tree to be near the
new house. Moving day was simple
and thrilling. It would take a bit of

doing to adjust to the echoing noise
of wood floors. Dirt floors are so
silent. And this new home was so
dark inside when shut up! Maybe
the old house was better? One got
more fresh air and natural light!

A move to new and different sur-
roundings is always thrilling. This
family had moved forward with Christ
and its members will continue to do
so. One of the boys has graduated
from Instituto Biblico Mouraoense.
Two girls have each had a year of
studies here also. Next year more
girls from the family plan to study
God's Word. And don't forget about
those red-headed twin brothers who
bring sparkling fresh water from the
spring for drinking. Their big dream
is to grow strong and big enough
to leave home to attend Bible School,
too.

"As for me and my house, we will
serve the Lord" (Joshua 24:15c).

by Missionary Helen Knapp

OUT OF THIS LIFE

Out of this life I shall never take
Things of silver or gold I make.
All that I cherish and hoard away,
After I leave this earth must stay.
Though I have toiled for a painting
rare
To hang on the wall, I must leave
it there.
Though I call it mine and boast its
worth,
I must give it up when I leave this
earth.
All that I gather and all that I keep,
I must leave behind when I fall asleep.
And I often wonder what I shall own
In that other life when I pass alone.
What shall they find, and what shall
they see
In the soul that answers the call for
me?
Shall the great judge learn when my
task is through,
That my spirit has gained some
riches, too?
Or shall at last, it be mine to find
That all I'd worked for I'd left behind?

Author Unknown

If you do not feel as close to God
as you once did, make no mistake
about which one of you has moved.

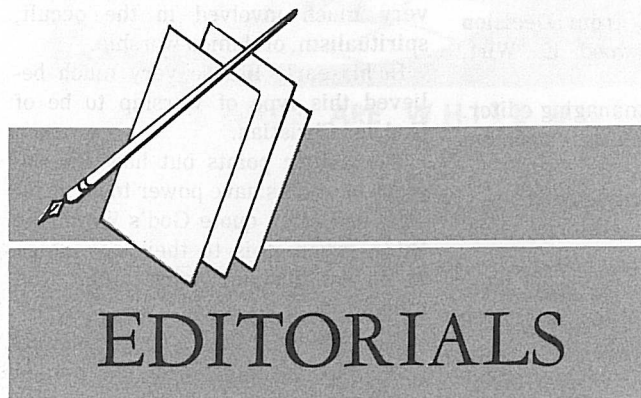
—Selected

kind of teaching and the pupil-teacher relationship that will determine the effectiveness of the school. Often there is the practise in local congregations that only mothers of those presently attending Sunday School are to teach. Rather, **anyone** with the gift of teaching and with a heart aflame to guide young people in Christ's ways should teach.

In the confirmation class, the pastor should do the teaching if at all possible. In our generally small parishes this can be arranged without too much trouble, especially if two or more congregations can go together in this work. The confirmation class is the best place for a pastor to get to know his young people. He will build friendships there that will last a lifetime. He will be able to determine quite well the spiritual condition of these young lives.

If the Christian teaching program of the congregation is strong and vital, and the homes are Christian, then the children and young people are as prepared to go forth to face the problems and temptations of life, also as they will meet them in the public schools, as it is possible to make them.

God bless the teaching ministry of your congregation this year.



BACK TO SCHOOL

Our children have gone back to school now. This is true of those in public schools, for the most part. Young people will be leaving shortly for college and university, for Bible School and seminary.

There is something exciting about the back-to-school movement. The very air seems different when children and young people move from the playgrounds, streets and homes, and from the summer job, to the classroom.

We believe in formal and organized education. There is much to learn and know. Some people are "self-educated" but most people need the discipline of the schoolroom. Education isn't an end all or cure-all, but it has its place and value. Learning coupled with child-like faith in the Lord is a powerful force.

Now is the time of year, too, when churches are taking up the work of Christian instruction of the young anew. The Bible has various exhortations about teaching religious values. Two of the best known are "Train up a child in the way he should go, and when he is old he will not depart from it" (Proverbs 22:6), and "Go therefore and make disciples . . . **teaching** them to observe all that I have commanded you" (Matthew 28:19, 20). For the student there is the admonition of the Apostle Paul, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

Instruction through the congregation comes in at least two ways, sometimes three. For most congregations there is the Sunday School and the pastor's confirmation class. In some places there is also the opportunity for release-time instruction.

Every effort should be made to make the Sunday School experience of the children as productive as possible. Many of our churches aren't able to provide adequate room for the class sessions and therefore it is important that the teaching be the best that there can be. It is the

A SERIES ENDS

In today's *Ambassador* you will find the concluding article in the series "I Took His Hand." We are indebted to the heart and pen of the late Pastor William Hagen for these fine glimpses into his hospital ministry a few decades ago. And to his son, Dr. Kristofer Hagen, for the translation from Norwegian into English.

There is nothing quite so thrilling as to hear of lives transformed from death to life, even though that may have taken place on a death-bed, and of faith that triumphs over despair. We think Pastor Hagen's writings have been an encouragement to many people. We pray it is so.

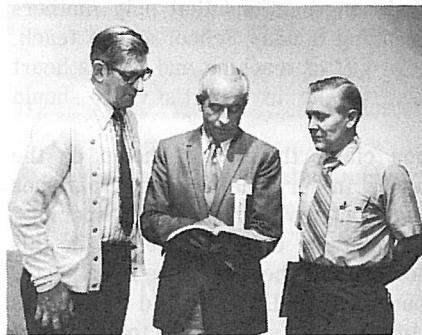
It is our intention to bring to our readers from time to time the stories of the conversions of various people through the ministry of one of the great rescue missions of America. A couple of these stories have been printed in the *Ambassador*, but that was a very long time ago. We trust that these accounts will bring no little blessing to all who take the time to read. Watch for these articles.

HOLY LAND TOUR

Rev. Kenneth A. Anderson, 320 Hunter Avenue, Joliet, Ill. 60436, an *Ambassador* subscriber and an ALC pastor, will lead a tour to the Holy Land, leaving Chicago by plane on Oct. 30. The tour lasts nine days and will be carried out by boat and bus from Cyprus.

Please contact Pastor Anderson if you wish to be a part of this unforgettable trip to the lands of the Bible. Wholesale Tours International, Inc., is the sponsoring organization.

AFLC PASTORS AT WRITING SCHOOL



Pastor Gerald F. Mundfrom and Pastor Howard Kjos are seen in the above picture with Dr. John D. Hunter (lecturer and author from Capernway Hall, England). This picture was taken at the Tenth Annual School of Christian writing which Pastor Kjos and Pastor Mundfrom attended.

This school was held at the Billy Graham Headquarters building in Minneapolis, Minnesota, June 26, 27 and 28.

There were approximately 200 young writers plus staff, authors and editors in attendance at this school. Those that came, came from 37 states, five provinces in Canada and 11 foreign countries. They represented all Protestant denominations. There was one Catholic nun present.

The school consisted of lectures and seminars on various phases of Christian writing. It was a real meeting of writers and publishers.

Among the well known writers in the field of Christian writing who were present were:

Margaret Anderson, author and market specialist, Turlock, California.

Dr. John E. Hunter and his wife Christine Hunter, both writers, from England.

James L. Johnson, novelist and literary agent from Wheaton, Illinois.

Curtis Mitchell, free-lance writer and biographer from Deland, Florida.

Among the editors present were Joseph T. Bayly, managing editor of David C. Cook Publishing Company, Elgin, Illinois.

Clayton E. Carlson, editor, Harper and Row Publishers, Inc., New York, New York.

Robert K. DeVries, editor, Zondervan Publishing House, Grand Rapids, Michigan.

Ronald Klug, editor, Augsburg Publishing House, Minneapolis.

Alex Liepa, editor, Doubleday and Company, New York City.

Harold Myra, editor of *Campus Life*, Wheaton, Illinois.

Leslie Stobbe, editor, Moody Press, Chicago, Illinois.

Those on the staff from *Decision Magazine* were Sherwood E. Wirt, editor.

George M. Wilson, managing editor. William Carey Moore, assistant editor.

Viola Blake, coordinating editor. Charlene Anderson, editorial associate.

Others present were Arthur Johnston, president of St. Paul Bible College, St. Bonifacius, Minnesota.

Noble Scroggins, spiritual counselor, the Billy Graham Evangelistic Association.

Other highlights at the school were: a spaghetti supper, sponsored by the Palermo Brothers, on Monday night; a banquet at which Joseph T. Bayly was the main speaker, on Tuesday night; and a picnic out at Minnehaha park on Wednesday afternoon.

The attending of this school was profitable in that it encouraged and challenged those in attendance to bring glory to Jesus through the media of writing.

It acquainted the young writer with the writing world including some prominent Christian authors and editors.

The students had opportunity to talk over their writing ideas with the experts in the field and get helpful counselling in what they hoped to do as Christian writers.

All who attended had at least two things in common with others present: one, they loved Jesus and knew Him as their personal Savior from sin, and, two, they wished to bring glory to His name through writing.

This was true even though those who were present represented vast differences in the way of religious denominations, geography and occupations.

Gerald F. Mundfrom

God has given us two ears, two eyes, but one tongue, to the end that we should hear and see more than we speak.

—Selected

Book Review

I TALKED WITH SPIRITS by Victor H. Ernest

price \$1.95 paperback

Here is a testimony from a man who because of his heritage became very much involved in the occult, spiritualism, or demon worship.

In his early life he very much believed this type of worship to be of God and Christian.

The author points out how the demons or spirits have power to do miracles, and often quote God's Word, the Bible, when it is to their advantage to do so—thus deceiving many well meaning people.

The one way to prepare oneself from the onslaughts of the demon world is to live continuously in the Word of God, and to put on the whole armor of God, which is truth, righteousness, the Gospel, faith, salvation, the Word of God, and prayer (Eph. 6:13).

There are some quotes on page 34 which would support eternal security. Other than this I believe the book to be doctrinally sound.

Victor H. Ernest spoke at our Family Bible Camp at Lake Geneva, Alexandria, Minnesota, this summer (1972). He spoke with authority and out of experience. He made a deep impression upon all who heard him. He sold a goodly number of his books to those who heard him speak.

This book is a classic in telling the truth about occult worship. It gives the Biblical view. It tells what we need to know in our day in which occult worship has become so very popular and is gaining a big following. I highly recommend this book.

Gerald F. Mundfrom

(This book may be purchased from the Bible Book Nook, 809 McHugh Avenue South, Grafton, N. Dak. 58237. Please include something for postage and tax.)

But it is a conspicuous instance of Jesus' balance, that He combined the most tender compassion for the sinner with the most unflinching condemnation of sin.

—Maclaren



Luther League Activities

Edited By Wayne Pederson

THE YOUNG CHURCH

Youth work is not adults doing things for youth. Youth work is youth itself involved in the total ministry of the church.

For years youth workers have been devising all kinds of recreation, entertainment and gimmicks to entertain the youth and keep them in the church. We often hear church leaders wringing their hands saying: how are we going to keep our youth?

Frankly, statistics and experience show that kids are bored stiff with the youth activities we adults have cooked up. The church can never compete with the world in the entertainment business. The world has too much glitter. Anything we put up is a cheap, phony substitute. Besides, we have a greater commission.

An effective church is a church that involves its members. The church that relies on the pastor to do everything is a dead church.

The pastor is not a professional hired by the congregation to take care of its Christian obligation. The pastor is called to lead the Christian congregation in a ministry of witnessing, teaching, and fellowship to the community. He is not to do all those things, but he is to motivate and train the Christian to do it.

As you read the book of Acts, you're impressed with involvement of the so-called "layman." Successful churches in our day are churches in which the laity are involved in visitation and teaching.

And this is in keeping with the

"Fundamental Principles" of the Association of Free Lutheran Congregations. The church is not the ecclesiastical body. The church is the individual Christians who have banded together to strengthen their efforts for Christ. If the church is to function, each Christian who helps comprise the church must function.

I'm not trying to rewrite church administration. I'm saying all this to make a point about youth work. Youth work is not adults putting on an entertaining program for youth. Youth work is youth activity involved in the work of the church.

Robert Crandall says:

"It is important that the church serve as a channel for youth's Christian service. A youth group too often functions as an auxiliary rather than as an integral part of the church. There is the danger that service projects will become peripheral rather than pertinent to the life of the church. While young people will often be organized and grouped for practical purposes, their service activities should always be seen as an important part of the church's ministry."

If the function of the church is evangelism, teaching, and fellowship, then this should also be the function of the youth groups.

Young people must catch the vision of the commission of the church. They must clearly see a purpose in meeting together. Adults need to involve them in what the church is doing. But first adults themselves need to know what their church is doing. The pastor and

youth advisors need to challenge and involve their youth in the ministry of the Body of Christ.

To have involvement, you must have goals. Could I suggest these three goals for your young church. One, to reach out with the Gospel to the kids in your church, school, community who have never known what it means to have a personal relationship with Jesus. Two, to teach the Word of God to one another in group Bible studies. Three, to help and encourage one another to grow in the faith—in other words, fellowship, in the true sense of the word.

Youth respond to a challenge. They need to be involved in what the church is doing. Youth can help us in our ministry. They represent a dynamic potential. But, as Dr. Morris Wee said at the Minnesota Sunday School Convention, "If we don't use them, we could lose them."

Next time, I'd like to share a few specific ways youth can be involved in the spiritual ministry of the Church.

Wayne Pederson

LUTHER LEAGUE NEWS FROM FERNDALE

The Triumph Luther League, Ferndale, Washington, has had a very active year highlighted with special programs and events. A youth banquet was planned in October, '71 in conjunction with our evangelistic crusade. The banquet, held on a Saturday evening, brought about 100 young people together, some from neighboring churches. Pastor Herbert Franz was the guest speaker, directing his message to youth. Dave Goebel, song leader for the crusade, led the youth in group singing. A singing group from Glendale Lutheran Church in Seattle furnished special music.

A New Year's Eve party was held at the church with the youth being in charge. Following a time of recreation and refreshments we gathered in the sanctuary for a candlelight service, as we welcomed the new year.

During the month of February a number of our young people attended the West Coast District Winter Retreat held at Lake Retreat near Seattle. This was a wonderful experience enjoyed by all. The Spirit of God being very present made this retreat an unforgettable experience.

In April the AFLBS Choir from Minneapolis visited our church. Their concert was wonderful and we enjoyed having the choir members in our homes. Our Luther League sponsored a fellowship supper and had an opportunity to visit with the choir members. Also in April (last week-end) we traveled to Kalispell, Montana, for the West Coast District Luther League Convention. Convention sessions were especially good this year. A film was shown on Saturday explaining the "masks" we often wear to cover up our sins and hide them from other people. We may fool some people with our masks but God always knows what kind of person we really are. One thing is good to know, God will forgive. All we have to do is pray God to help us remove our masks.

We enjoyed having Wayne and Norma Pederson with us at Ferndale the week after Kalispell. Wayne gave a talk to our youth about the "TABS" Bible study plan. In our own group we have been studying the book of James for Luther League. We break up into four groups and have one of the advisors each lead a study. This worked out quite well although our meetings were too far apart, being held monthly. At our last league meeting we decided to follow the plan Wayne Pederson suggested. We will meet once a week and let the teenagers lead their own groups in discussion. Also, once a month we will have some special activity along with our Bible study. The purpose is to get the youth more involved, and to encourage them to bring their friends along. We also decided to meet during the summer months, which we had not been doing before.

The Lord is working in our group and in our district. There will be at least three young people from our church enrolled at AFLBS again this fall. It is so wonderful to let the Lord have control and to direct your life. There is one verse I would like to leave with you. "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

Elaine Willand
Ferndale, Washington



Mrs. Starren is shown here, courtesy of the Roseau Times-Region, at the loom where she spends many hours, often from 6:00 a.m., making rugs for other people. She has been making rugs for many years and has no intention of quitting. "I like to work," she says. To this pioneer lady work comes naturally. Mr. and Mrs. Anton Starren had ten children. Her present pastor is Rev. Jerome Nikunen.

IN HONOR OF GELINA STARREN

Gelina Starren in her 86 years
Has seen much of sorrow and sadness
and tears.
But there also was sunshine and
happiness, too,
And a heart of forgiveness, as each
day was new.
For many years now she's been doing
rug weaving
And likes to keep busy from daybreak
till night.
And on Sunday in church, her soul
there is feeding,
An inspiration to all with her smile
ever bright.
She and her husband were hard
working farmers.
They worked side by side, be it haying
or chores.
And when harvest time came she did
the shocking,
After the binder pulled by horses,
of course.
We are thankful for Anton and Mrs.
Starren,

Who as pioneers came to our neigh-
borhood scene;
And helped build Rose Church on the
ridge where it stands
With a welcome to all who will hear
God's commands.
Then he passed away and Gelina went
on
Taking care of her family and helping
along.
In Rose Ladies Aid a member is she,
For many years now, since 1903.
Her church and her Ladies Aid jobs
have been many,
She's held every office from president
down.
And the ladies decided at our meeting
in April
To honor Gelina for all she has done.
May God's richest blessings be show-
ered upon you,
May you know peace and contentment
that just doesn't fade.
On your birthday in June you'll be
87.
Many happy returns from the Rose
Ladies Aid.

Mrs. Norris Fugleberg



NEWS of the Churches

BOSCOBEL, WISCONSIN

A good week of Daily Vacation Bible School was held June 5-9 at Trinity Lutheran in Boscobel. The week was climaxed with a confirmation service for a class of five on Sunday, June 11. One family also united with the church at the same time. Rev. Trygve F. Dahle served the church for two and one-half months, concluding his work with that same service. He also had served Hickory Grove Lutheran of rural Boscobel.

Nine people from the parish attended the Annual Conference of the AFLC in Minneapolis, Minn., in June.

Mr. Ragene Hodnefield, who will be a first-year student in the Association seminary this fall, began serving the churches on June 25.

—Corr.

LAKE REGION PARISH, SOUTH DAKOTA

A large crowd attended the 75th anniversary festivities commemorating the founding of Buffalo Lake Lutheran Church, Eden, S. Dak., on June 25. Guest speaker was Rev. Luthard O. Gjerde, executive director of Lutheran Social Service of Minnesota. He is the son of a former pastor of the congregation. He officiated at the dedication of the new entry to the church at the afternoon service that day.

The youth choir of Tabor Lutheran, Webster, presented its home concert on July 23 before a large audience. Earlier in the month the group had made a tour to Pukwana, Philip and Faith, S. Dak., and visited spots of interest in the Black Hills. They attended the Passion Play in Spearfish one night. At the close of the home concert the choir presented a farewell

gift of money to Pastor Raynard Huglen, who will be moving to Minneapolis, Minn., in Sept. A lunch was served and choir members took care of the serving. Mrs. Reuben Nelson is the director of the youth choir.

Tabor Lutheran was host to the parish WMF day in June. Mrs. Merton Strommen, Minneapolis, a sister of the pastor, was the guest speaker. Visitors were present from Ortley Lutheran Church, Ortley, and Calvary Lutheran, Wallace. Next year the annual event will become a Northeastern South Dakota WMF day rather than just a Lake Region parish gathering. The 1973 meeting will be held at Buffalo Lake Lutheran, Eden. Now the WMF members are looking forward to the district convention which will be held at Ortley Lutheran on Oct. 3.

ONTONAGON, MICHIGAN

Pastor and Mrs. Norvald Yri and family of Oslo, Norway, visited Redeemer Lutheran in June. Pastor Yri is a teacher at Fjellhaug Schools in Oslo and is presently studying in the U.S. He also spoke in the Association church in Calumet, Mich., while in the area.

Vacation Bible School for the congregation was held July 31 to August 4, in the evenings, from 6:30 to 8:30.

Sunday evening services have been held at Green Church, about seven miles west of Ontonagon. This is the church which was formerly used as the center for the Association work in the area.

Rev. Karl Stendal is the pastor at Ontonagon.

ROSEAU, MINNESOTA

The annual Parish Fall Festival will

be held at Rose Lutheran Church on Sunday, Sept. 10 at 10:30 a.m. There will also be an afternoon program. Mr. Burton Rygh will be the speaker. Rev. Jerome Nikunen is the pastor of the Roseau parish.

—The Free Lutheran Lamplighter

MEANS TO SAVE SOULS

By the thousands souls are slipping
Into a lost eternity
Where they'll never know the Savior;
And relief from suffering will never
see.

Does this burden my heart and
conscience?
Am I burdened to weep and pray?
Am I willing to let God use me
To do His will each passing day?

With life and health God has endowed
me;
With strength to work and means to
live.
Materially my Lord has blessed me.
His wondrous love caused Him to
give.

But as we think about these blessings,
Help us, Lord, that we may see
That all we have is Thine alone,
A trust, O Lord, from Thee.

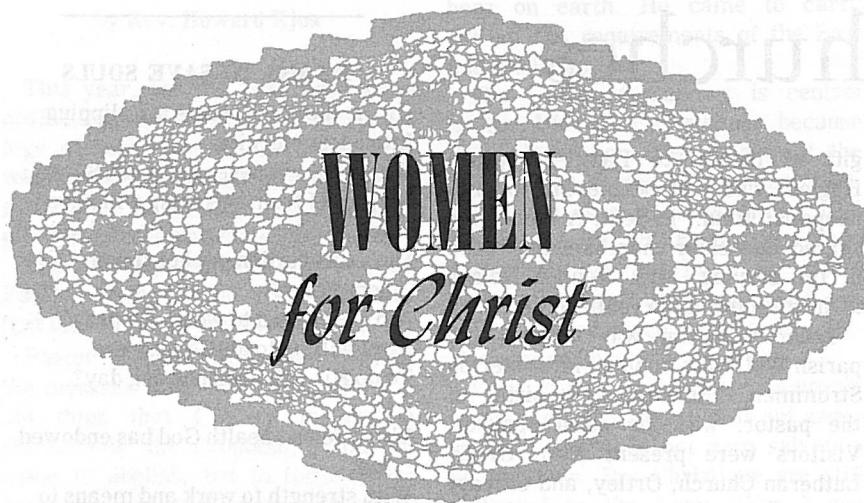
Then help me use these means of
Thine
Unfettered by self which calls them
mine.

May they help open the door of grace
That souls may see Thy loving face;
That from their sins men may be
free

To praise and serve Thee eternally.
Thousands of lost souls are slipping;
May it not be because of me.

Rev. Edwin Kjos

"If Christ were only a man, I see no reason why the great artists could not satisfy our noblest thought concerning His personal appearance; but because of that infinite element, deity, which blends with His manhood, no human hand has yet been able to accomplish what I must believe to be an impossible task."—C.C. Hall.



WE ALL OFFEND

by Mrs. Reuben Wee
Granite Falls, Minn.

Perhaps few subjects discussed in Scripture are as relevant to everyone of every race, station in life, or age group, as that of sins of the tongue. It is small wonder that in the Book of James, nearly an entire chapter is devoted to the tongue. "And the tongue is a fire" (James 3:6a). Just as a small fire is soon enlarged into vast destruction, so the tongue can speak in such a way that what is said carelessly or as an untruth can destroy.

We are all sinners and capable of and involved in offending with our tongues. Most people find it difficult to accept this ugly picture of themselves. We all have a blind spot in relation to our own sins and shortcomings. "That is true of someone else but not of me." It is so easy to see other people's sins and so hard to acknowledge our own. Yet we know that we say things we shouldn't, things we regret and which make us ashamed even though we might not admit it to anyone.

We not only offend but cause offense. The sting of a word can result

in bitter resentment for years, or even embitter someone for life. This shows us that the tongue, even though small, possesses great power for good or ill. No wonder the tongue is a fire—"and it is set on fire of hell" (James 3:6b). It is easy for us to say, "That might be true of some people, but not of me—I'm a Christian." Let us remember how Peter failed, becoming a mouthpiece for the adversary. This all too often happens to us.

Many years ago, while teaching a Sunday School class, we discussed some tests that our words should pass before being spoken; these would help us to control our tongues. Before telling something, ask whether it is KIND. Will it help or hinder to have this fact known? Is it NECESSARY that it be told? Do I really have to tell it? Is it TRUE? Why not tell it if it is true? Would you want everything told about you that is true? I know I would not. Tell only what is TRUE, KIND, and HELPFUL. In Philippians, Paul says, "Whatever is true, whatever is honorable, whatever is just, whatever is pure, whatever is lovely, whatever is gracious, THINK about these things." We might add, TALK about these things.

The TONGUE is not the root of the trouble. It is not the tongue that conceives the evil things it says nor concocts the poison it ejects. Behind the tongue is the HEART from which comes the good and evil which is spoken. There is no remedy for the tongue which does not begin with the heart. In Matthew 12:36-37, we read, "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." The saving grace of our Lord Jesus Christ must operate from within and outwards. "For as a man thinketh in his heart, so is he" (Prov. 23:7).

The way we talk and the things we say can be like a contagion. We can say negative things that hurt and destroy, and we can say the right things that, because of the way in which we say them, would tend to hinder rather than help. Someone has figured the rate at which gossip, shall we say, can spread. The calculation went something like this: when two people each repeat a bit of gossip to a friend within fifteen minutes after hearing it, the news then would be known by four. If within the next fifteen minutes each of these four repeats it and it then is repeated on and on in the same way, it would take only seven hours and forty-five minutes for everyone in the world to hear it. Think what could be done if we would become that ready and eager to share what is good! If we will surrender our wills more fully to God, we would be better able to control and "cool" our tongues and thereby offer a greater warmth of friendship to all of life.

There is NO compatibility of sins of the tongue with true Christian faith and living. It is up to each one of us to apply the remedy for this sin—this remedy so freely available in the cleansing blood and all-sufficient grace of Christ our Lord. May each of us truly pray this most fitting prayer from the heart: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my redeemer" (Psalm 19:14).

CHURCH-WORLD NEWS

LUTHERAN MEMBERSHIP DROPS TO 9,120,352

New York (LC) — Membership in Lutheran church bodies in North America dropped to 9,120,352 during 1971—the third successive year that a loss was sustained, according to statistics compiled by the Lutheran Council in the USA.

The annual summary of statistics supplied by the various branches of Lutheranism revealed a net decrease of 56,494 members or about .61 of one percent last year on top of a loss of 46,370 members or one-half of one percent in 1970.

The three-year decline of 118,922 members represented about one and one-quarter percent of the all-time membership high of 9,239,274 recorded in 1968.

Churches in the U.S. reported 8,815,152 baptized children and adults in 1971, a decrease of 56,533 or .63 percent. Canada reported an increase of 39 members for a total of 304,500.

Lutherans are the third largest group of American Protestants, exceeded in numbers only by the Baptists and Methodists.

The Association of Free Lutheran Congregations reported 11,700 members, an increase of 30 percent since its last census, in 1969. No figures were reported by the Apostolic Lutheran Church of America, which listed 7,203 members in 1961, and by the Eielsen Synod, which, according to recent estimates, had less than 200 members.

Listed for the first time were the Lutheran Churches of the Reformation, with 6,273 members, and the Protestant Conference (Lutheran), with 1,695 members.

The total number of ordained Lutheran clergymen in the church bodies rose to 22,762, an increase of 368 over 1970. Of these, 15,162, or 27 fewer than the previous year, were serving in pastorates.

HAWAII SITE OF FIFTH LUTHERAN BIBLE SCHOOL

Seattle (LC) — Lutheran Bible Institute of Seattle will open an exten-

sion school in Hawaii this fall.

It will be the fifth such school devoted to systematic and directed study of the Bible under the Lutheran Bible Institute of America.

The other three schools are Golden Valley Lutheran College in Minneapolis, established in 1919; Luther College of the Bible and Liberal Arts in Teaneck, N.J., opened in 1948, and California Lutheran Bible School in Los Angeles, begun in 1951. The LBI in Seattle dates back to 1944.

Classes in Hawaii will be conducted at two locations, Prince of Peace Lutheran Church on Waikiki Beach and Our Redeemer Lutheran Church, which is adjacent to the University of Hawaii campus. There are 19 Lutheran congregations in Hawaii.

The Rev. Donald W. Baron, who has studied in Hawaii and also served as a pastor in Taiwan, will initiate the Honolulu extension. He joins the LBI faculty after a three-year pastorate at Prince of Peace Lutheran Church in Margate, Fla.

"There appears to be a growing demand for systematic Bible study," Mr. Baron explained. He believes this desire results, in part, from involvement of young people in the Jesus movement.

USE OF TITLE "BISHOP" REJECTED BY THE LCA

Dallas (LC) — A proposal for use of the term "bishop" by leaders of the Lutheran Church in America was rejected at its sixth biennial convention here.

The recommendation to change the title of the 33 synodical presidents to "bishop" and that of the LCA president to "presiding bishop" failed by 50 votes to gain the two-thirds majority required for approval. The vote was 286 to 218.

About one-fourth of the 677 delegates had left the convention when the action was taken during the last two hours of the 15th and final business session.

Eight speakers, four on each side of the issue, were heard in a half-hour debate on the issue. Two of those who spoke in opposition were women

delegates. Possibly the most telling argument against the proposal came from Dr. Taito A. Kantonen, retired professor of Hamma School of Theology at Springfield, Ohio.

"It is a childish gesture," said Dr. Kantonen, "that bestows nothing but a borrowed halo."

Favoring the change, which also had the support of Dr. Robert J. Marshall, president of the LCA, was a special Committee to Study the Office of Bishop, headed by Dr. Edgar M. Carlson, executive director of the Minnesota Private College Council, who served for 24 years as president of Gustavus Adolphus College at St. Peter, Minn.

DR. PREUS EXPLAINS SYNOD'S "GENUINE ECUMENICAL CONCERN" TO LCA BIENNIAL CONVENTION

Dallas (LC) — The President of the Lutheran Church-Missouri Synod asserted here the belief that "the testimony to the Lutheran understanding of the Gospel and its articles is evidence not of narrowness and provincialism but of genuine ecumenical concern." Dr. J. A. O. Preus of St. Louis told delegates to the sixth biennial convention of the Lutheran Church in America that "we in the LCMS cherish the bond of faith which unites us and pledge to do all we can to preserve and deepen this precious bond."

The Missouri Synod, he said, "looks with favor upon attempts to manifest externally the unity which the one church of Christ possesses hidden under the Cross." He said, however, that "we are not interested in organic union at the present time, feeling that such union can succeed and be a fruitful device for carrying out the Lord's work **only** when it is founded on consensus in the doctrine of the Gospel and all its articles."

As a church body, he added, "we are insistent that an external fellowship which is not truly grounded in a common understanding of the Gospel and all its articles cannot be God-pleasing and must ultimately damage

rather than aid the cause of Christ's church."

"Even separation from other Christians and a refusal to extend to them the hand of fellowship must sometimes be done," he said, "for the sake of the Gospel, on behalf of the entire church, and indeed for all men."

Dr. Preus said he was very happy that the LCMS, LCA and American Lutheran Church have agreed to a new series of theological discussions through the Division of Theological Studies of the Lutheran Council in the USA, the cooperative agency of the three church bodies. Dealt with was the function of theology and doctrine in light of the unity of the church. The LCMS leader also expressed the hope that doctrinal discussions would

be held at the denominational, state and local level. These, he said, "are a necessary means for determining whether our people do in fact preach, teach and confess the doctrines set forth in the Lutheran confessions which our church our church bodies both accept."

"When we discover consensus in doctrine, altar and pulpit fellowship can then be established and further steps undertaken toward greater cooperative efforts of various kinds," he concluded. Dr. Preus said he was "particularly pleased" and could "only applaud" what he described as the "course-setting statement" by Dr. Robert Marshall, President of the LCA, in urging his church to engage in a study of its theological affirmations.

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