

**T
H
E**

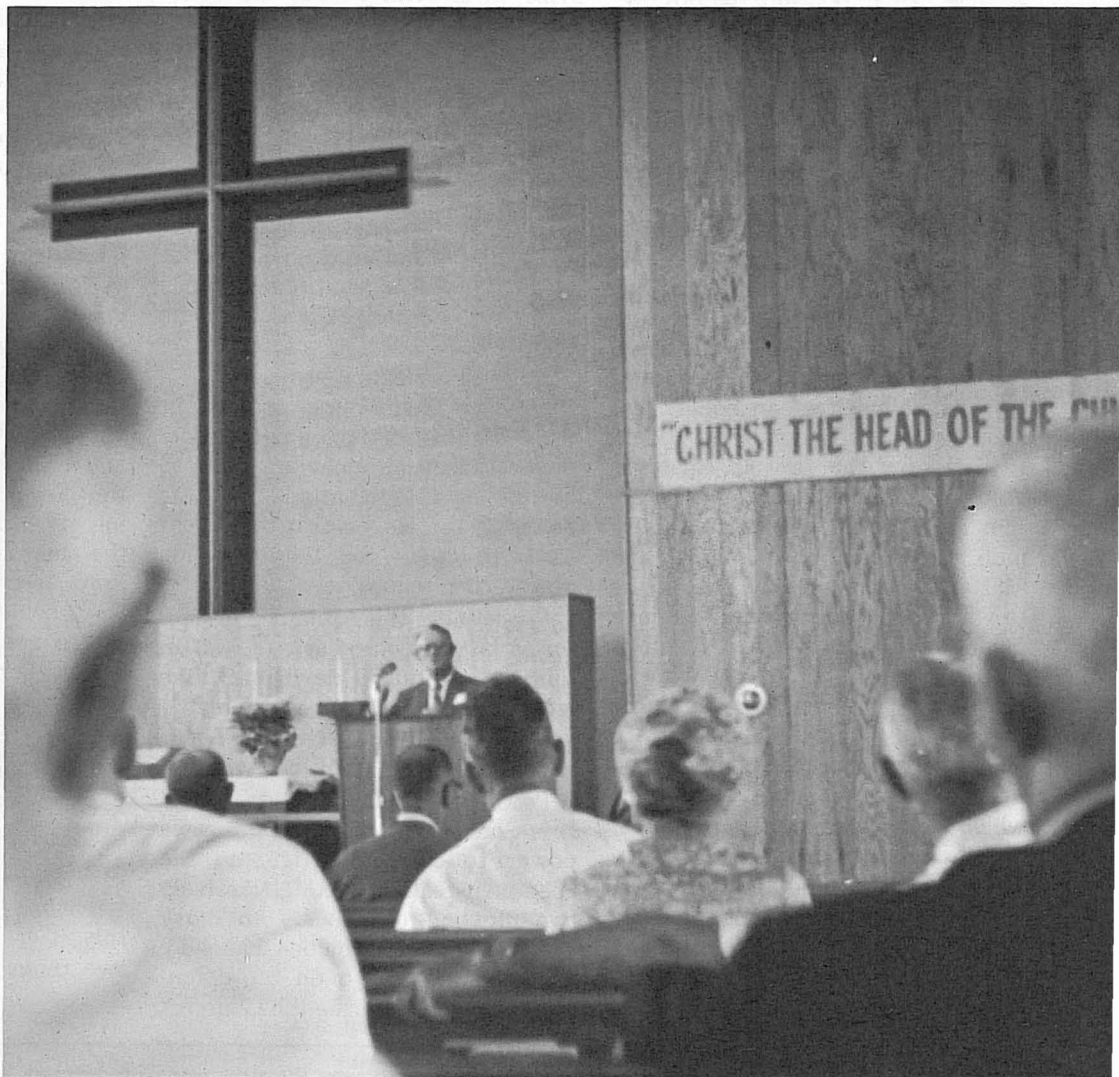
Vol. 3'

July 13, 1965

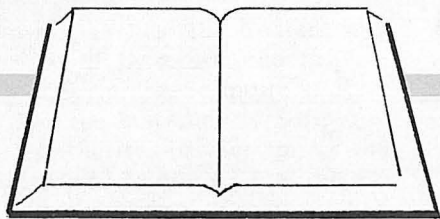
No. 14

LUTHERAN

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



***In This Issue:
Reports From The Annual Conference***



According to the Word

CHRISTIANS, STAND UP!

Read Acts 2:14-41

What a fascinating story is the record of the early Church. At Pentecost, and during the days following, we see the Church at its best. God is working by His Spirit through His people. Things are happening and observers are heard asking in amazement, "What meaneth this?" Christians have come out of seclusion. Something has happened to them. They are different. Once cringing in fear and cowardice, they suddenly come forth from their hiding, dauntless in the presence of skeptics and scoffers. No threats can intimidate them. They are impelled by a holy boldness to witness of the crucified and risen Christ, come what may. Peter, once warming himself at an enemy fire and attempting to conceal his identity, is now the first to raise his voice. What a daring stand. Before him stands the very blood-thirsty mob who crucified his Lord and Master. Peter makes no mistake as to whom he is addressing: "Ye men of Judea, and all ye that dwell in Jerusalem, hearken to my words." And again, "Ye men of Israel, hear these words, Jesus of Nazareth, a man approved of God among you by miracles, wonders and signs which God did by him in the midst of you as ye yourselves also know; him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have crucified and slain."

With both feet squarely upon the Scriptures, quoting prophets and patriarchs, Peter goes on to present his case for Christ. The impact of his message falls like hammerblows upon their ears and hearts. Antagonistic hearers are pierced by the sword of the Spirit. Guilt-laden and conscience-smitten they begin to cry, "Men and brethren, what shall we do?"

How can we account for such a demonstration of courage and convicting power? How is it that a little band of weak and timid men have come forth with so dynamic a witness? There can be but one answer—the pre-ascension promise of our Lord, "Ye shall receive power, when the Holy Ghost is come upon you."

This POWER was now a reality in their lives. It brought these early Christians out of a "defensive" position, enabling them to initiate a "Gospel attack." In the power of the Holy Spirit they went forth to "turn the world upside down," the record tells us.

We witness this same power centuries later in the spirit of Martin Luther. "Though devils all the world should fill, all eager to devour us; we tremble not, we fear no ill, they cannot overpower us."

Power means the "ability to do." It is God's purpose to give us ample power to carry the fight to the enemy instead of sitting passively by, allowing the enemy to carry the fight to us. Someone has said, "If anyone is to go on the defensive it should never be the Church."

Today, it seems to me, it is time once again that Christians stand up! We see the enemy moving in like a flood. Christians cannot be satisfied only to raise a standard; we must lift up our voice, declaring to this cynical age "righteousness, temperance, and judgment to come" even as the Apostle of old in the presence of Felix. We need above all else to see sinners tremble. Let the cry of conscience-stricken people be heard once again in our churches. This is the revival we so desperately need in our time. God has not changed. The Holy Spirit has not left us. The Gospel is still the "power of God unto salvation for all who believe." The great need is that Christians recapture the spirit and the power of the early Church. Let God's people get off the "defensive," be armed with the "whole armor of God," and STAND UP as did Peter and the eleven at Pentecost, proclaiming repentance and forgiveness in the name of the crucified and risen Lord Jesus Christ! Christians "on fire" could once again cause people to ask in amazement, as they did at Pentecost, "What meaneth this?"

Billy Graham was accused by a clergyman in California some years ago of "setting the Church back fifty years with his kind of preaching." To this complaint, Dr. Graham replied, "I'm sorry to hear this, I had hoped to set it back two thousand years."

[Continued on page 10]

The Lutheran Ambassador is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations. 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. Third-class postage paid at Minneapolis, Minnesota. Publication office: 6820 Auto Club Road, Minneapolis, Minnesota 55431.

by Bob Lee

University in Grand Forks

Site of Luther League

Convention

AND whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3: 17).

With this word from God's Word, we introduce the Third Annual Convention of our Luther League Federation.

On Thursday, August 26, through Sunday, August 29, the youth of our Association will gather on the beautiful campus of the University of North Dakota for a time of inspiration and fellowship. God has really provided the tops in facilities, as we will have the entire Student Union building at our disposal. This includes an expandable auditorium, lecture rooms, eating facilities, recreational set-up, and just about anything else our little hearts might desire.

The cost is just about as unbelievable as the facilities. Rooms in the dormitories (bedding included), board at the cafeteria, use of the recreational set-up, complete insurance coverage from 24 hours before until 24 hours after convention time—all this for only \$13.00! *Our goal is 400 leaguers.*

The two main speakers for the convention have already been chosen. Pastor Herbert Franz, pastor of one of our newest congregations, Cloquet, Minn., will bring the evening messages. Pastor Franz is a gifted evangelist and much used of the Lord. He has a positive message for the youth of our day.

The Reverend George Schuster, pastor of the Grand Forks-Grafton parish, and host pastor to the convention, will conduct the Bible classes during the days. He will

present a study of the doctrines of our precious Lutheran church, something that is much needed in this day of "religion-in-general." Let us all even now begin praying that the Lord will use these speakers to His glory.

One of the highlights of the convention will be the Saturday night YOUTH PARADE. The leaguers will march down University Avenue, carrying banners and signs, and will gather in front of the courthouse steps in downtown Grand Forks for a solid Lutheran hymn sing and a short devotional service. A police escort will be provided. Leaguers, start planning now for the banner you will carry.

On Sunday morning we hope to pack Convention Hall with people from every congregation within 200 miles. There is room for 1400 people in this massive auditorium, and we can feed this many too. Pastor George Schuster will preach at this morning worship service. Plan on driving up for this service. This could make quite an impact on the convention and on the city of Grand Forks, too. Pastors, please let us know how many to expect.

The registration deadline is August 1, and the advance fee is \$5.00. Our dean of women and registrar is:

Mrs. Vernon Nelson
1909 - 11th Avenue North
Grand Forks, North Dakota 58201

She would appreciate hearing from you soon. Let's have every league of our Association represented at this convention.

SEE YOU IN GRAND FORKS!



Merrifield Hall



A tree-lined university walk



The Chester Fitz Library, opened in 1963

A Summary of the President's Message to the Annual Conference, 1965

Ephesians 6:10-12 Introduction

THE message of Paul to the church at Ephesus is as modern as tomorrow. In our day the cause of evangelical Christianity is under attack as never before.

As congregations and individuals, we are grateful for God's blessings upon us as we meet. It is good to be meeting in our own property, built and developed by the Hauge Federation. God has enabled us to purchase this fine place.

We do well to look back over the past. The devil has sought to attack us from within our fellowship. God has given strength and grace for every situation. Certain events brought the Association into being. Are our goals of that time still our goals?

Most of us have our roots in the Lutheran Free Church whose aim it was to promote free and living congregations. The fruits of the Haugean and Johnsonian awakenings of Norway were transplanted in the churches of America. This evangelical spirit was to be maintained in free congregations. Among the early recognized leaders were Georg Sverdrup, Sven Oftedal, Evang. Peter Nilsen, Pastors Paul Winther and E. E. Gynild.

History and Doctrine

Here follows a lengthy quotation from *The Years of Our Church* by C. J. Carlsen.

The LFC was founded upon a concern for the Christian congregation. The Guiding Principles of the Lutheran Free Church set forth that concern and its implementa-

tion. We follow them today. More needs to be said about the Christian congregation today, for it was a major theme of the New Testament.

We may become so concerned about Christian doctrine that we forget the congregation; not that doctrine is unimportant. Far from it. But the Association was formed to hold forth the right concept of the congregation. Let us never forget this. In upholding the local congregation, we will have the support of the members for the larger work. Many Lutherans do not understand our concern. "To be evangelistic is not always the same as being of the free church mind and spirit."

Freedom of the congregation means that the church body is to serve the local church. So also the pastor is to be her servant. The congregation is subject only to the Word and Spirit of God.

Means to Life

A congregation does not cease to be a Christian congregation because unbelievers are present within it. This situation prevailed even in Apostolic congregations. What is to be done is that the Gospel is to be preached to awaken the lost. "God alone, through the Gospel, can create life."

Serving in Freedom

A living congregation will serve. It is concerned about the lost. Laymen, as well as pastors, are to proclaim the Gospel, using the gifts God has given them.

A congregation must unite with

others to do what it cannot do alone. The freedom of the congregation heightens her responsibilities to the world. Is a free church practical today? It is most practical providing there is spiritual life in the congregation.

Organizational Problems

Association doctrine and polity carry some dangers. Some attorneys advise incorporating the Association itself to safeguard our purposes, program and investments. But this would be a departure from LFC procedure. It may be well to make a study of this possibility, however.

Perhaps we have more committees than we need. Perhaps some of them could be combined.

What should be done about our present seminary and doctrine committee? The seminary corporation will soon be functioning and the former may be unnecessary. Or should it concern itself alone with doctrine?

As yet, we have no congregation-



Mr. and Mrs. Knute Jore, Culbertson, Mont., visit the book display at the convention.

al roster because of some unsettled local situations. Because of this it is difficult to conduct congregational referendums, which we should do. But the congregations would, of course, not be bound even by referendum decisions.

The *Rules for Work* under which we operate must be adapted more to our use. Much of them do not apply to our present situation.

Youth

There is a great increase in the number of youth today. They need our understanding and help. Youth work must build loyalty to Christ and the local congregation.

Our Bible camping must place greater confidence in the Word itself, perhaps less in "gimmicks, procedures and forms."

Christian Education

We hope the day may not be far away when we can provide our own Sunday school materials.

The need for an Association Bible school is growing.

We cannot enter into the field of college education, but it has been proposed that we provide housing for students near "good state colleges and living Lutheran congregations." Here would also be opportunities for Bible study work among the residents.

Missions

The Association has a mission in



Left to right: Mr. Roderick Stave, New Effington, S. Dak.; Rev. Lars Stalsbroten, Eugene, Ore.; and Mr. Amos Hinderaker, Radcliffe, Iowa; chat before an evening session of the conference.

South America and several at home. At home we should seek first of all to help those nucleuses of free church people who are organized, or would like to be.

Legal Matters

The "name case" (International Falls) will be argued before the Minnesota Supreme Court in September or November. The Valley City situation was made a test case for other congregations similarly situated. The steering committee, which is leading the legal action, is worthy of our support.

We look toward the day when we can know our legal status of a certainty. Legal actions are costly.

Official Acts

Herein were listed the official acts of the president between annual conferences.

The Board of Administration is thanked for their counsel and guidance.

Our Need

Paul, inspired by the Holy Spirit, admonished the church to put on the whole armor of God. That we need to do in this day. Let us not try short cuts or human gimmicks. Only God's armor will do in this spiritual battle today. Thank God this armor is adequate.

Sincerely,
John P. Strand

NOW IN HARD COVER

**LUTHER'S SMALL CATECHISM EXPLAINED
ONLY \$1.00**

ALSO

Bible History for Home and School	\$.75
Workbook for Junior Confirmation Classes75
Workbook for Senior Confirmation Classes75

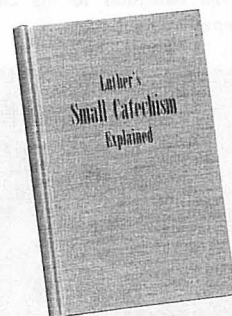
Postage and handling charges are: up to \$2.50 \$10¢; to \$5.00 — 25¢; to \$7.50 — 40¢; to \$10.00 — 55¢; over \$10.00 — 75¢

Payment must accompany orders.

Order from:

The Association of Free Lutheran Congregations

3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55427



SOME OF THE CHIEF ACTIONS OF THE 1965 ANNUAL CONFERENCE

PRESIDENT'S REPORT AND ADMINISTRATION

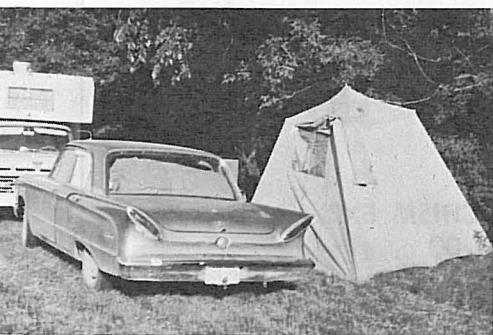
The Conference:

—authorized a 3-member committee to consider revision of the *Rules for Work* to meet the needs of the Association.

—declared that congregations are to be informed about and guided by the *Guiding Principles and Rules for Work* of the Association.

—recommended a program of evangelism in each congregation, using both pastors and laymen to hold forth the Word of God to the salvation of souls.

—expressed regret at having to resort to courts of law to seek solu-



Some of the delegates to the conference literally "camped out."



At every conference the mimeograph machine is indispensable, and busy.

tions and discouraged such recourse in the future when the present litigation is completed.

—tabled a substitute motion which called for a year's study on the advisability of incorporating the church, the results of the same to be reported to the next conference. (The motion had also called for a church-wide referendum on the question, had the conference acted favorably next year).

—welcomed seven new congregations into the fellowship, namely: Rice Lutheran Church, Bagley, Minn.

Emmanuel Lutheran Church, Bagley, Minn.

Bethel Free Lutheran Church, Grafton, N. Dak.

Medicine Lake Lutheran Church, Minneapolis, Minn.

Faith Free Lutheran Church, Austin, Minn.

Triumph Lutheran Church, Nogales, Ariz.

St. Paul's Lutheran Church, Cloquet, Minn.

SEMINARY AND DOCTRINE

The Conference:

—commended the securing of Dr. Iver Olson as a teacher in the seminary.

—expressed gratitude that the Lord is continuing to call laborers into His harvest. Nine men have already applied for seminary admission this fall.

—concurred in the degrees being offered by the seminary but recommended that by 1966, if possible, two years of college work be required for admission for those who intend to serve as Association pastors.

—recognized the need for a Bible school but cautioned that it be opened only when a qualified dean can be secured.

—approved the Board of Administration's statement on the "tongues movement" in the Feb. 9, 1965, issue of *The Lutheran Ambassador*. Connected to this was a caution to the Seminary board, faculty and students against be-

coming involved "in anything that would cause disunity and weaken our heritage."

—reaffirmed the decision of the Thief River Falls (Oct., 1962) conference to continue under the *Guiding Principles* of the Lutheran Free Church. This involves belief in congregational freedom from pastoral domination.

—directed that the control of the schools of the Association pass from the Seminary and Doctrine Committee to the "corporation."

PENSIONS

The Conference:

—recommended that the congregations become familiar with all aspects of the Pension program and of their pastor's needs.

—authorized a study to determine whether a program of assistance be instituted for retired pastors and pastors' widows not covered by any church pension plan.

[To be continued]

LEM TO SPONSOR SECOND DEEPER LIFE CONFERENCE OF SUMMER AT KORONIS

A second Deeper Life Conference of the summer will be held July 26 to August 1 at the Lake Koronis Assembly Grounds, Paynesville, Minn., sponsored by the Lutheran Evangelistic Movement. The LEM, an inter-Lutheran fellowship to promote evangelism, has its headquarters in Minneapolis, Minn. The Rev. W. E. Klawitter is executive director.

Evening speaker for the week will be Pastor David Christenson, Minneapolis. The morning Bible hour, a study in the life of Abraham, will be taught by Pastor Harvey Carlson, St. Paul, Minn. The "Deeper Life" hour will feature Pastors C. O. Satre and Maynard Force. Pastor Force will preach at the morning worship on August 1.

The Deeper Life Conference is for the whole family. The first conference this year was held June 28 to July 4.

by Mr. Gene Sundby, Lay Pastor,
Newfolden, Minn.

Today's Sermon

"The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit be with you all" (II Cor. 13:14).

How many times have you heard the familiar words of this benediction? I'm sure you have heard them countless times, but have you ever paused to give thought to the meaning of these words, or to the blessing that the Triune God wishes to bestow thereby? We find in our text that there are three spiritual experiences mentioned which must be real to those who claim to be children of the heavenly Father. Indeed, it is the personal knowledge of these spiritual blessings that accounts for the differences found between the lost and the saved sinner. The three experiences mentioned are the grace, love, and fellowship of the Triune God.

Grace, what is it? It is unmerited favor or a gift given to the undeserving. One cannot receive a gift without a giver, and one cannot give a gift unless there is a gift to give. To have a gift to give means that a price has to be paid, perhaps even a sacrifice made, in order to meet the cost of that gift. Who paid the price for the gift of grace? The Lord Jesus paid that price in order that many might receive the benefit of His gift. Indeed, we are told that He bare in His own body our sins on the tree that from henceforth we might be made the righteousness of God in Him. The Catechism puts it this way, "He bought and freed me from all sin, from death, and the power of the devil, not with silver and gold, but with His holy and precious blood and by His innocent sufferings and death." Surely it is good for us to remember that He who bestows the gift of grace has paid a tremendous price. Therefore, each time the gift is bestowed the receiving heart should be overflowing with gratitude and thanksgiving.

Who is to receive this grace? Scripture says it is meant for those who do not deserve it. Romans tells

The Matchless Trinity

us that Christ died for us while we were enemies of God. Furthermore, God says all men are His enemies because all men have fallen short of the glory of God. Certainly enemies and lawbreakers are undeserving, yet, it is on these that Jesus wishes to bestow His matchless grace. Yes, to sinners, and since all are sinners, all should be eligible for grace. However, unfortunately, most men are not undeserving in their own eyes. Jesus said, "I have come to seek and to save that which was lost." He also said, "The whole have no need of a physician." During His earthly ministry, Jesus found the Pharisees to be good examples of those that feel they deserve the grace of our Lord. The Pharisees were also the greatest enemies of our Lord, and their type is the greatest threat to the Gospel of grace today. No wonder God has said, "I will resist the proud, but I will give grace to the humble."

Therefore, to be eligible for the grace of God, one must not only be undeserving in God's sight, but in his own eyes as well. I wonder if you have experienced the first blessing of this benediction. Jesus says, "Come, come. He that cometh to me I will in no wise cast out." As you come, you will experience justification by grace (Titus 3:7), for it is not by works that we have done, but it is completely a work of our Lord's grace (Eph. 2:8). The marvel is that as we accept

Jesus and His grace, He introduces us to His Holy Father as though we had never sinned (John 1:12).

The second experience mentioned is the love of God the Father. This love was so great that the Father was willing to send His only begotten Son to die for the sin of the world. After the plan of redemption had been fully completed, and Jesus was again at the right hand of His Father, God also sent the Holy Spirit in His fullness to convince the world of sin, of righteousness, and of judgment. By means of the Holy Spirit, the finished work of Calvary is applied to the hearts of men, and thereby God sheds His love abroad into the hearts of many. Yes, a love that moves men to repentance of sin and a living faith in Him. As the song writer put it, "The love of God is greater far than tongue or pen can ever tell; it goes beyond the highest star, and reaches to the lowest hell." What other love could accept sinners like you and I but the perfect love of God? Let us allow the truth of I John 4:8-11 to sink deep into our soul, "He that loveth not knoweth not God; for God is love. In this was manifested the love of God towards us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation [atoning sacrifice] for our sins." How good it is to know that nothing can separate us from this great love except an act of our own will (Rom. 8:32, 38, 39; John 3:36).

Finally, let us take a brief look at the last experience, the communion or fellowship of the Holy Spirit. Proceeding out of the Father, and sent by order of the Son, the Holy Spirit calls, gathers, enlightens, and sanctifies the whole Christian Church on earth, and preserves it in union with Jesus Christ in the one true faith (Catechism). In this state of preservation, He bears witness with our spirit that we are the sons of God (Rom. 8:16). But along with

providing assurance the Spirit provides the strength so necessary to live the life in Christ, because that same power that worketh and liveth within us raised Jesus from the dead. Thus, within the fellowship of the Spirit, we are more than conquerors through Him that loved us. This power that works within also gives us a bold witness (Acts 1:8). Thus, men shall see our good works and glorify their Father who is in heaven. Souls will be reached and won, glory and honor will go to the Father, as long as there is a continuous intimate walk in the Spirit. "For as many as are led by the Spirit of God, the same are the sons of God." Intimacy such as this knows and shares many secrets.

Indeed, the Spirit knows many deep and hidden longings of the heart, and if we are willing, He will translate these desires into prayers to the Father on our behalf.

Oh, how blessed and necessary is the concerned intercession of a bosom friend. Yet, this is the experience of those who know the fellowship of the Spirit (Rom. 8: 26, 27). No wonder we are cautioned not to grieve the Holy Spirit, for without His abiding presence we are empty, useless and lost. Yes, only the Holy Spirit can guide into the truth, or lead to the light; and if we will but walk in that light, the blood of Jesus Christ His Son will cleanse us from all sin. Sin is that which separates us

from a holy God. Therefore, let us flee the fellowship of darkness (sin) and earnestly seek the fellowship of light (righteousness) in the Holy Spirit.

Truly much more could be said about the rich spiritual heritage this benediction would impart to all men, but remember that its blessings are reserved for those who earnestly desire with their whole heart the experiences the text mentions. By the way, in the future, please don't regard benedictions as being meaningless words, but seek to receive all the gracious blessings the holy Trinity wishes to bestow. How can anyone reject so great a salvation? Amen.

3rd Annual Family Bible Camp

Lake Geneva
Bible Camp
Alexandria, Minn.

August 9-15

Planned activities for the whole family

Spiritual Growth
Bible Study
Christian Fellowship
Inspirational Preaching
Recreation
Music
Prayer

Cost includes
lodging, meals,
insurance

PRE-CAMP REGISTRATION

Registrar, Association Camp
7013 Lee Valley Circle
Minneapolis, Minn. 55424

Camp begins on Monday, August 9
Camp closes Sunday evening, August 15

Mr. Mrs. Miss _____ Age _____	Registration fee per family \$ 2.00
Address _____ City _____ State _____	Registration fee per person . . . 1.00
If family, give children's names	Cost per week:
_____ Age _____	Adult \$15.00
_____ Age _____	Teenager 10.00
_____ Age _____	Child (2-12 years) 5.00
_____ Age _____	(Under 2 years no charge)
	Special family rate 60.00



EDITORIALS

COMMITTEE SET-UP TO BE STUDIED

Among the resolutions passed by the Annual Conference was one which established a three-man committee to study the committee set-up in the Association. The purpose of the study commission is to see whether duplication of effort is presently being made, and if so, what can be done to avoid it. Although not stated in the motion, we hasten to add another goal, the stabilizing of the names of these committees.

In regard to the latter point, there has been confusion about whether to call the "committee" in charge of youth activities the Youth Committee, the Youth Commission, or the Youth Board. Or whether the direction of mission work is headed by the Mission(s) Committee, the Mission(s) Board, Board of Missions, etc. We must very soon know what our official designations are and stick to them.

The Conference decision on having the aforementioned study made is a wise one, we believe. There is no need to wait longer to see whether we are building a businesslike structure for church operation. If we can get along with less committees, that should be welcome news from the standpoint of finances and manpower. On the other hand, if more committees are advisable we might as well set them in motion as quickly as is feasible.

Questions that come to mind now are these: Can home and world missions continue under one committee or board, or ought they be separated? Should publications and parish education remain under one committee, or should there be two? Can pensions and stewardship be combined into one agency or is it better to have them under individual direction? Must the planning for the Family Bible Camp wait for the "go sign" from the Co-ordinating Committee or can it be started as soon as those in charge desire? And who should really be in charge of Family Camp planning?

These questions and more indicate that there is something for the study committee to work on. Whatever it comes up with in the way of recommendations will have to be presented to the next annual conference for acceptance, rejection or revision. The way we see it, such a study could do a lot of good and is in order at the present time.

A BUSY CONFERENCE

Our recently concluded conference was a busy one. We could have used one more day very easily and usefully.

Once again we had the experience of crowding events of importance into the last several hours of the business sessions. It always hurts to see matters such as stewardship, pensions, youth work, parish education, etc., given a minimum of time. That is not to say that the Chair in any way discriminates against them, but there is an unspoken recognition among the delegates that a race against the clock is in progress once Saturday is reached.

Perhaps even more of a problem is the meager attendance at the Saturday sessions. Only a small segment of the convention members who began the convention's business on Thursday are around when the seventh day of the week arrives. An attendance which is in no way representative of the church, as far as numbers go, must tackle items of real importance and do the best it can. We wish there was something that could be done to insure that convention-goers would stay for all the business sessions. But we surely don't have the answer to this.

Two factors reduced attendance at the 1965 conference. The greatest influence was the late spring or rainy weather which delayed farming operations so much this year in the Midwest. Since we are an overwhelmingly rural church and a midwest church largely, this would be bound to have a great effect. The other factor was that Minneapolis is not near the center of our geographical strength. More people would have to travel farther to bring attendance up to that of Valley City or Fargo.

Still, it should be remembered, our registration of 220 persons for the business sessions was very respectable for a church fellowship of our size, even if some of those registered were not affiliated with the Association, but under our rules have the opportunity to participate in the business of the convention.

Annual Conference 1965 will be recalled as a forthright conference which transacted a good deal of business, met its problems head-on, and looked toward the future in a little different way than previous conferences (see editorial "Entering a New Phase" in *The Lutheran Ambassador*, June 29, 1965).

CHANGE IN WRITERS

With this issue of *The Lutheran Ambassador* we welcome a new writer to our devotional page, "According to the Word." He is Pastor Jay G. Erickson, Radcliffe, Iowa. Like all of his predecessors, Mr. Erickson has South Dakota connections, having served our parish at Faith for some years before moving to Iowa last year.

He has had considerable experience as an evan-

gelist, both fulltime and as a pastor conducting preaching missions. His first offering today indicates that he will look at the book of Acts from the point of view of evangelism. We look forward to his writings in this last half of 1965.

At the same time we express our thanks to Pastor A. L. Hokonson, now at Faith, for his devotional writings in the first half of the year. He has shared of his talents as a writer and Bible student and through them we have seen new vistas in the book of I Peter. If we may pick a favorite out of those messages, it was the one next to the last, the one about the Christian and the social order and government.

As we have said before on a similar occasion, if you would like to tell of your appreciation in a personal way, by all means do so. And we look forward to hearing from Pastor Hokonson in the future, too, through his poetry and prose.

1965 CONFERENCE ELECTIONS

Vice-President (one year)

Rev. F. B. Monseth, Valley City, N. Dak.

Secretary (one year)

Rev. R. Snipstead, Ferndale, Wash.

Co-Ordinating Committee (five years)

Mr. Russell Duncan, Fargo, N. Dak.

Committee on Rules for Work

Prof. Geo. Soberg, Minneapolis, Minn.

Dr. Iver Olson, Minneapolis

Mr. David C. Hanson, Minneapolis

Committee on Committee Reorganization

Rev. Raynard Huglen, Roslyn, S. Dak.

Mr. Norval Thorud, Minneapolis, Minn.

Rev. Julius Hermunslie, Spicer, Minn.

Committee No. 1, 1966 (President's Report and Administration)

Rev. Ernest J. Langness, McVile, N. Dak.

Rev. Marius Haakenstad, Thief River Falls, Minn.

Mr. Howard Lieder, Minneapolis, Minn.

Mr. C. Rasmussen, Pennock, Minn.

Mr. Olve Willand, Ferndale, Wash.

1966

Committee No. 2 (Schools)

Dr. Uuras Saarnivaara, Minneapolis, Minn.

Mr. Even Ose, Thief River Falls, Minn.

Mr. David C. Hanson, Minneapolis

Mr. Iver Solberg, Ray, N. Dak.

Rev. R. Snipstead, Ferndale, Wash.

Committee on Pension, 1966

Mr. Ray Persson, Astoria, Ore.

Rev. Jay G. Erickson, Radcliffe, Ia.

Mr. Sherman McC Carlson, Webster, S. Dak.

Mr. Wm. Svano, Minneapolis, Minn.

Mr. Gus Kveen, Roseau, Minn.

Pension Committee (five years)

Rev. G. H. Spletstoesser, Pine River, Minn.

Nominating Committee, 1966

Rev. Hans J. Tollefson, Hatton, N. Dak.

Mr. Orville Qualley, Brockton, Mont.

Rev. Raynard Huglen, Roslyn, S. Dak.

Mr. Torkel Ose, Thief River Falls, Minn.

Mr. Joseph Thompson, McIntosh, Minn.

Mr. Ralph Melby, Dalton, Minn.

Prof. Geo. Soberg, Minneapolis, Minn.

Mr. Les Hanson, Ferndale, Wash.

[To be continued]

NO HOLIDAYS (Reflections)

What! No Christmas Day?

No New Year's Day?

No Memorial Day?

No Thanksgiving Day?

Besides all the other days some
celebrate

This would not be strange,

When forgotten be.

The day the Lord died for you and
me,

Work goes on half days at least,

(Must prepare for Easter Sunday.

People busy buying clothes to wear,

And food to eat.)

But Friday, why that is the day

Christ died for you and me.

Forgotten Lord,

No, by a faithful few remembered.

But why remember the day He was
born,

And the day He rose again,

But hardly reflect the day that He
died—

For your sins and for mine?

Mrs. Reuben Ivesdal

Edmore, N. Dak.

“For now we see in a mirror
dimly, but then face to face. Now
I know in part; then I shall under-
stand fully, even as I have been
fully understood” (I Cor. 13:12).

[Continued from page 2]

Yes, the Spirit and the power
of the early Church is for us, too.
The contagious brand of Christian-
ity we find throughout the book
of Acts is the only kind that will
impress the world and glorify
Christ.

Stand up, stand up for Jesus

Ye soldiers of the cross;

Lift high His royal banner,

It must not suffer loss;

From vict'ry unto vict'ry

His army shall He lead;

Till every foe is vanquished

And Christ is Lord indeed.

(G. Duffield)

—Jay G. Erickson

DORCAS—A Generous Neighbor

Acts 9: 36–41

Death had come to a home in Joppa. The greatest tributes any of us could want were given Dorcas. What were they? Acts 9: 36a Acts 9: 36b What had her gifts to charity been? Acts 9: 39b Each coat and garment had been a labor of love. Generosity must be motivated by love to bring complete blessings to ourselves and others. What does Scripture tell us about this kind of love? I John 4: 12 I John 3: 14 I Cor. 5: 14 I Cor. 13: 13 Dorcas' challenge to us is to follow Christ's example of loving and giving (John 13: 12–15).

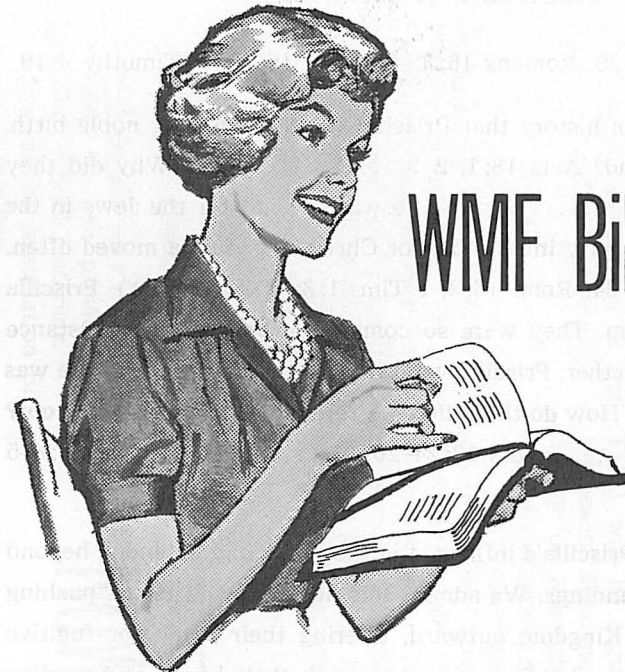
Christian neighbor, what are you doing to meet this challenge?

Is our faith great enough, simple enough, to lead us to selfless service for others? With Priscilla let us extend the frontiers of God's Kingdom through our homemaking. Follow Eunice's example of giving godly training and discipline to our children. Remember Martha in our own everyday responsibilities. Let us be diligent in stitching our garments of kindnesses for others.

We Live in Deeds

Life's more than breath and the quick round of blood.
It is a great spirit and a busy heart.
The coward and the small in soul scarce live.
We live in deeds, not years; in thoughts, not breaths;
In feelings, not in figures on a dial.
We should count time by heart-throbs.
He lives most who thinks most, feels noblest, acts the best.
Life's but a means unto an end—that end,
Beginning, means an end to all things—GOD.

P. J. Bailey



WMF Bible Study

AUGUST

PROFILES OF FAITH—in the Home

The Scriptures are generous with accounts of great men of God. We have records of what they said as well as their accomplishments. We do not, however, often read of *great* women; it is rather of good women. As we have considered some of these women in our previous studies you may have noted they were outstanding because of what they did... for others. It has been said that the acid test of our faith is not what it does for us, but what it makes us do for others. With this in mind we shall consider some prominent women of Scripture whose influence in the home had far-reaching effects. Perhaps the majority of women studying this lesson assume the responsibilities

- of Priscilla — as a wife
- of Eunice — as a mother
- of Martha — as a homemaker
- of Dorcas — as a neighbor

PRISCILLA—A Good Wife

Acts 18: 1–4; 18: 24–26; Romans 16: 3, 4; I Cor. 16: 19; II Timothy 4: 19

It is suggested in history that Priscilla was a Roman of noble birth. Who was her husband? Acts 18: 1, 2 Why did they leave Rome? Life was difficult for the Jews in the Roman Empire and nearly intolerable for Christians. Aquila moved often. (Note Acts 18: 1, 2, 24; Rom. 16: 3; I Tim. 1: 3; II Tim. 4: 19.) Priscilla loyally went with him. They were so compatible that in every instance they were named together. Priscilla was a loyal and faithful wife. She was also a true helpmate. How do the following references bring this fact out? Acts 18: 2, 3 Acts 18: 24–26 Romans 16: 3–5

Notice how far Priscilla's influence in the home had extended beyond her immediate surroundings. We admire this husband-wife team "pushing the frontiers of the Kingdom outward, offering their home for fugitive services, transforming whatever passed through their hands and sending it out into the world amplified, edified, and sanctified" (J. Vajda). The highest challenge to the good wife is neither greatness nor distinction. What is it? Gen.: 2: 18; I Tim. 2: 9, 10:

Christian wife, what are you doing to meet this challenge?

EUNICE—A Devout Mother

Acts 16: 1; II Timothy 1: 5

Eunice and her family lived in Lystra among a people who worshipped Greek gods. In what way were they different from the majority population of Lystra? II Tim. 1: 5 Perhaps they accepted the Gospel when Paul had first preached in their city (Acts 14: 6, 7). Did Eunice enjoy ideal conditions in bringing up her son in the Christian way? Acts 16: 1 Acts 14: 8–12

Despite the disadvantages of a divided home and poor environment, what three things do we learn about her son? Acts 16: 1–3,, How do you think Eunice felt about Timothy accompanying Paul on his hazardous mission journeys? The challenges of a devout mother are many. What spiritual admonitions and/or promises are hers: Prov. 22: 6 II Tim. 3: 15; Eph. 6: 4

Christian mother, what are you doing to meet this challenge?

MARTHA—A Gracious Homemaker

Luke 10: 38–42; John 12: 1, 2

Our Christian life in the home has its practical responsibilities. We are too familiar with them to list them. Despite the practicality and repetition of cleaning, cooking, and laundering, they can be of valuable service to our Lord. What do the following verses tell us about Martha: John 11: 5 John 11: 21, 22 John 11: 24–27 This kind of faith was Martha's buoy when sorrow came to her home. This love and admiration led her to give her best for Jesus. Some can sing, or write, or preach of their love. Artists manifest their reverence through another medium. How did Martha seek to show her love? Luke 10: 38–42; John 12: 1, 2 Jesus often came to Martha's house for rest and physical refreshment. She was a good hostess. She wanted to please Jesus because her love was genuine. What warning is given to Martha and all whose responsibilities lie in the realm of homemaking and serving? Luke 10: 41, 42 The challenge to the Christian homemaker is to serve God through her homemaking. What must always come first? John 6: 27 John 4: 14 Matt. 6: 33

Christian homemaker, how are you meeting this challenge?

How "Ben Hur" Came To Be Written

*A chapter from the life of
General Wallace*

by Willis E. Lougee

I HAD just finished the second reading of *Ben Hur* and had the book on my desk before me, and now to meet the author was an unexpected pleasure. Calling his attention to the volume before me, I told him how much pleasure and profit I had derived through reading the book twice, and remarked, "I shall read it again and again, I am sure." He seemed much pleased with my enthusiasm. I gathered up my courage and said, "I wish you would tell me how you were led to write such a book."

After a moment of silence General Wallace replied, "I will do it with pleasure." Then seating himself more comfortably in the big chair, he began a most interesting story, speaking with a freedom and ease that charmed me greatly. I will give it as nearly in his own words as possible; but the earnestness and spirit with which the story was related must be lacking.

"I had always been a Free Thinker and unbeliever in Christianity as it was taught. Robert G. Ingersoll was an intimate friend of mine and I was what was known as an infidel. I had been appointed Governor of the Territory of Arizona, and having served my term in

that office was returning East in company with Mr. Ingersoll. When nearing St. Louis and during a general conversation upon matters of common interest we saw several church spires. 'Is it not strange,' said Mr. Ingersoll, 'that so many supposedly intelligent people will be led into such foolish belief and to accept such teaching as is given under those church spires? It's all a delusion, and when will the time come that such teaching as is found in the so-called Bible will be cast away as foolish and fanatic?'

"We discussed the matter at some length, and suddenly Mr. Ingersoll looked up into my face and said, 'See here, Wallace, you are a scholar and a thinker. Why do you not get the material for a book and write it and send it out into the world to prove the falseness of Jesus Christ and show that no such person ever lived, much less sent out such teaching as is found in the so-called New Testament? Such a book would make you famous and would be a greater book than Thomas Paine's *Age of Reason*. It could be made a masterpiece and be of the greatest value in helping to remove from the world this delusion of a so-called Christ and world's Saviour.' This suggestion impressed me deeply, and we discussed its feasibility for some time. Nearing St. Louis, at

which point we were to separate, I told him I would try to gather the data for such a book and have it published as the crowning work of my life.

"I went on to Indianapolis, my home, and told my wife of my decision. She was a member of the Methodist Church and of course did not favor such a step. But my mind was made up and I began to search libraries here and in the Old World for every scrap of information that would throw any light upon the times when Jesus Christ was said to have lived. Some years were spent in gathering material from every source possible. Getting all the data together, I began to write my book. I had written nearly four chapters when a conviction came over me that Jesus Christ was a real person and teacher from a historical standpoint as was Socrates, Plato, Caesar and others of the olden days. This conviction became a certainty and I knew that Jesus Christ had lived upon this earth, simply from the records of the times in which He had lived.

"I was in trouble. I had started out to write a book to prove to the world that no such person as Jesus Christ had ever lived on earth; now I was faced with irrefutable evidence that He was as real a personage as Julius Caesar, Mark Anthony, Virgil, Dante and

a host of others who had lived and taught in those early days. I looked the matter squarely in the face and reasoned that if He was a real personage (and there was no doubt about that) then was He not the Son of God and the Redeemer of the world? A feeling of uneasiness and a fear that I might be all wrong began to trouble me. A growing conviction began to take ground, that as Jesus Christ had been proved a real personage, then perhaps He was all that He claimed to be. This conviction grew stronger until, one never-to-be-forgotten night in my study at my home in Indianapolis, this conviction became a certainty.

"Dropping down on my knees for the first time in my life for such a purpose, I prayed to God to reveal himself to me, to forgive my sins and to help me become one of His real followers. The light came into my soul early in the morning, about one o'clock. I went downstairs, where my wife was sleeping, and awakening her told her that I had accepted Jesus Christ as my Saviour and Lord. You ought to have seen her face as I told her of my new-found faith. 'Oh, Lew!' she said, 'I have prayed for this ever since you told me of your intention to write this book—that you might find Him in so doing.'

"We knelt together by the bed in that early morning hour and together thanked God for His mercy and care in guiding me to know Him. I do not believe that heaven has any greater joy than we found that morning when, after years of wedded life, we had been joined together in the bonds of Christian fellowship.

"Then I asked, 'What shall I do with this material that has been collected at so much expense and labor?' 'Why,' replied my wife, 'just change the four chapters you have written, finish the book and send it out into the world to prove from your own study and research that Jesus Christ was all He claimed to be—the Son of God and the Redeemer of the world!'"

—Reprinted from *The Friend*

NOTICE TO SUBSCRIBERS

We regret that plans to have an orderly transfer of our subscription department from Grafton to Minneapolis last winter did not work out as we had hoped due to circumstances beyond our control. As a result, it will be some time until our subscription affairs are back in proper order.

Notices of expiration have not been sent out for some time. Some of our church subscription groups may not have been billed yet, etc.

We ask for your patience and consideration while this matter is being remedied. Thank you.

The Editor

BIBLE VERSES

"Nevertheless I tell you the truth: it is to your advantage that I go away, for if I do not go away, the Counselor will not come to you; but if I go, I will send him to you. And when he comes, he will convince the world of sin and of righteousness and of judgment: of sin, because they do not believe in me; of righteousness, because I go to the Father, and you will see me no more; of judgment, because the ruler of this world is judged" (John 16:7-11).

"And I have been with you wherever you went, and have cut off all your enemies from before you; and I will make for you a name, like the name of the great ones of the earth" (I Chron. 17:8).

"And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him; and lo, a voice from heaven, saying, 'This is my beloved Son, with whom I am well pleased'" (Matt. 3:16, 17).

"There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift" (Eph. 4:4-7).

MY CHOICE

I'd rather lose than play the cheat,
I'd rather fail than live a lie,
I'd rather suffer in defeat
Than fear to meet another's eye.

I'd rather never win a prize
Than gain the topmost rung of glory
And know I must myself despise
Until death ends my sorrow story.

I'd rather fail in every test
Than win success by base deceit,
I'd rather stand upon my best,
Be what it may, than play the cheat.

I'd rather never win men's praise
Nor share the victor's sum of laughter
Than trade my self-respect for days
And hate myself forever after.

Author unknown

(Quotes from *the Quiet Hour*)

OFFICERS OF THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

President: Rev. John Strand,
3110 East Medicine Lake
Blvd., Minneapolis, Minn.
55427

Vice-President: Rev. Fritjof
Monseth, 425 3rd Ave. NE.
Valley City, N. Dak.

Secretary: Rev. Richard Snip-
stead, Ferndale, Wash.

Treasurer: Mr. Robert Bur-
sheim, 3110 East Medicine
Lake Blvd., Minneapolis,
Minn. 55427

Board Chairman: Rev. Julius
Hermunslie, Spicer, Minne-
sota

Mission Office: Box 905, Far-
go, N. Dak.

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

Liberals heavily emphasize love, and they often translate their convictions into praiseworthy acts of love. But they are less concerned to show how the highest act of love correlates with the highest statement of truth. If it is true that Jesus Christ died on the cross to save sinners, have we any right to say that we love sinners if we fail to confront them with this truth? And where can we find a divinely validated account of this truth apart from Scripture? In sum, we can express no higher love to lost humanity than to preach the Gospel in the precise form in which God has been pleased to reveal it.—Edward John Carnell in *Christianity Today*, May 21, 1965.

The point I am trying to make—and I think it is an important point in the light of the search for Christian unity—is that when I became a Catholic there was no conversion, only an extension, a deepening, of the commitment I had made to Christ as a Protestant.

I became a Catholic because I actually had no choice. I became convinced that the fullness of life in Christ was to be found in the Catholic Church. When I considered for awhile denying myself this fullness for the sake of what I might do for Christian unity outside the Catholic Church, I was placing myself outside the grace of God. If I were to remain true to my commitment, to my conscience, I could do nothing other than become a Catholic.—Dale Francis in *Our Sunday Visitor* (Roman Catholic), June 13, 1965.

You asked: "Why did you leave the Roman Catholic Church?"

In order to answer as clearly as possible, allow me to outline my reasons as follows:

1. Because I found, and still find, difficulty on some doctrinal

points, such as indulgences, the infallibility of the Roman pontiff, the censures under mortal sin in some human dispositions.

2. Because I am absolutely certain that the salvation of souls, and therefore my own salvation, depends exclusively on Christ, assuming the collaboration of the individual, and therefore the church is simply a contributory factor, a means. I would revise that old dictum of the Roman Church, 'Outside the Church there is no salvation, to this: 'Outside Christ, there is no salvation.'—Rev. J. R. L. in *Christian Heritage*, June, 1965.

'You can see why they [teenagers] call it a horror house,' whispered a young girl worker from a Missouri farm. And it was true. A family of five in New York lived in this single room. There was no running water, no refrigeration, no stove except for the single-burner hot plate with its frayed wire that sat on a chest of drawers. There was no toilet: down the hall in a single, stinking stall was a toilet and a faucet which served eight families on the floor. The ventilation in the apartment was poor, and a strong odor of gas hung permanently in the air. The room's one window looked out onto a blank brick wall, eight inches away. For light the family had the use of a single forty-watt bulb which hung naked from the center of the ceiling.—David Wilkerson in *The Cross and the Switchblade*, Fleming H. Revell Company, 1963.

LUTHERAN MISSION AGENCIES REPORT CANDIDATE SHORTAGE

Jerusalem, Jordan (LWF)—A serious shortage in missionary candidates—particularly ordained ministers—is being experienced at present by numerous Lutheran mission societies and boards, their written reports for the past year disclose.

The reports were released in con-

nection with the annual enlarged meeting of the Lutheran World Federation's Commission on World Mission.

Here is what some of them said on the subject:

"Ordained pastors have not been forthcoming as candidates," reported Mission Secretary Johannes Lund of the Danish Missionary Society, "and it has not been possible to meet the incoming requests."

"In spite of the growing interest in foreign mission work, it is almost impossible to get the number of missionaries needed," said Executive Secretary A. Pilgaard Pedersen of the Danish Sudan Mission. "Lay people are coming forward in almost adequate numbers, but pastors seem to be very hesitant."

Director Johannes Skauge of the Norwegian Missionary Society reported that "it has been easy to get candidates for our missionary training schools...but it has been difficult to get pastors ready for service to fill the vacant positions in the mission fields."

In a field report, President Sigvard von Sicard of the Uzaramo-Uluguru Synod in Tanzania declared that "the continued lack of pastors from overseas makes the situation of pastoral care of the flock very unsatisfactory."

Some said the recruitment problem was equally grave with respect to unordained missionaries.

WATERLOO CONFERENCE ESSAYS NOW AVAILABLE IN BOOK FORM

The eight essays presented at the Waterloo Lutheran Free Conference in 1964 are now available in paperback book form for \$1.25. The book has 159 pages. Six or more books may be obtained at the reduced price of \$1.00 each.

Edited by Dr. Carl J. Lawrenz, president of Wisconsin Lutheran Seminary, the book contains the

following essays: the Content and Purpose of Scripture, the Inspiration of Scripture, Scripture as Revelation, the Inerrancy of Scripture, the Authority of Scripture, the Clarity of Scripture, Biblical Interpretation, and Scripture and Tradition in Relation to the Church.

Orders may be sent to Northwestern Publishing House, 3624 W. North Ave., Milwaukee, Wis.

DR. HARMS AGAIN ELECTED TO HEAD MISSOURI SYNOD

Detroit, Mich. (NLC)—Dr. Oliver R. Harms, 63, was re-elected president of the Lutheran Church—Missouri Synod at the opening session of its 46th general convention here June 16–25.

Dr. Harms—the seventh president in the 118-year history of the Missouri Synod—was named head of the 2,745,000-member denomination for a term of four years.

Dr. Harms was elected on the second ballot when he received a majority of the votes cast for five candidates by some 700 delegates. The actual vote was not reported.

An estimated 75 names appeared on the primary (nominating) ballot, the five winning the highest number of votes being considered nominees for the office. In addition to Dr. Harms, they were:

Dr. Oswald C. J. Hoffman of St. Louis, former public relations director of the Synod and now speaker on the radio program, "The Lutheran Hour"; Dr. W. Harry Krieger of Ann Arbor, president of the Michigan District; Dr. Theodore F. Nickel, second vice president of the Synod and pastor of Jehovah Lutheran Church in Chicago, and Dr. Roland P. Wiederaenders of St. Louis, full-time first vice president of the Synod.

All five were also nominated for the presidency at Cleveland in 1962 when Dr. Harms was first elected to the office, and all but Dr. Nickel were candidates in San Francisco in 1959 when Dr. John W. Behnken was named to an unprecedented ninth three-year term.

LUTHERAN, CATHOLIC TALKS SET FOR JULY 6-7 IN BALTIMORE

New York (NLC)—Lutheran and Roman Catholic theologians will initiate the first formal conversations ever undertaken by the two communions in this country at a two-day meeting in Baltimore, Md., on July 6–7.

The session, to be held at the Chancery of the Archdiocese of Baltimore in its new Catholic Center, will be devoted to a beginning examination of the Nicene Creed, a confession of faith adopted in 325 A.D. at the Council of Nicaea and subscribed to by both Lutherans and Roman Catholics.

The Bishops' Commission for Ecumenical Affairs and the National Lutheran Council each have named seven theologians to participate in what is expected to be a series of semi-annual "dialogue in depth" discussions on a wide range of theological questions of particular interest to Lutherans and Catholics.

Plans for the first meeting and the names of the participants were announced jointly by Dr. Paul C. Empie of New York, executive director of the NLC, and Monsignor William W. Baum of Washington, D.C., executive director of the Bishops' Commission, both of whom will also be in attendance at the talks.

Basis for the initial discussion will be brief papers, prepared and exchanged in advance by the two groups, on the topic "Status of the Nicene Creed as Dogma of the Church."

The Lutheran paper was written by Dr. Warren A. Quanbeck, professor of systematic theology at Luther Seminary in St. Paul, Minn., and Dr. George A. Lindbeck, associate professor of historical theology at Yale University's Divinity School in New Haven, Conn.

Authors of the Catholic paper are Dr. Walter J. Burghardt, S. J., professor of patrology and patristic theology, and Dr. John Courtney Murray, S. J., professor of theology, both on the faculty of Wood-

stock (Md.) College.

Lutheran participants in the discussions include five theologians from the American Lutheran Church and the Lutheran Church in America—the two-member bodies of the National Lutheran Council—and two from the Lutheran Church—Missouri Synod.

In addition to Drs. Quanbeck and Lindbeck, the NLC representatives are: Dr. Kent S. Knutson, associate professor of systematic theology at Luther Seminary, St. Paul, Minn.; Dr. Joseph A. Sittler, professor of systematic theology at the University of Chicago's Divinity School, and Dr. Krister Stendahl, professor of Biblical Studies at Harvard Divinity School, Cambridge, Mass.

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