

**T  
H  
E**

Vol. 4

July 12, 1966

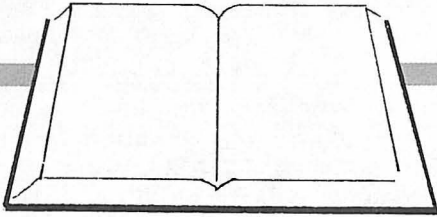
No. 14

# *LUTHERAN*

**A  
M  
B  
A  
S  
S  
A  
D  
O  
R**



Members of the Annual Conference being registered by the Credentials Committee



# According to the Word

## IMPORTANT DECISIONS

Some decisions are important because they influence us for a long time. The choice of occupation, mate and friends has far-reaching consequences. Some decisions, such as the choice of breakfast cereal, are unimportant because in a short time they will not matter. However, the most important decision in life is the decision regarding our relationship with God and His Son Jesus Christ, for this will affect not only time but all of eternity.

In the twenty-fourth chapter of the book bearing his name, Joshua makes an appeal on the basis of past blessings that the Israelites serve the true God. God had wonderfully brought the Israelites out of Egypt and given them the promised land which they had not developed. God has given to us a wonderful land and has blessed us abundantly. Materially we are rich compared to the rest of the world. Spiritually we have many more opportunities of hearing and reading the Word than we can use.

Joshua challenged the people of Israel: "Now therefore fear the Lord, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood,

or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (Josh. 24:14, 15).

Because of the tendency of the relatives of Abraham to worship idols, God had called him out of his country and into the land of Palestine. Rachel, stealing images from her father Laban when she left, is proof of idol worship. Idol worship in the land also attracted some to turn from the true God.

Joshua threw out the challenge to the people of that day and it comes to us of this day: "Choose ye this day whom ye will serve; . . . but as for me and my house, we will serve the Lord."

It is to be a deliberate, voluntary choice. A person may not remember the date but he certainly knows whether or not he has claimed the mercy and forgiveness of God offered through Jesus Christ. The choice is to be made "this day." Many have procrastinated and gone lost although their intentions were good. God says, "Behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2). We cannot come to God just any time we may plan to do so. Isaiah 55:6 says, "Seek ye the Lord while he may be found, call ye upon him while he is near." You must respond when the Holy Spirit is speaking to you. I am glad that I responded when the Holy Spirit spoke and said, "This is your last opportunity; you had better receive Christ tonight."

Have you responded when the

Holy Spirit has spoken to you? It is to be more than a lip loyalty. It is to be a service in sincerity and truth. The words of the people were recorded in the book of the law: "The Lord our God will we serve, and his voice will we obey." This was to remind them that they were committing themselves and they should not go back on their promise. God does not want half-hearted servants as Revelation 3:16 tells us: "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."

Not making a decision to receive Jesus Christ as Savior and to serve Him as Lord is not the answer to avoiding half-hearted service. That is choosing to reject Him and receiving the judgment and punishment of the condemned. A decision regarding Christ must be made and it must be made public.

—Harold R. Schafer

## CORRECTION

We wish to make this correction in the article "Prescription for Happiness" (According to the Word) found in *The Lutheran Ambassador*, June 14, 1966.

In the first sentence of the second paragraph, the word "aim" should be substituted for the word "sin." The sentence will then read, "In this Psalm David supposes that all men aim to be happy."

Editor

*The Lutheran Ambassador* is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Mpls., Minn. 55427. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$2.50 per year in advance. Subscriptions should be sent to *The Lutheran Ambassador*, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55427. Second-class postage paid at Minneapolis, Minn.

# What Does "ALL FOR JESUS" Mean In 1966?



**Dr. Robert A. Cook**  
**President, The King's College**

ONE of the things we need to do in the matter of stewardship is re-examine our own value system. All of us realize that a man will follow inevitably the value he thinks most important.

In the third chapter of Revelation our Lord Jesus remarks to the Laodicean church, "Thou sayest I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked."

Everyone who is responsible for some of God's work inevitably has gnawing at the edges of his mind the consciousness of his responsibility. We think in terms of fixed costs and payrolls and budgets and people and equipment and programs. At the same time we might well in a tough-minded fashion ask ourselves, "What really is valuable to me?"

On one occasion I spent a whole week inventoring my work as a pastor. I made a list of everything I was doing and alongside of this, its comparative value in terms of eternity. I found that a great deal of my regular schedule as a fairly methodical person did not have any discernable value in terms of

eternity.

It would be excellent for every one of us to inventory what we consider are our values. What really blesses us and upsets us? What do we worry about? If we lie awake sleepless, what keeps us awake? What do we laugh about and what do we gossip about and what are we really driving for? What are our values?

We are probably the best equipped bunch of professing Christians that ever came down the path of history. We have all the gadgets and equipment and more money per capita evidently than most of the people who went before us; in spite of this fact we are still reaching for more. What are the real values? Examine your own values. Stewardship has to follow values.

Many a minister needs to do this in terms of his relationship to his organization, his church and his family. What is really valuable—being at x-number of committee meetings or speaking at x-number of luncheons or raising x-thousands of dollars, or maybe spending a little time with your ten-year-old? What is really valuable—being known with the district superintendent as a highly promising young man who ought to be recommended for the next vacancy at the "First

Church of I Will Arise," or seeing that the Holy Spirit of God by His power delivers somebody who is a slave to sin?

We ought also to reset our priorities. If you want to find out what is important, ask who should drop dead last and you will easily know. There are some things that can wait. There are other things that ought not to wait. The priorities of the Christian life have a definite bearing on how much support we are going to get from God's people.

I have worked with a board nearly all my life. I have been turned down by church boards and other kinds of boards at different times. On one occasion I laid out a whole first edition of a church newspaper and brought it to the deacons' meeting and submitted it to the brethren. They looked at me and said, "Young man, we brought you here to preach the gospel, not to publish," and they promptly killed it. I had a brief period of mourning, stayed mad for a little while and then forgot it.

However, I have never been turned down by a board anytime, anywhere, for any reason when I had established something as a God-given priority born out of earnest prayer and I knew the Lord had told me to do something. Once

we have settled priorities under God the thing has to go. This matter of stewardship follows a kind of holy desperation that says, "God told me to do this and I have to do it!"

This is the authority of the ancient prophet Amos. We can see him in our mind's eye. His fingernails had never known a manicure. His hair was long and straggly. He had a voice like a foghorn, homespun garments and the long, mile-eating stride of the outdoorsman.

He went across the miles, reached the king's court and said to the first guard, "I have a message for the king." "Pass on in." Second guard, same thing. Third guard, same thing. Finally he was in the courtroom and began to preach his famous sermon, "Prepare to meet thy God."

He was well along when the court preacher stepped out. He wore a handmade silk shirt, some handmade Florsheim shoes and had a manicure. He was the court preacher. "Just a minute," he said. "I would like to suggest that perhaps you would do better if you went back to your own people. Go back and preach to the cows and chickens. This is the king's court."

Amos never missed a beat. He said, "I was no prophet, neither was I a prophet's son; but I was an herdsman, and a gatherer of sycamore fruit: and the Lord took me as I followed the flock, and the Lord said unto me, 'Go, prophesy unto My people Israel.' Now, therefore, hear the word of the Lord." His authority was, "God told me to do this and I have to do it."

Priorities. Paul said, "None of these things moved me." He was under pressures, as are all of us. We feel a little sorry for ourselves. We get to thinking nobody ever had it like we have. Paul lived in a day when it was fatal to be found out as a Christian. There was little in the rights of a citizen, even as a Roman, that could protect one once he was discovered to be a Christian. Paul was under a lot of pressure.

On his way to Jerusalem the Holy Spirit warned him in every city that he was in for bonds and imprisonment. He was walking straight into trouble and there were pressures from outside and pressures from the church and his own dear ones were weeping around him and saying, "What do you do this for? Don't walk into trouble. You don't have to do it that way. Be a little wise. Why do you want to get killed and be a memory? Why not live a little longer—bless a few more people!"

Paul said, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy."

It is not what we are doing now that is so important; it is *how it is going to end that counts!* The priorities determine procedure. What we consider most important determines what we are going to do and, more importantly, how we are going to end. "... That I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." Priorities determine which way we are moving and also whether or not we are getting the job done. We get busy doing a lot of things—things that keep us busy respectfully so that we do not have to grapple with the heartaches, the problems, the great principles that ought to be settled.

Show me a man who has decided the priorities in his life and is following those priorities and there will always be a few who will want to go along with him. We never lack for people to go along with us once we have decided what we must do under God. There went with Saul, when he was anointed as king, "a band of men whose hearts God had touched." David was in the cave of Adullam but he had a crowd that was willing to come and work with him by God's provision.

I am a little impatient with people who piously frown upon efficient methods for doing God's work. It is a little fashionable in some

quarters to frown on anything that is too efficient in terms of handling God's money. We ought to get over that. This is, after all, the twentieth century and in every area of history the people God used were people who were sensible enough to use the means and the materials at hand.

Is there any reason why we should not talk in terms of investment for the Lord? I had a conversation with a businessman who had gone through the wringer for a year. He had overextended himself and gone broke. In the process the Lord had spoken to his heart, humbled and revived him. Finally he found a businessman who was able and willing to bail him out for a slice of the business. Now he was doing very nicely, making more money personally than he had before and the business was doing better, at which point I said, "My brother, God has brought you through. What is your horizon now? What are you going to do now?"

"Well," he said, "I just hope to be able to buy this other fellow out so I will be able to own my business once again." I looked at him and said, "Why don't you make some plans about your business that are big enough for God to get in them? You're a nice guy and I love you, but you're a businessman, period. Why don't you operate your business for God? If you're going to make some money, why don't you make it for the Lord?" His eyes opened up and he looked at me and said, "I never thought of that."

We are the last great hope of missionary endeavor in the world. This is the only country in the world where one can give 30 per cent of his income to charitable and religious and educational causes and get deductions for it. Why not promote this new idea of taking some potential, whether money or stocks or a business or whatever, and investing it for God and operating it for God?

What does "all for Jesus" mean?

[Continued on page 15]



**4TH ANNUAL  
FAMILY  
BIBLE CAMP  
August 8-14**

**PLANNED ACTIVITIES  
FOR THE  
WHOLE FAMILY  
LAKE GENEVA  
BIBLE CAMP  
Alexandria,  
Minn.**

Recreation  
Music  
Prayer

Spiritual Growth  
Bible Study  
Christian Fellowship  
Inspirational Preaching

**Speakers:** Vern Lavik, K. C. Grundahl,  
Chester Heikkinen, Iver Olson



John Arlen Johnson, Registrar  
Sacred Heart, Minnesota  
Make checks payable to Association Family Camp

**PRE-CAMP REGISTRATION**

Mr. Mrs. Miss \_\_\_\_\_ Age \_\_\_\_\_

Address \_\_\_\_\_ City \_\_\_\_\_ State \_\_\_\_\_

If family, give children's names

\_\_\_\_\_ Age \_\_\_\_\_

\_\_\_\_\_ Age \_\_\_\_\_

\_\_\_\_\_ Age \_\_\_\_\_

\_\_\_\_\_ Age \_\_\_\_\_

Registration fee per family . . . .	\$2.00
Registration fee per person . . . .	1.00
Cost per week:	
Adult . . . . .	16.00
Teenager . . . . .	11.00
Child (2-12 years) . . . . .	5.00
(Under 2 years no charge)	
Special family rate . . . . .	60.00

# SOME OF THE CHIEF ACTIONS OF THE 1966 ANNUAL CONFERENCE

## *President's Report and Administration*

### The Conference:

- Urged congregations to take a positive approach to the work of God's kingdom in the local areas and to uphold the primacy of the Gospel proclamation unto salvation in their labors.
- Called for greater co-ordination of the activities of Bible camps, conferences, institutes and rallies in order to avoid unnecessary duplication.
- Recommended that the Seminary and Doctrine Committee be disbanded and that the Seminary Corporation and Board assume its functions.
- Extended the right hand of fellowship to the following new Association congregations:
  - Aadalen Lutheran Church  
Fairdale, N. Dak.
  - St. John's Lutheran Church  
Finlayson, Minn.
  - Calvary Free Lutheran Church  
Fosston, Minn.
  - Faith Lutheran Church  
Granite Falls, Minn.
  - Grace Free Lutheran Church  
Bagley, Minn.
  - Hope Free Lutheran Church  
Coon Lake Beach, Minn.
- Encouraged congregations to conduct at least one series of evangelistic meetings in a year.

## *Seminary and Doctrine*

### The Conference:

- Expressed thanks that the Lord had called men into the ministry and indicated willingness to pray that other young men will heed this call.
- Recommended that a special

offering for the Seminary library be taken in the churches this fall. The Seminary Board is to prepare literature and envelopes for this offering and is to suggest a date for the ingathering.

- Concurred with the Seminary Board decision to open a Bible school this fall, with prayer that the Lord will provide the teachers and move the people to provide the means.

## *Missions*

### The Conference:

- Urged continued and increased support of the mission endeavor by the church.
- Encouraged congregations and individuals to support the Church Extension Fund through gifts and loans in order to strengthen the home mission cause.

## *Evangelism*

### The Conference:

- Reminded congregations, in their evangelistic meetings, to use speakers who uphold Lutheran doctrine and principles.
- Recognized the importance of living congregations which can nourish the newly converted and help them grow to Christian maturity.

## *Youth Work*

### The Conference:

- Prompted the Luther League Federation to continue to seek out a youth advisor.
- Recommended that the Executive Committee of the LLF meet at least four times annually with the Youth Board represented at

each meeting.

- Urged adults of the church to support the LLF convention in Kalispell, Mont., in 1967.

## *Pensions*

### The Conference:

- Suggested that congregations be asked to give an offering once a year for an aid fund for retired pastors and pastors' widows who may request such aid. The funds, when not in use, ought to be invested in Certificates of Deposit.

## *Stewardship*

### The Conference:

- Recommended systematic giving to the Lord's work with special emphasis on the tithe (10%).
- Urged a monthly summary of contributions in *The Lutheran Ambassador* and other use of the paper to disseminate information.
- Advised that district stewardship meetings be held each year.
- Exhorted pastors and congregations to be in much prayer that the Holy Spirit would guide into the use of every talent and means, that Christ be glorified.
- Established the Praise Program as a permanent part of the budget; set the goal for 1967-68 at \$30,000; and directed the Stewardship Board to bring a plan to next year's conference, in consultation with the Co-ordinating Committee, which would detail how the Praise Program is to function in the future.

## *Publications and Parish Education*

### The Conference:

- Counseled congregations to participate in the teacher training programs and to assume the expenses of those who attend the workshops.
- Recommended the strengthening of the resource library and that this library be used.
- Urged members of the Association congregations to subscribe to *The Lutheran Ambassador* through the churches.



# NEWS of the Churches

## Hatton, N. Dak.

Honored at the regular Ladies Aid meeting at Hatton, N. Dak., on May 19 were the following ladies, all of whom had passed their 70th birthday, and one who had passed her 86th birthday, namely, Mrs. Bertina Heskin, Mrs. Henry Dahlen, Mrs. Ragna Thompson, Mrs. Helene Sondreal, Mrs. Julia Sondreal, Mrs. Gina Wamstad and Mrs. Nettie Thompson. These were presented with pins and certificates by their pastor, Hans J. Tollefson, for faithful service in the Women's Missionary Federation these many years. Mrs. Ted Ovrud and Miss Caroline Peterson were also honored although they had received their pins previously. Mrs. Gina Wamstad and Mrs. Nettie Thompson are not on the picture. A beautifully decorated cake in the form of a Bible was the centerpiece on the table where they partook of refreshments. Mrs. Henry Hanson sang two Norwegian numbers with harp accompaniment in their honor, which was very

much appreciated.

Pentecost Sunday was also Confirmation Sunday in Hatton and in Buxton. Five young people were confirmed at Hatton and two at Buxton. Besides the confirmation class ten other new members, all adults, were received into the congregation at Hatton. Two weeks previous, nine new members, four adults and five children, were received into the Valley Free Church in Portland. All these new members were welcomed into the congregations by their pastor, Hans Tollefson.

Vacation Bible School was held at Buxton and at Hatton May 30-June 3 from 9 a.m. to 3 p.m. each day with a program on Friday evening. As was done last year also, Hatton and Portland had a combined Bible school.

The cantata, "The Great Deliverance," was sung by the Hatton parish choir at Trinity Free Lutheran Church of Grand Forks for their Family Night Fellowship meeting Sunday evening, May 15.



Honored at Hatton recently for service to the WMF were (left to right): Mrs. Ragna Thompson, Mrs. Bertina Heskin, Mrs. Julia Sondreal, Mrs. Helene Sondreal, Miss Caroline Peterson, Mrs. Henry Dahlen and Mrs. Ted Ovrud. Not pictured, but also honored, were Mrs. Gina Wamstad and Mrs. Nettie Thompson.

## MEMBERS ELECTED TO THE MISSION CORPORATION

\* denotes incumbent  
5-year term

Edwin Swanson, Pukwana, S. Dak.  
David C. Hanson, Minneapolis,  
Minn.

Knute Jore, Culbertson, Mont.  
Robert Knutson, McVile, N. Dak.\*  
Eldor Sorkness, Sand Creek, Wis.\*  
Joel Rogenes, Buxton, N. Dak.\*  
Chester Halvorson, Tioga, N. Dak.  
Nels Jodock, Northwood, N. Dak.  
Oscar Olson, Kalispell, Mont.

3-year term

Oscar Snustad, Winger, Minn.

## MEMBERS ELECTED TO THE SEMINARY CORPORATION

\* denotes incumbent  
3-year term

Clarence Quanbeck, McVile, N.  
Dak.

G. N. Arneson, Fargo, N. Dak.\*  
Rev. Ernest J. Langness, McVile,  
N. Dak.

Prof. George Soberg, Minneapolis,  
Minn.\*

Haldor Hegg, McIntosh, Minn.  
Rev. Marius Haakenstad, Thief River  
Falls, Minn.\*

Ernest Hegre, Northwood, N. Dak.  
Rev. Trygve F. Dahle, Spicer,  
Minn.\*

Iver Solberg, Ray, N. Dak.\*

(one name yet to be supplied)

## TOTAL BUDGET ADOPTED BY THE ANNUAL CONFERENCE

FOR 1967-1968

General Fund (including Parish Education, Steward- ship and Youth Work) . . . . .	\$ 39,980.00
Seminary Fund . . . . .	29,000.00
Missions (World and Home) . . . . .	41,000.00
Praise Program . . . . .	30,000.00
Total . . . . .	\$139,980.00

# Letters

## TO THE EDITOR

Dear Pastor Huglen:

Permit me to comment upon your editorial, "Shed No Tears," and news story on "LSAA Halts Publication of Its Campus Magazine" (May 31 issue). I happen to have edited this magazine, *frontiers*, from 1955-57. My letter is not, as you might expect, critical but rather confirmatory.

The predecessor of *frontiers* (the lack of capital letters was somehow supposed to symbolize identification with the 20th century) was a house organ named *Campus Lutheran*. This magazine stressed news of local and national Lutheran Student Association affairs, with occasional accompanying articles of spiritual or intellectual bent. In 1955 *Campus Lutheran* was discontinued, the LSAA by then having other channels for publication of news, and reborn as *frontiers*. The announced purpose of the new magazine was to serve as "an arm of campus evangelism" and witness. I believe that until about 1960 it did confront the academic community with the Word of God, even though it was far more liberal than many *Ambassador* readers would have desired.

The editorial board attempted to address the five per cent or so of students who tend to be intellectual and artistic in bent, hoping thereby to elevate the tastes of the other 95 per cent and get them interested in theological, philosophical, and social questions. An admirable goal—but did it work? When I became editor in 1955 I started hearing rumblings: "We can't understand *frontiers*. We don't 'dig' this modern art. Must we all become theologians in order to be good LSA members?" I managed to bring onto the editorial board some students who represented this point

[Continued on page 16]

*The Lutheran Ambassador*



## Luther League Activities

### SPECIAL ANNOUNCEMENT

The Executive Committee of the AFLC Luther League Federation has voted to grant three scholarships to worthy young people who will be attending the new Free Lutheran Bible School this fall. A special committee was chosen to review the applications and decide on the winners.

The following requirements must be met:

1. A letter stating the applicant's personal reasons for wanting to attend Bible school, including reasons for needing the scholarship.
2. A letter of recommendation from the local pastor.
3. Letters of recommendation from two other Christian adults (no relatives, please).
4. A summary of the applicant's participation in church activities, including the Luther League (local, district, and national), the Sunday school, etc. Please list any offices held.
5. A recent photograph or snapshot.

All applications for a LLF Bible School Scholarship must be post-

marked no later than August 27, 1966, so the committee will have time to meet and announce their decisions before the opening day of classes.

Please send your applications to:

Mr. Gary Skramstad  
Winger, Minnesota

### ALVIN GROTHES HAVE NEW ADDRESS

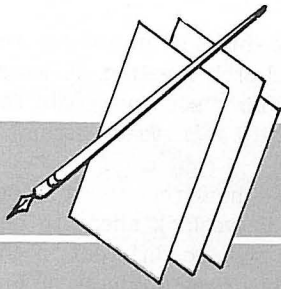
The address of Missionary and Mrs. Alvin Grothe has been changed. They may now be reached by writing to:

Alvin Grothe  
Caixa Postal 44  
Campo Mourao, Parana  
Brasil, S. A.

This is also the address of the Rev. John Abel.

Baby Joel Grothe has suffered from a tropical disease recently, which caused anemia. He was hospitalized and received blood transfusions, but is much improved, for which we thank God.





## EDITORIALS

### Another in a series on the Apostles' Creed AND SITTETH ON THE RIGHT HAND OF GOD THE FATHER ALMIGHTY

"Which he [God] accomplished in Christ when he raised him from the dead and made him sit at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come" (Eph. 1:20, 21).

The right hand signifies the position of honor. We use it thus when we speak of someone having a "right hand man."

Why was Jesus worthy, and is He worthy, to have this place of honor? Because He was willing to humble himself, assuming the role of a servant, and becoming obedient even unto death on a cross.

"Therefore God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

At the right hand of God, Jesus prays for His own, He rules and governs all things and He awaits the day of His return to earth.

### LET'S GET BALLOTS

We should be on the lookout for ways in which to make our annual conferences as equitable and smooth-running as possible. Here is one improvement which would work to this end.

Why not conduct convention elections by printed ballot in every instance possible? This would eliminate wastage of time and reduce the number of invalid ballots. Especially could printed ballots be used in those cases where nominations come from the Nominating Committee.

Take the present set-up for elections to the Seminary and Missions Corporations, for instance. Twenty names are submitted for ten vacancies. Additional names may come from the floor. If there is a blackboard, the names may be written there. None was available this year. But even so, eyesight varies. So does hearing as names are read over several times. Sometimes there may be a temptation to vote for

a name which is shorter or easier to spell, especially if neither person is personally known to the voter.

With an office staff as efficient as the one we had this year, for instance, there would be no problem in making the ballots ready once the Nominating Committee has acted. Ample opportunity could still be given, must be given, for nominations from the floor. And write-in candidates are always in order.

This printed ballot procedure might lead to greater carefulness in husbanding the ballots which are out, too. At our last convention it would have been easy to have cast several, or more, ballots in some of the elections at least as extra ballots were not picked up. (These were blank pieces of paper.) Convention-goers are expected to be honest people, but it does no harm to be orderly in our practices.

There would be great value in having the election of the Nominating Committee by printed ballot, too. At least 14 nominations should come forth for this committee and it would be a lot more efficient if a printed ballot could be drawn up. This would involve a delay between nominating and voting, however. Still, there may be no harm in that.

If our readers have anything to add or suggest, they are welcome to speak out on this matter.

### THE RULES FOR WORK

Several parts of the revised *Rules for Work* for the Association are in doubt, although the major portion of that document is ready for final action next year.

We are in doubt as to just what all portions of the *Rules* are in doubt and therefore are not free to comment on them until this is cleared up.

But there is no question that paragraph 7, which deals with the officers of the Association, will come in for considerable discussion again at next year's annual parley.

To refresh your memories, the committee which studied the *Rules for Work* for revisions did not place any limit upon the length of the terms of office. By adding paragraph 15, which reads, "These *Rules for Work* of the AFLC shall take precedence over all other orders and decisions now in effect," they removed the 2-term limitation which had been imposed by the Special Conference of 1962, also held in Thief River Falls.

Some delegates this year were of a mind to place a 3-term ceiling on the constitutional officers. In fact, there seemed to be a good deal of sentiment for some kind of limitation to consecutive terms.

Personally, we do not favor a limit being placed on the number of terms these officers may serve. A 3-year term is a very short one, less than that served by United States presidents. American Lutheran Church district presidents serve 6-year terms and most of them have no limit placed on how long they may serve, at least unless retirement regulations halt

them. A man serving three 3-year terms would still not have served one-third as long as the late Dr. T. O. Burntvedt was leader of the Lutheran Free Church.

By erecting a ceiling on the terms, we reveal a lack of confidence in the ability of the conference, and of the church, to act wisely and well. But, we are aware that good arguments can be advanced on the other side of this whole matter and we hope that those who hold them will do so in the coming year.

It is fortunate that this question will be resolved before there is another presidential election. Thus, by the time there is another, the church will have clarified its position, and this can be done without getting involved in personalities.

### LOOKING TO NEXT YEAR

Another annual conference is past, one which was perhaps most notable for what did not happen, rather than for what did. The absence of conflict, not of exchange of opinions, but of conflict, permitted the

conference to get about its business in an orderly way.

It wasn't a spectacular church meeting. It wasn't drenched with emotion, it didn't set any goals that were really unexpected. But it was a steady assembly, doing the work set before it.

If there is pardon, and we think that there is, perhaps we can get some of it if we look ahead to next year's convention. That one will be different in that the Association will ordain her first products of Free Lutheran Seminary then. It doesn't take much imagination to realize that that occasion will be one of our big milestones thus far.

Aren't you glad that the decision was made to send these young men through in three years rather than hold them out a year to ease the pastoral shortage? We will get the first men we have trained next year and during the interval they will be doing their share of parish work, too.

Whatever city gets the opportunity to host that eventful conference will have something to long remember.

# CHURCH-WORLD NEWS

## STUDY AUTHORIZED BY LCA ON ORDINATION OF WOMEN

Kansas City—(NLC)—A study of the role of women in the ministry and the advisability of ordaining them into the clergy was ordered by the Lutheran Church in America at its third biennial convention here.

The study was called for by the delegates in the face of opposition from the LCA's president, Dr. Franklin Clark Fry, who recommended in his annual report that "the inquiry into the ordination of women be indefinitely postponed."

Asked from the floor to explain his stand, Dr. Fry said it was a question of timeliness, that "many of the best things in the world are good only at the right moment."

He said he was sure that such a study must be made in the future but he felt it was ecumenically inadvisable at a time when the LCA is engaged in talks with other Lutherans and with non-Lutheran churches "that have not the slightest intention of moving in this direction."

The prevailing mood of the dele-

gates was opposed to temporizing on the issue as professors and chaplains of colleges, universities and seminaries led lengthy debate in favor of the move. They pointed to a growing number of young women now involved in theological studies who will qualify for ministerial office if the church is ready to ordain them.

Said Dr. Henry Horn, pastor of University Lutheran Church, Cambridge, Mass., "I know several women who are ready for it now."

Added Dr. Richard C. Wolf of the Graduate School of Theology at Oberlin, Ohio: "You cannot wait indefinitely. The women won't wait. If they cannot be ordained in the Lutheran Church, they'll have to go elsewhere."

Dr. Charles M. Cooper, president of Pacific Lutheran Seminary at Berkeley, Calif., drew laughter from the delegates when he observed: "I sometimes wish we had the wives of the seminarians in school rather than their husbands. And I speak entirely of academic excellence, not looks. The seminary would be a better school if there were more women enrolled."

Dr. Cooper headed a special 14-member commission which reported to the convention here on a two-year "Comprehensive Study of the Doctrine of the Ministry."

Noting the Biblical admonition of St. Paul for women to keep silence in the church, traditionally a basis for assigning women a secondary role, Dr. Cooper declared: "Paul was wrong at that point."



Left to right: Pastor Trygve Dahle, Grand Forks, N. Dak., Darrel Moe, Grafton, N. Dak., and Alver Christopherson, Grand Forks, chat during the noon hour.

The hymn writer speaks of Jesus as *Lord* as well as Savior. In Nehemiah 9, how many references are there to the Lord, God, the Lord your God, or the Lord their God? This makes Him very personal, doesn't it? Rev. 19: 1, 2, 6, 9, and 16 exalt Jesus as the Word of God, the Lord and God, the Lord of lords and King of kings . . . . .

. . . . . This chapter (Rev. 19) would make a good personal praise chapter, wouldn't it? Neh. 9:31, 32 seem written for our day, don't they? . . . . .

Are we confessing verses 33-35 of Neh. 9 as God's children did in his day? . . . . . Could Jesus be saying the words of Luke 6: 46 to us today? . . . . .

. . . . . Phil. 2:9-11 is a challenge to us to help one another, and others, to recognize the Lordship of Jesus . . . . .

. . . . . If He is *real* in our experience the results would be the same as in Peter's audience in Acts 2:29-47. What a refreshing from the presence of the Lord our congregations would receive, and enjoy, if that were true. He is still our Beautiful Savior, Lord and King. Millions have never heard the precious message of salvation in their own language. Shall we pray Isa. 5:8? . . . . .

. . . . .

# WMF Bible Study

AUGUST



## “BEAUTIFUL SAVIOR”

Beautiful Savior! King of creation! Son of God and Son of Man!  
Truly I'd love Thee, Truly I'd serve Thee, Light of my soul, my joy,  
my crown.

Fair is the sunshine, Fairer the moonlight, And the sparkling stars on  
high;

Jesus shines brighter, Jesus shines purer; Than all the angels in the sky.

Beautiful Savior! Lord of the nations! Son of God and Son of Man!  
Glory and honor, Praise, adoration, Now and forevermore be Thine!

Both the author of our hymn and the composer of the melody are unknown. And still we do know them, for they have revealed their innermost thoughts and sentiments in words and melody. What strength is in the author's words as he sings, "Beautiful Savior, King of creation, Lord of the nations," etc. He speaks, too, to Jesus in tender terms, "Truly I'd love Thee, truly I'd serve Thee, Light of my soul, my joy, my crown." In our hurried, hectic 1966-way of living, *how we need* more of this spirit and appreciation of Jesus Christ as *our Savior*, and also of what is fair and fine in nature. May our Bible studies help us to that end. Greetings in His holy name!

In the history of God's dealings with His people they often needed His salvation and deliverance, and our God and Father wondrously met their needs again and again. He is still doing so. Praise His name!

- II Kings 13: 1-5 .....
- Isa. 9: 6, 7 .....
- Isa. 43: 9-11 .....
- Isa. 45: 17-22 .....
- Isa. 63: 7-10 .....
- Ps. 106: 6-27 and 43-48 is a picture of us in our day, too, isn't it? .....
- .....

Have you ever thought of using part of our Bible study as family-devotions material with opportunities for older children to share in looking up Bible passages? Our families need to be anchored in Jesus and His Word. Beautiful Savior! Saving faith came to some as they heard Jesus teach and preach. John 4: 39-42 .....

Paul, writing to Timothy, links salvation with Jesus as our *mediator*. I Tim. 1: 15 ..... and I Tim. 2: 1-6 .....

Titus 2: 11-15 speaks of what future events? .....

..... In the meantime, as women who look for His appearing, perhaps we should re-read Titus 2: 3-5 .....

..... II Pet. 2: 20, 21 contain needful words of warning even for the saved .....

..... Jude 20-25 reminds us of the last verse of our hymn, doesn't it? .....

Our theme hymn was first published in Germany as early as 1677, but was later translated into English by Joseph A. Seiss, the noted Lutheran preacher of Philadelphia. In 1842, in Leipzig, it was published in a book of Silesian folk-songs with the beautiful melody to which it is now sung. Children, choirs, congregations love it, and we are indebted to many, through God, for giving it to us, and preserving it for us. How true of many of life's blessings.

**WEST COAST DISTRICT WMF  
MET AT BLAINE**

**WOMEN**  
*for Christ*

**WOMEN'S MISSIONARY  
FEDERATION HELD ANNUAL  
CONVENTION IN  
THIEF RIVER FALLS**

Mrs. Jay G. Erickson, Radcliffe, Iowa, was elected vice-president of the Women's Missionary Federation of the Association of Free Lutheran Congregations at the annual convention of the organization which was held in Thief River Falls, Minnesota, June 8, 9. Re-elected secretary was Mrs. Harry C. Molstre, Dalton, Minnesota.

Two hundred forty-two women, largely from the upper Midwest, registered for the assembly. They approved a budget of \$14,100 for the next fiscal year. An offering of over \$1,300 was given to church extension in the Association.

The morning Bible study on Wednesday was led by Miss Eula Mae Swenson, Fargo, North Dakota.

Mrs. A. L. Hokonson, Faith, South Dakota, conducted a memorial service.

That afternoon the convention was addressed by Mrs. Lawrence Dynneson of Nogales, Arizona. Written greetings from two missionaries in Brazil were read.

The business session, conducted by the president, Mrs. Herbert Presteng, Grafton, North Dakota, voted to accept Mrs. Dynneson as a member of My Missionary for a Day project. Under this plan, individual members of the WMF pledge a missionary's support for one or more days.

Treasurer of the group is Mrs. R. M. Konsterlie, Willmar, Minnesota.

A mission festival service was held on Thursday night at the Knox Elementary School auditorium. Mr. Richard Gunderson, a seminary student, spoke.



Pictured here are the WMF officers of the past year. Left to right, they are Mrs. Herbert W. Presteng, Grafton, N. Dak.; Mrs. Wm. Farrier, Minneapolis, Minn.; Mrs. H. C. Molstre, Dalton, Minn.; and Mrs. R. M. Konsterlie, Willmar, Minn.

The spring meeting of the Women's Missionary Federation of the West Coast District met at the Golgotha Lutheran Church, Blaine, Wash., March 29. The Rev. Richard Snipstead is the pastor.

Mrs. Hilmer Melseth, president, opened the meeting in Jesus' name by asking all to join in singing "Praise to the Lord, the Almighty." Mrs. Egil Melseth read I John 5:11-15 for devotions and led in prayer.

The secretary's and treasurer's reports were read and approved. The various committees gave their reports and these were accepted.

The main order of business for the forenoon was the adoption of a constitution.

Rev. Albert Hautamaki of Everett, Wash., gave the Bible study, based on Romans 12.

Mrs. Hattie Mohn of Everett led the prayer session. Several took part in praying for our missionaries.

At the afternoon session, Mrs. Ray Persson of Astoria, Ore., was called on to give the message based on the theme "Christ, the Head of the Church."

Rev. R. Snipstead gave a short talk on missions and also told of the possibility of getting new churches started on the West Coast.

An offering of \$89.80 was given and it was voted to send this to the general fund of the WMF. Fifty-nine registered for this rally. The following officers were elected: president, Mrs. Hilmer Melseth; vice-president, Mrs. Minnie Lande; secretary, Mrs. Donald Nelson; and treasurer, Mrs. Solveig Hayes.

After the closing hymn, "Take My Life and Let It Be," was sung, all were invited to the basement of the church for refreshments.

The Rev. Ray Persson, Astoria, closed the meeting with prayer and the benediction.

Mrs. Clarence Norgaard  
Secretary

# Scenes from the Annual Conference



The St. Paul's Lutheran Church choir from Cloquet, Minn., rendered a cantata on Sunday afternoon before a packed auditorium.



The Rev. John Strand, president, presides at a conference business session.



The Rev. Julius Hermunsie, Spicer, Minn., led the closing conference service.



Left to right: Pastors Albert Hautamaki, Everett, Wash., Ernest J. Langness, McVile, N. Dak., and Richard Snipstead, Ferndale, Wash., partake of refreshments served by the WMF.



The Knox School Auditorium in Thief River Falls, where conference sessions were held.



Pastor Hans Tollefson, Hatton, N. Dak., led the morning prayer fellowships just before noon each business day of the conference.



The Rev. Herbert W. Franz, Cloquet, Minn., who preached at the Conference's closing service on Sunday afternoon.

## "All for Jesus"

[Continued from page 4]

It might mean that somebody who has a car dealership would start to operate it for the Lord. He will get his salary and above that his business will make some money. Out of the money it makes after the taxes are paid, why not see that the gospel is sent across the world?

Most Christians do not know what to do with their property. If they have a will it directs that after all just debts are paid, the remainder goes to the family. It is our duty as believers to provide for God's work in our wills, to take advantage of some of the tax shelters built into our system at this time. There will be less and less as the government gets hungrier and hungrier. But we do have them now. It is certainly not unspiritual to make a will that provides for the Lord's work.

We need new insight for making our leisure time become productive for God. Why not take this idea of leisure time and make it start to pay for the Lord Jesus? We have heard of moonlighting. Has anybody ever suggested we might moonlight for the Lord?

If the Lord Jesus is everything we say He is and if a man can get away with a four-day week, is there anything wrong with his taking an extra job so he can support a missionary? The only thing that bothers us is that people are unwilling to do it because they want that money for themselves. So we get back to motivation again. The new leisure—make it profitable for the Lord. The only reason why a man's business should survive another few years is in order to get the gospel out across the world. Show me one person who is using his personal potential for the Lord and I will show you a number of people who get vaccinated with the idea and it begins to bear fruit in their lives as well.

The idea of getting the neighbors in for some coffee and coffee cake and study of the Word of God is catching fire all over the area in

which I live. "Mrs. Jones" will invite some of her neighbors in on a Thursday morning for coffee. They come in and smoke their cigarettes and drink their coffee and eat their coffee cake. Then somebody opens up Romans. It is a new concept to some people that a person would actually open his house to the heathen without putting up a "no trespassing" sign. We would be surprised how much the kids would appreciate it if we volunteered our car to take them somewhere where they could hold a meeting to honor the Lord in some way and then buy them a little bit to eat on the way home so they could enjoy it that much more. We ought to use our car, our house, our personal potential for the Lord.

The power of personal sacrifice was dramatically illustrated in a meeting I held. Evon Hedley was with me at the time and remembers distinctly that when we got to town the chairman looked at us with dismay and said, "Oh, are you here already?" This was an ill omen and we soon found out the choir had not rehearsed, the personal workers were not trained, all of the budget from preceding times had been spent and much of the advertising was still in somebody's backroom waiting to be distributed.

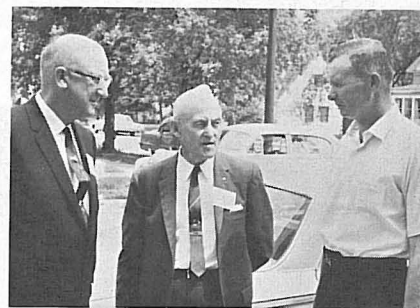
As the days went along we did have a good meeting with a lot of souls saved and we paid up. Here is how it happened. The chairman of the local committee got up one night and said, "I figure that if this thing is going to go, somebody has

to really sacrifice and I've been praying about it and God told me I had to start it. I've been saving up some money—\$100—so I could go on vacation. I've brought my \$100 for my vacation and I'm going to give it tonight." And he gave it. Some of the rest of God's people got behind it and we went out of town having seen the distinct blessing of God. It had to start with somebody saying, "I'm going to do it." Most of us do not really suffer very much by our sacrificing for the Lord's work.

Are your plans and your message big enough to challenge today's people? Every pastor knows the danger of allowing his board members to be bored by little stuff. He can always get an hour-and-a-half argument in any board meeting over who should have the keys to the church building, but when it comes to something important it does not take nearly as long. We allow people of real substance to be bored by little things, organizational junk. We are specialists in trivia and as a result we miss our own people. If we want stewardship, if we want people to follow us, we had better have something to say that is worthy of eternity. It is not enough to mouth the truisms. It is not enough to preach the truth. It is only enough when we preach it in the power of God and relate it to where people live. After we have said something from the Word of God somebody ought to be able to say, "Now I know what to do next Friday," in rela-



Robert Rokke, left, Grand Forks, N. Dak., is shown here with Torkel Ose, Thief River Falls, Minn.



North Dakota and Minnesota meet here as Halvor Norheim, left, and Walter Stutrud, right, both of Rugby, N. Dak., are pictured with T. L. Sand, Spicer, Minn., outside Our Savior's Lutheran Church.

tion to some problem that he or she may be facing.

Today's people think in terms of a whole world. They think in terms of rapid, worldwide travel, budgets in the billions and of whole nations being communicated with. They think in terms of things being done on a little higher scale, a little higher class than previously. The old days of three people standing on a street corner holding an open air meeting are largely over because if we want an open air meeting we had better have the kind people are used to having from the devil's crowd. The devil's crowd has open air meetings but they have pretty good music and well-dressed people and something equated with class in our day.

I do not say the gospel is not effective unless we dress it up. John the Baptist did not have a committee or a Hammond organ or a P. A. system. All he had was locusts and wild honey and the Holy Ghost. But John the Baptist lived in his day and I wonder if he came today whether or not he would come with a girdle of camel's hair and eat locusts and wild honey. I doubt it.

We must be sure our message is dynamic enough and virile enough and godly enough to get a hearing with today's people. We must not be specialists in the tired cliché. When we have something to say that is worth listening to and have plans that are big enough for God and God's people to be challenged by them, then they will listen. In my experience people have never failed to rise to a challenge that had stature to it. I have been guilty of giving little challenges and getting little response. But whenever there was something which had the unavoidable ring of God's direction in it, the people rallied around it.

This is what stewardship is all about—my life on the line for Jesus Christ. We must decide what is worth dying for, then go to it and in the process do the very best and

most efficient job we can, to communicate that challenge to as many people as we can while God gives us opportunity.

—Copyright 1965 *United Evangelical Action*. Used with permission.

---

### Letters to the Editor

[Continued from page 8]

of view, and to achieve some balance between intellectual articles for the "elite" and more down-to-earth articles for the "ninety-and-nine." Harvard was to be addressed as "relevantly" (the word hadn't been overworked yet) as South Dakota or Saskatchewan. Such a juggling act was never easy!

My successor in 1957-58 was a University of Wisconsin journalism major who was named editor because the editorial board wanted to try out his ideas of making *frontiers* still more readable by the ninety-and-nine. Unfortunately, illness kept him from realizing his plans and forced him to resign his editorship. His point of view never won out again. After 1960 the magazine became increasingly "far out" in articles, art, poetry, and even typography. Tricky language replaced genuine depth; an ill-defined "relevance" replaced witness; and it sometimes seemed to me that he who could be most sardonic became the most sought after contributor. Warnings as to what might happen if this trend were to continue went largely unheeded.

So why all this discussion of a dead horse? Because *frontiers* serves as a classic example of what can happen when a responsible, valuable magazine allows "relevance" and the passing fads of the day, rather than the enduring and infallible Word, to become its guiding star and its reason for existence. Let those who seek to become sophisticated, ultramodern "communicators" of a modernized, watered-down Gospel take heed from this example lest they also fall. Other such magazines may follow in *frontiers'* train. The

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

Second-class postage  
paid at Minneapolis, Minn.

terminus is labeled simply: "Ceased Publication." And all the while the foolishness of God, scorned by men, proves wiser than the best of men and goes right on about its work of bringing us to salvation through "Christ the power of God and the wisdom of God" (I Cor. 1:24).

—Edward A. Johnson, Pastor, St. Peter's Lutheran Church, Mirage Flats, Hay Springs, Nebraska



Conference host pastor, the Rev. and Mrs. Marius Haakenstad of Thief River Falls, and his wife. The church parsonage is directly behind.