

July 31, 1973

The Lutheran Ambassador



Ramsau, Bavaria, Germany

Roger C. Huebner, D.D.S.

MEDITATION MOMENTS

THIS IS MOST CERTAINLY TRUE

Last time we closed with a question of how much of God's Word a person can reject or discard and still be a Christian.

Our first response to such a question is that nothing can be rejected. Jesus Himself had such a high regard for the Scriptures that He declared that not one iota of the law was going to pass away until it was accomplished. He spoke of only one part of the Old Testament Scripture here. But at other times He established doctrine by the number of a noun (Abraham's "seed"—not "seeds") or the tense of a verb (I am—not "was"—the God of Abraham, Isaac and Jacob). "Seed" refers to Christ, not Isaac and Jacob; "I am" proves that the patriarchs were still living, for God is not the God of the dead. There are no unimportant teachings in the Word of God, though doctrines vary in importance.

There are statements in the Bible of which a Christian may never have been aware, or if he has known them they have passed from his memory. It is possible for a person to be a Christian and not know that David had a wife by the name of Ahinoam. It is clearly stated as a fact in the Bible; many have read the Bible through, but have forgotten this passing statement—together with many another fact of Scripture of a similar nature. These statements are of secondary importance because our sal-

vation does not depend upon them. However, should a critic of Scripture deny that David had a wife by the name of Ahinoam, the question would rise to one of primary importance; the critic's action would be a charge against the veracity of Scripture.

Doctrines of primary importance are such of which a rational human being cannot be ignorant and still be a Christian, or deny consistently with being a Christian. These are the things—to borrow a sentence from Luther—which are most certainly true. There are several such doctrines; space forbids the mention of more than one today.

Scripture itself is most certainly true. It is through Scripture we receive the information necessary for salvation. It is truth from God, and is both the object of our faith and the means of God's grace to us. It has been called the first principle of the Protestant Reformation.

Of late it has become fashionable in certain circles to point out that there is no paragraph in the Lutheran Confessions which deals with the Scriptures; with a journalistic sneer they conclude that the Reformers did not have such a high regard for Scripture as some Seventeenth Century theologians came to hold. It would seem remarkable, then, that "sola Scriptura" should have become the first principle of the Reformation.

The fact is that there was no ques-

tion about the basicity of the Scriptures from any side in those days. Roman Catholics—then as now—believed the Bible to be true and to mean what it said; they had merely added to it. The Reformers differed slightly from each other in their interpretations of the Bible, and arrived at slightly varying conclusions.

The critics also state flippantly that the Bible is not a textbook on science and history; the implication is that it makes mistakes in these areas. We make bold to assert that the Bible speaks the truth when it occasionally makes assertions in the areas of science and history. For that matter, the Bible is not a textbook in theology; it is a source book.

No rational adult can be a Christian who gets his doctrine from other sources than the Bible. He may be devout, respectable, honest, upright and sincere; but he is not a Christian. If—in addition to his other admirable qualities—he is intellectually brilliant, he may himself reluctantly conclude that he is not a Christian; he is merely an admirer of Christianity—for it has a good reputation. A Christian gets his information from the Word. The Word may have come to him through reading or hearing—especially hearing; for faith comes by hearing. The question for him is ever and always: What do the Scriptures declare?

—Iver Olson

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MISSOURI SYNOD CONVENTION STRENGTHENS MACHINERY TO FACILITATE OUSTER OF ST. LOUIS SEMINARY'S PRESIDENT, OTHERS ACCUSED OF FALSE DOCTRINE

by Raynard Huglen, Editor



Convention delegates turn off Canal Street in New Orleans into Rivergate hall.

The 50th Regular Convention of the Lutheran Church-Missouri Synod in session at the Rivergate Convention Hall in New Orleans, La., July 6-13, took steps to strengthen already existing machinery for the purpose of removing the president of the Synod's largest seminary, Concordia of St. Louis, Mo., as well as other professors at the school, if they persist in the false doctrines the church accuses them of teaching.

The charge of false doctrine came in a resolution that occupied seven or eight hours of convention time and was finally passed on Thursday afternoon, by a vote of 574 to 457. It charged that the attitude toward Holy Scripture which reduces to theological opinion or exegetical questions matters clearly taught in Scripture, such as the facticity of miracle accounts and their details; historicity of Adam and Eve as real persons; the fall of Adam and Eve into sin as a real event, to which original sin and its imputation upon all succeeding generations of mankind must be traced; the historicity of every detail in the life of Jesus as recorded

by the evangelicals; predictive prophecies in the Old Testament which are in fact Messianic; the doctrine of angels; the Jonah account, etc., "are in fact false doctrine running counter to the Holy Scriptures, the Lutheran Confessions, and synodical stance" and cannot be tolerated.

The passage of that resolution was

hotly debated and clearly points up the division which exists in Missouri Synod. When the resolution (3-09) first came before the convention on Wednesday night, Dr. John Tietjen, the embattled president of Concordia Seminary, St. Louis, asked for and was granted the floor. He shared his own confession of faith, calling himself a baptized brother in Christ. He said that he and his colleagues rejected the charges laid against them and that they didn't feel that they had really been heard. "Don't condemn us wrongly on positions we refuse to accept as ours," he pleaded.

It was decided yet that night that upon the morrow three hours of debate be allowed, during which time the three Concordia faculty members who had been chosen to represent the majority there be permitted to state their case. Dr. Tietjen was also to be allowed equal time with the floor committee which was bringing the charges against him and his colleagues.

Whereupon, on Thursday morning,



The press delegation in New Orleans. Can you spot the Ambassador editor?

the discussion began under the gentle and loving hand of 1st Vice-president Roland Wieneraenders. Professors Edgar M. Krentz, Robert W. Bertram and John S. Damm spoke in behalf of the accused faculty. After each presentation there was some give-and-take in questions and answers. The professors denied the allegations made against them and proclaimed their faith in the Scriptures and the Confessions. At one point, Dr. J.A.O. Preus, president of the Missouri Synod, took the floor to state that the faculty hasn't a strong enough emphasis on the authority of the Scriptures in their totality. It isn't just the Gospel that is to be emphasized, he declared, and a minority in the church, in this case, the seminary



Dr. J.A.O. Preus, President of the Lutheran Church-Missouri Synod

faculty, must not establish the church's doctrine.

The discussion carried on through much of the afternoon. An amendment by the floor committee to turn the implementation of the resolution over to the Board of Control of the seminary passed by a vote of 646 to 366.

I have not conveyed the strong sense of emotion which prevailed in the convention concerning this whole resolution. When it was finally passed by the vote of 574 to 457 mentioned earlier, I noticed Paul Maier, one of the pastor sons of the late Dr. Walter A. Maier, shout his No vote in great displeasure. A Rev. Richard Koenig, one of the bell wethers of the convention minority, stated that

the passage of the resolution has "made it difficult for me to continue in Synod—this is one of the saddest days of my life." Another man defended the convention actions, stating that "we are standing where we have always stood." A heavy representation of delegates marched up to the secretary to register their No votes.

But this was one of the decisive convention actions and I have chosen to give it precedence in my report of what happened in New Orleans. The convention drew nation-wide news coverage, perhaps the most ever concerning any Lutheran gathering.

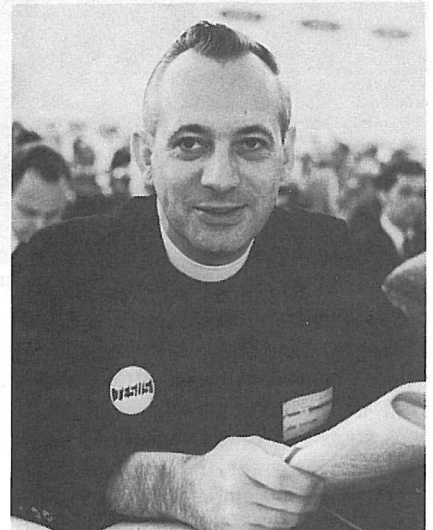
The conservatives in Missouri Synod won the first in a large string of convention victories when they re-elected Dr. Preus to his second four-year term as president during this year that marks the 135th anniversary of the arrival of Saxon Germans in New Orleans en route to Perry County, Missouri, where, some years later, they would be instrumental in founding the Missouri Synod. This was why this particular convention was held in the Crescent City of the South.

Dr. Preus' re-election was accomplished by getting 606 votes out of 1,057 cast or a 57 percent majority. That was roughly the way in which the conservatives hammered out their victories in the major convention decisions. In his presidential message to the church, Dr. Preus made it very clear where he stood, "That is Synod's position on the Holy Scriptures, and it is my position. I say to you in all candor, before you choose men to occupy the President's chair, that it will continue to be my position next year, and the following year, and the year after that, and for as long as the Lord sees fit to use me as one of His ministers of the Gospel. It will be my position in whatever ministry or position the Lord calls me to fill. In fact, I could not in good conscience accept any position in this church body, whether as pastor, teacher, or official, if I were expected to carry out my responsibilities on any other terms."

His re-election, then, in the face of what he had said, had to be taken as a mandate to continue to pursue "false doctrine" in the church, particularly at Concordia Seminary in

St. Louis, where most of the church's pastors are trained. In addition, all five vice-presidents are now in the conservative camp and the Board of Control in St. Louis now has a conservative majority. Almost every person elected to office at New Orleans had passed the test for orthodoxy administered by the unofficial Missouri Synod paper called *Affirm*. The paper, available in daily editions to the delegates, had drawn up a list of approved candidates and as individual after individual was elected from that slate it was a source of great annoyance to the moderate-to-liberal elements in the convention.

So that was the second conservative victory at Rivergate. A third one, and one that provoked an emotional



Dr. John H. Tietjen, President of Concordia Seminary, St. Louis

response by its opponents, had to do with a resolution which called for adopting a statement on doctrine written by Dr. Preus, "A Statement of Scriptural and Confessional Principles." He wrote it as a guideline for the church's thinking in the current theological struggles. The resolution, in part, stated that the Synod declare the Statement "in all its parts, to be Scriptural and in accord with the Lutheran Confessions, and therefore a formulation which derives its authority from the Word of God and which expresses the Synod's position on current doctrinal issues."

Before the resolution had been fully read over 100 speakers were lined up at the floor microphones. In the

[Continued on page 14]

A FIRM FOOTING

“IF THY BROTHER SHALL TRESPASS”

Moreover if your brother shall sin against you, said Jesus—then pointing us over to the royal highway in such a case. Read about it in Matt. 18.

A brother who sins! It is sad that this shall ever happen. Sin is the destruction of any people. It is sin that sends people to perdition. Then, when even a brother might sin.

Yes, Jesus knew that even this would take place—and He wills that someone shall help this brother, that he may be saved. First and last he wants you to do it—you whom he has sinned against.

You are also willing. If he only would come, humble himself and acknowledge his guilt and ask your pardon. Then nothing should hinder it from your side. Here you have gone for weeks and months and waited and waited for him to come, but he has not come. He is too stiff to humble himself.

But listen now: Is this the way to help the sinning brother? Do you help him by going about irritated, because he does not humble himself?

No, this was not the way Jesus said it.

He said, you shall go to him. Yes, but it is he who has done the sinning—not I, I hear you say, and then he certainly ought to come to me first and settle up.

This sounds very reasonable. But listen to what Jesus said: “Moreover, if your brother sin against you, you shall go and tell him his fault between you and him alone! If he shall hear you, you have won your brother.”

This is the way Jesus spoke.

It does not say that you shall go and humiliate your brother, but you shall win him.

And it is easier for you to go to him than it is for him who has done the sinning, to come to you.

When you have won your brother,

he will also humble himself. But you have been waiting and wondering and perhaps been a little bitter because your poor brother did not humble himself and come to you first.

Then you have gone stiff and proud and thought evil thoughts and overlooked what Jesus said to you—that you should go to him to win your brother.

Perhaps you also might have reason to humble yourself. Then you will receive grace. For God gives grace to the humble—even grace to be tender and meek toward a falling brother, and to help him out on the way.

The stronger shall the weaker
With help and strength supply
To aid to bear the burden
In loving fellowship.

—Peder Fostervold

SHINE ON OUR SOULS, ETERNAL GOD!

Shine on our souls, eternal God!
With rays of beauty shine;
O let Thy favor crown our days,
And all their round be Thine.

Did we not raise our hands to Thee,
Our hands might toil in vain;
Small joy success itself could give,
If Thou Thy love restrain.

With Thee let every week begin,
With Thee each day be spent,
For Thee each fleeting hour improved
Since each by Thee is lent.

Thus cheer us through this toilsome
road,

Till all our labors cease;
And heaven refresh our weary souls
With everlasting peace.

Philip Doddridge
(from **The Hymnal**)

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard

Minneapolis, Minnesota 55441

BUDGET RECEIPTS

February 1, 1973-June 30, 1973

	<u>Proposed Budget</u>	<u>Current Budget</u>	<u>Total Received</u>
General Fund	\$48,316.00	\$20,131.65	\$13,914.80
Schools	81,886.00	34,119.15	17,655.60
Home Missions	44,000.00	18,333.35	11,644.85
Foreign Missions	44,000.00	18,333.35	12,116.59
Praise Fund	18,000.00	7,500.00	4,252.40
TOTAL	\$236,202.00	\$98,417.50	\$59,584.24

Budget, 1972-73 — \$251,563.00

\$102,017.22*

*Includes Debt Retirement Offering

Legacies — \$177.85

Dorm Fund

Cash Received to date— \$95,559.47

Unpaid Pledges— 30,286.50

\$125,845.97

SUMMER BOUNTIES

Summer is different from other seasons. Some things slow up, other things accelerate. It is vacation time, and a time of extra Kingdom effort. And summer goes so swiftly.

Among the many bounties of summer are conferences and camps. Again this year we enjoyed a blessed conference in all ways. Our family Bible camp was another delightful experience. God's Word was faithfully sown, and the fellowship was good. There was excellent attendance at both the conference and the family camp.

When you read this, the Luther League Convention will have been held at our schools. Writing in advance, we trust that that gathering will be fruitful for our whole Association.

It is evident that there is genuine fellowship and joy in the Association work. Our people are optimistic, happy, confident, and cooperative. This spirit and attitude is most certainly of God. It speaks well for the future of the Association. We are together in a great work that we love and believe in.

Summer also has its doldrums. Among the painful is the usual slackening off in giving for Kingdom work. Generally, budget income is down during the summer months. This places an undue strain on accounts, and at times some departments must borrow money to continue operations. That is the situation this summer.

As of June 30th, our budget receipts for this fiscal year were \$59,584.24. Last year at this time the receipts, including the anniversary offering, were \$94,144.72. We know the anniversary offering appeal did inspire early giving last year. This year's budget is about \$14,000.00 less than last year's budget. However, we all must be concerned and take whatever action we can to increase the budget support. Our praying should also be more definite.

We are glad that there are some

financial bright spots, too. A legacy of \$17,023.23 was recently received for Foreign Missions. Also some land previously given to Foreign Missions was recently sold for \$15,675.00 and the entire proceeds went to Foreign Missions. These sums are, of course, above and separate from budget receipts, and aid the foreign mission program immeasurably. We trust that our people will continue to remember the Association when preparing their wills.

One of the fine recent developments in the Association was the school trustees' releasing Pastor Laurel Udden from teaching duties this fall so he can go out on Bible conference and evangelistic work. Pastor Udden is gifted for this work, but we must uphold him in our prayers. His salary will still be paid from the school budget, and offerings received at the meetings will go to that fund. May the Association become to a greater degree a spiritual movement above everything else.

"There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, but glory and honor and peace to every man who does good, to the Jew first and also to the Greek" (Romans 2:9-10, NASB).

—Pastor John Strand,
President, AFLC

Self-righteousness

Self-righteousness is thus a greater obstacle to one's entering the kingdom than sinful indulgence, and there is more hope of the conversion of a great sinner than there is of that of a great Pharisee; or, in other words, it is a harder matter to get rid of righteous self than of sinful self.

William M. Taylor

GALILEE CAMP WILL ACCEPT YOUTH OLDER THAN NINTH GRADE

It was erroneously reported in the *Ambassador* for June 5 that only young people through grade 9 would be accepted at Galilee Lutheran Bible Camp, Lake Bronson, Minn., this summer, August 13-19. This is incorrect. **There is no upward age limit.** But there is a week-end retreat prior to that week, Aug. 10-12, for young adults, those who have finished grade 10 and above. Kindly check locally if there is any further doubt about the schedule.

Mrs. Bernhard Dalager, Roseau, Minn., is the registrar for the camp.

WANTED: CONCORDIAS

Abiding Savior Lutheran Church, ALC, Spring Lake Park, Minn., is interested in securing used Concordia Hymnals in good condition. Any congregation having any available for sale is invited to contact Mrs. Irving Hemp, 2050 Long Lake Road, New Brighton, Minn. 55112.

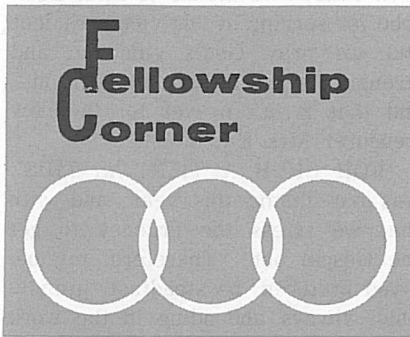
AFLBS TO BEGIN SEPT. 9

The 8th school year at Association Free Lutheran Bible School will begin on Sunday, Sept. 9, with a worship service in the afternoon. Orientation will be on Monday and classes will begin on Tuesday.

Decide in Your Youth

Since we have no guarantee, that we shall live to the morning day, we must decide at once, while we are still on the way, or else we may be almost persuaded, but nevertheless lost. It is to our young people especially that we make this appeal, that in youth they may decide for Christ. We speak so much of conversion in our church, and understand its glory and grace; but we do not say enough of the power of an unfeigned life that belongs to God from the cradle to the grave; of a life that has no chasm in it, that is uniform, like the life of Samuel and St. John the Baptist.

W. F. Henninger



"TRY IT, YOU'LL LIKE IT"

I recall the time well. It was March 14, 1972, and I was spending another evening of relaxation at home, waiting for my husband to return from work. Bob's work often required his evenings away so I usually spent the time reading, having friends over, knitting, or just plain wasting time. I rarely watched TV.

For some strange reason I turned TV on that night. The program was an evangelism crusade from Chicago, the speaker was Dr. Billy Graham. At the close of the program an invitation was given by Billy Graham for anyone to come forward to receive Jesus as his personal Lord and Savior. Slowly, quietly, hundreds of people began to move forward toward the speaker's stand.

Something was stirring in my heart, too, as I sat there watching the people flowing steadily down the aisles, and I felt a strong urge to get up out of my seat and move forward with them. I, too, wanted to invite Jesus into my heart as my personal Lord and Savior. (Jesus is awfully polite, you know, and will not come in unless invited to do so.) So, as calmly as I knew how, I got off the couch, got on my knees on the floor, folded my hands in my lap, closed my eyes, and asked Jesus to come into my heart. I asked Him to forgive me all of my sins (of which there were many) and to accept me as His child forever, and He did. Since that time I have never known such peace and happiness. Until this time I used to live in a world of fear and worry and since my conversion and my heavenly Father became the head of my life and our home I've never known such fulfillment.

Yes, the reason I say "our" home is because my husband, too, received Jesus as his Lord and Savior a few months later. I only wish our marriage could have started out this way as the past few months have been simply wonderful. With Christ as the Head of our home, He has strengthened our lives spiritually and, humanly, beyond our imagination and we are so very grateful to Him.

It wasn't easy at first, believe me, as we live in a world where material things are so important and temptations are so strong. But we knew that with the Lord on our side He would help us to overcome this. God said, "I will not fail you or forsake you," and as long as you need Him He is always there.

One of the first problems we were faced with was our church. Bob and I were active members and attended worship whenever we could, we sent our children to Sunday School, attended meetings and I even had the privilege of being secretary to the pastor. We felt rather pleased with what we were doing. The work of the local congregation to which we belonged seemed to be going quite well.

Not so with the church at large, however. News of liberalism creeping steadily into the seminary, for example, disturbed us both. Then the way it was being regarded by many sent me into a state of bewildered confusion.

Well, like most children who have problems, we took our problem to our Father. We began to pray. We asked God what He wanted us to do and we asked Him to solve the situation for us. Then we left the whole matter entirely to Him. (Remember, when you take a problem to the Lord, don't take it back again. He will solve it for you in His own time and in His own way.)

God did answer our prayers. Through much prayer and the study of His Word He told us as clearly as if He had been talking to us "to come out from among them."

What a hard thing God was asking us to do! We had many friends and loved ones in our church and now God was asking us to say good-bye to them. Were we "reading" God cor-

rectly? Could this really be His word for us?

The conviction only grew stronger; God did want us to leave. Now that we knew what He wanted us to do, we also believed that if God was on our side, who could possibly be against us?

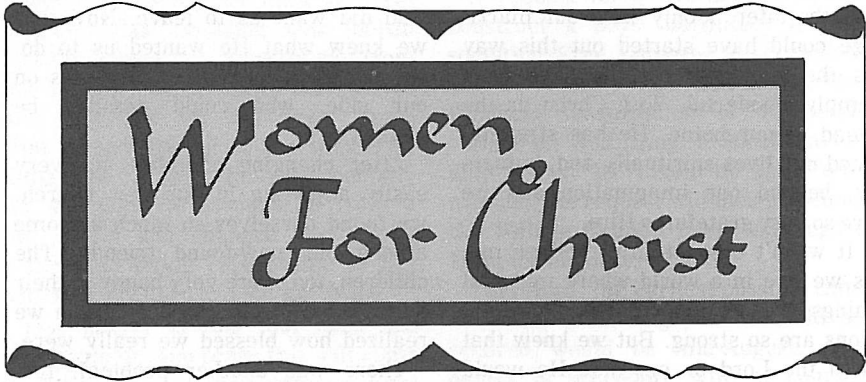
After changing churches and very easily adjusting in our new church, we found ourselves so much at home among our new-found friends. The children, too, were very happy in their Sunday School, and so once again we realized how blessed we really were.

There was another problem, too, we were faced with and that was our worldly way of life. You see, Bob and I both loved the worldly good time. It didn't take either one of us long to realize, though, that this would have to end. You see, when you receive Jesus as your Lord and Savior, He comes to dwell inside of you and everywhere you go, He goes with you. Well, we thought this over and realized that Jesus wouldn't care to go to the places we were used to going to and so neither would we.

Here again the adjustment was surprisingly easy. Even enjoyable. Saturday evenings would be spent with Bob watching TV and I would snuggle up next to him with one of my books, sharing much of it with him. I could not get over how hungry I had become for the Word of God, and especially for my new **Living Bible**. It was just unbelievable how wonderful and soul-filling the Bible is. To my amazement I found that there is not one problem in life that God cannot answer through daily prayer and the Bible.

When I first received Jesus as my Lord and Savior, I was ashamed to tell anyone about Him, I admit. What a terrible mistake that proved to be. Jesus wasn't ashamed of me. He came down to this world to die on the cross for me, the Guiltless for the guilty, the Righteous for the unrighteous, so that I might have eternal life. We are here on borrowed time, you know; and the day is coming when we all must leave this world. I also realized this, too, that when we buy a new car or a new home we are proud of the fact and we would not hesitate a moment to share the

[Continued on page 10]



Women For Christ

THE WMF BREAKFAST AT ANNUAL CONFERENCE IN FERNDALE, WASHINGTON

This year, instead of restricting it to the national and district officers and local presidents, the WMF Breakfast meeting was open to all ladies who wished to attend. 112 ladies gathered at 7 a.m. June 14th, at a neighboring church. Following a tasty breakfast and friendly chatter we adjourned to the sanctuary for an hour of sharing. All joined in singing songs of joy and praise after which many informally and spontaneously shared blessings from the Lord and from His Word—as well as concerns and burdens which lay upon their hearts. There was the sweet oneness of spirit as can only be found in Christ.

Mrs. Reuben Emberson, newly-elected treasurer, closed this part of the program with prayer, after which Mrs. Walla, President, called on the newly-elected president, Mrs. Robert Dietsche, for a greeting. In her greeting Mrs. Dietsche quoted "Not until you try the impossible do you test the resources of God." She requested prayer for herself in this new responsibility. Mrs. Emberson in her greeting following also requested prayer for herself and her new task.

The regular WMF projects were discussed, with opportunity for questions. Mrs. Walla urged all the local groups to give some money—even if it were a small amount—to the projects each month. She urged all to pray for the projects—to really become concerned. All the projects are for one purpose—to win souls.

She asked, "What are we organized for?—for coffee and fellowship or to further God's Kingdom?" She also stressed the importance of the Bible studies at each monthly meeting. The local business should not take so much time that we don't have time for the real thing. Each monthly meeting should have something of a real blessing. As women learn to know Christ they will want to serve Him. She expressed gratefulness to the writer of the present series whose name was now given—Miss Margaret Anderson of Sand Creek, Wisconsin. We should remember to pray for the one who is writing next year's series also as she is now working on it.

We who attended this breakfast were so blessed and wished all our ladies from all the local groups could have been there. God willing, there will be the similar opportunity at Conference next year and it is not too early to look forward to that.

On behalf of the women throughout our churches, I would like to express here our deep gratitude to Mrs. Walla who has served so very well as our national WMF president and to Mrs. Eletson for her untiring work as treasurer these past four years. Their dedication and enthusiasm have been contagious to those who worked closely with them and may this kind of "contagion" continue among all of us. Thanks, too, to Mrs. Roy Bredholt for serving as 1st vice-president this past year. Perhaps few know that to that office falls the responsibility of obtaining writers for the Women's Page of **The Lutheran Ambassador**

each time. And thanks to Mrs. Dietsche for serving as 2nd vice-president and we pray God's guidance and strength for her in her new position—and that is our prayer for the new treasurer, Mrs. Emberson.

"FOR SUCH A TIME AS THIS" was our theme this year, and with that we stress the urgency to get the Gospel out. "Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain" (I Cor. 15:58).

Mrs. Amos Dyrud, Secretary

THE HANDS OF JESUS

Forgiving	— forgave our sins
Touching	— made bodies whole
Saving	— saved our souls
Healing	— healed the sick
Multiplying	— multiplies our blessings
Lifting	— lifts our burdens
Upholding	— upholding us with his love
Keeping	— keeps us from evil
Giving	— greatest giver of gifts

"ETERNAL LIFE"

Newsletter, Dalton (Minn.) Parish

PERSONALITIES

Newly ordained pastor, **Rev. Kenneth Pentti**, has the address P.O. Box 47, Bessemer, Mich. 49911. Telephone: 906-663-4959.

Also ordained this summer was **Philip Haugen**. He is serving St. Paul's Lutheran in Fargo, N. Dak., and has the address: 2508 No. 9th St., Apt. 3. Zip code is 58102.

Mrs. Ella Eggen, widow of Rev. Morris Eggen, is now living at Wauwata, Minn. 56761. Her home was previously at Spicer, Minn.

Rev. Frank A. Miller has been accepted on the AFLC clergy roster on a fellowship basis and has accepted a call to serve Trinity and Hickory Grove Lutheran Churches of Boscobel, Wis. His address is 1203 Park St., Boscobel, Wis. 53805. He had his first services at Boscobel on July 22.

editorials

LUTHERANS ALERT TAKES MOMENTOUS STEP

At its annual convention in Moorhead, Minn., in June, Lutherans Alert-National took quite a significant step when it voted to assist Lutheran congregations to form a new church body if the forming of such a body seems desirable at the proper time. Rev. Reuben H. Redal, who was re-elected as president of the group of interested and concerned Lutherans in America, emphasized that no new Lutheran body has been formed, only that one may be forthcoming if circumstances warrant it.

An interesting feature is that even if a new church is organized Lutherans Alert-National will continue as an organization. Its purpose is "to promulgate within the Lutheran Church pure, Biblical, historical doctrine as expressed in confessional Lutheranism, and to warn against all false doctrine." Membership in LA-N is largely from the American Lutheran Church and it is within that church that the organization has sought to be most influential. However, its efforts have not met with much success. The ALC has refused to accept the graduates of LA-N's seminary, Faith in Tacoma, Wash., at face value, insisting that Faith graduates must take further work at an ALC seminary before they can be accepted as pastors in the church. This refusal was most recently and finally articulated by Dr. Alvin Rogness, president of Luther Seminary of St. Paul, Minn., who met with the LA-N Board in Moorhead and also attended some of the convention sessions.

It had been the hope of LA-N that through its seminary graduates liberal trends in the ALC could be counteracted. Now that hope is gone.

Therefore, LA-N has become a rather loose fellowship of individuals operating a theological seminary but without congregations to which to send the graduates. The convention action in Moorhead was taken in spite of the fact that there are few, if any, Lutheran congregations ready to step out of existing church bodies to help form the new synod for which the name "Evangelical Lutheran Federation" is suggested.

But there is no time limit for LA-N's action. If there is interest, the new church can be formed. If there is lack of interest, there will be no compulsion.

The church body, if formed, would be in the form of a "loose federation" with the congregations enjoying "a large amount of autonomy." Included in this will be local ownership of property and freedom in calling of pastors.

Nationally, the constitution would contain a strict Lutheran confession of faith, binding both the congregations and pastors.

In discussion before the final vote one leader expressed the wish that LA-N could wait with this action until the eventual merger of the ALC and the Lutheran Church in America, but there is a need to act now. Another pointed to the possibility of a split in the Lutheran Church-Missouri Synod as a source of congregations for the new church, but the results of the convention in New Orleans indicate that those who break away from LC-MS now will be too liberal for LA-N's group or too far to the right for it.

Still another speaker, a veteran pastor in the ALC protest movement, said that he felt that the matter of starting a new church was being brought up too quickly. What will be distinctive about it? he asked, referring to the other small conservative Lutheran groups already in existence. But the resolution passed easily.

The strength of LA-N is an unknown quantity, however. 114 persons registered for the Moorhead conference, in a hotbed of Lutheranism in the U.S. and they came from all over the nation. They didn't represent congregations, but were present as interested individuals. Pastors active in the ministry from Minnesota and the Dakotas were very few. A few Association of Free Lutheran Congregations pastors and people attended the convention but they cannot have any vested interest in the formation of a new church body.

The pride of LA-N today is its seminary in Tacoma. But it is a seminary without a church body, something that it will apparently need if it is to exist. The AFLC, on the other hand, began as a church fellowship without a seminary and had to begin one.

We enjoyed the fellowship at Moorhead with the LA-N people. There were some stimulating lectures and Bible studies. Some of the talk and dreams of those present reminded us so much of that through which we passed ten and eleven years ago in the formation of the AFLC. If the action taken at Moorhead does result in a new conservative Lutheran body, we can only wish that group well and will follow its progress with interest.

[Continued on page 7]

good news with the whole world. And what are these things anyway? Only things that one day we must all leave behind. After realizing how foolish I really was, I can honestly say from the bottom of my heart that we do love God and we can never thank Him enough for all of the wonderful things He has done for us, especially for the way He rescued us from a life of sin and changed our life to a new and living relationship to His Son, my only Lord and Savior, Jesus.

Our prayer is this that each and every person who reads this will come to know Jesus as their personal Lord and Savior because He loves you. Another reason is this: "You know how late it is; time is running out. Wake up, for the coming of the Lord is nearer now than when we first believed.—How do you know what is going to happen tomorrow? For the length of your lives is as uncertain as the morning fog—now you see it; soon it is gone (Rom. 13:11 and James 4:14, Living Bible).

In Jesus' name we close and God be with each and everyone of you for now and evermore. God Bless You and Yours!!!! and See You in HEAVEN!!

Mrs. Robert Sampson
Our Savior Lutheran Church
Ishpeming, Mich.

CORRECTIONS

Please note these two corrections in the issue of **The Lutheran Ambassador**, July 3, 1973.

On page 6, the speaker at the laymen's service of the Annual Conference in Ferndale, Wash., was pictured but not identified. He is Wayne Hjermstad, Kenyon, Minn., shown on the left of the picture with his pastor, Kenneth Moland, also of Kenyon.

Then, in the editorial "Willing to Identify," on page 10, top paragraph in the right-hand column, the sentence should read, "This kind of identifying isn't always comfortable even as turning away from one's cultural lifestyle may not be either, etc."

We regret these two errors.

STATUS OF DORMITORY PROJECT

A request for a building permit to construct a boys' dormitory at Association Free Lutheran Bible School will be made at the meeting of the Planning Commission of Plymouth Village on Wed., Aug. 1. Should favorable action be taken by the Commission, the request will then go before the Village Council itself, on August 13, at the earliest.

Therefore, the earliest possible time at which a building permit could be secured would be mid-August. Any delays in procedure will, of course, postpone such favorable action. It would also raise the possibility of the building contractor having to increase his construction cost offer, due to climbing building costs.

The Annual Conference of the AFLC okayed the start of construction on the boys' dorm even though costs are higher now than they were when the project was offered to the annual conference in 1972. About \$126,000 has been raised in cash and pledges toward the eventual building of the dorm.

Prayer is encouraged among the churches and individuals concerning this project at our Bible School.

Doubt is head-questioning; unbelief is heart-denial. Doubt is a confession; unbelief is a profession. Doubt is friendly to religion; unbelief is hostile to religion, and seek only to resist the influence of truth by treating it with contempt.

Ernst G. Kuenzler

Do not come to me, and tell me you are fit to join the church because you love to pray morning and night. Tell me what your praying has **done** for you; and then call your neighbors, and let me hear what they think it has done for you.

—Henry Ward Beecher

The man who forgets to be thankful has fallen asleep in life.

—Robert Louis Stevenson

GO FORTH, YE HERALDS, IN MY NAME

Go forth, ye heralds, in My Name,
Sweet let the Gospel trumpet sound;
The glorious jubilee proclaim,
Where'er the human race is found.

The joyful news to all impart,
And teach them where salvation lies;
With care bind up the broken heart,
And wipe the tears from weeping eyes.

Be wise as serpents where you go,
But harmless as the peaceful dove;
And let your heaven-taught conduct
show

Ye are commissioned from above.

Freely from me ye have received,
Freely, in love, to others give;
Thus shall your doctrines be believed,
And, by our labors, sinners live.

James Maxwell
(from **The Hymnal**)

Prerequisite for Revival

There should be great and deep repentings on the part of ministers. WE, my brethren, must humble ourselves before God. It will not do for us to suppose that it is enough to call on the **people** to repent. We must repent, we must take the lead in repentance, and then call on the churches to follow.

Charles G. Finney

The Debt of Gratitude

Also, I think, the ungrateful person does not render the service to humanity that the grateful man does. He lacks the incentive, the motive. He is self-centered. He argues, that other people are here for his service, and why should he do anything for them? —The grateful person is different. He knows that much has been done for him, and therefore he feels that he ought also do much for others. He realizes how much his family, his friends, his church, his country, his Saviour have done for him. And surely, he must do all he can for them. So the real workers for God and humanity are those who realize that they have freely received, and must, therefore, also freely give.

P. Benthin

JOHN DEMING'S HANDS ARE A PROBLEM NO MORE

There was nothing odd about John Deming until he took his hands out of his pockets. Then you saw, at the end of his arms, monstrous hands that flapped, big-knuckled, against his sides. Even his feet, pointing ahead seemed of moderate size until you saw his hands.

By the time he was eight-years-old, John didn't favor the Freeport, Michigan, folks often with a look at his hands. He kept them stuffed in his pockets. But a fellow can't hide his feet from the people on his street.

"Clump foot," they called.

"Bear tracks."

"Looky, looky, here comes a guy in a pair of snow-shoes."

"Naw, it's not a guy in a pair of snowshoes. It's just old Paddle-foot, John Deming."

John heard the miserable chorus every day.

It was the girls who bothered him most. The pretty little girls with their blond curls and their fluffy dresses, some the color of candy.

Like Janey. From a distance, John followed Janey home after school every day. Janey was a cute one; she flipped her curls and skipped along the sidewalk with much giggling. But one day, teetering on top of a wall, she slipped. Down she rolled in the gravel.

John forgot his hands; he might have been a knight in armor. "Janey," he shouted. "Lookit, fellows, Janey fell off the wall. Get out of the way."

John clumped up over the wall. At the bottom Janey lay in a heap and sobbed. Her hair straggled into a mud puddle.

"Janey, Janey, are you hurt?"

"Yes, oh, yes," she whimpered, squeezing her eyes shut.

John reached out. "Look, your pretty hair, it's all wet. I'll take it and—"

Janey peeked up at him. "No, no," she screamed. "Go 'way, John Dem-

ing, don't touch me. I didn't know it was you."

John backed off. "I wasn't going to do nothing."

"John Deming, I'm not hurt a bit. Now, go 'way. I can't stand to have you touch my hair,—those awful big hands of yours."

The hands kept growing, and his feet. John grew, too, but there was no catching up to them. When he was twenty-five, he was a short man, with out-sized extremities.

Everybody in town knew Johnny. "Honest, reliable, trustworthy, John Deming!" One day, he surprised the good townspeople who called him honest, but never urged their daughters or their sisters to encourage his attentions, by borrowing a hundred dollars on his "integrity" and leaving town.

"Detroit's a good place for a guy like me to get lost in," he said.

A job in Detroit, a few friends, and John even joined the Masons. But he was still John Deming with the extra big hands and feet. And he was lonesome.

Maybe a church—love-of-God Christian people—maybe he'd find friends there.

After services at church, people spoke. Two elderly women, a small boy, a deacon nodded and smiled and said, "Good sermon." They were the only ones. John kept going back. One Sunday, he heard two church women.

"There's that poor Deming fellow," one said.

"Where? Mercy, did you ever see such hands?" the other asked.

"I know. But it's our duty to make him feel at home. Go on, you invite him."

A rashlike blush colored John's face when the ladies invited him to young people's meeting. He didn't go; nor did he go back to church.

After that, his thought about having regular-sized feet and hands small enough to pick up a pair of gloves at a bargain counter got jumbled with his dreams about Shirley. Shirley, from the inspection department at his plant. Dark-haired, blue-eyed Shirley.

John was sure Shirley hadn't seen his hands. When she passed him on the way to the time clock, he hid them; when she sat across from him in the cafeteria, he forgot to eat, kept his hands in his lap, played like he wasn't hungry. By five on those days, his hands were shaky. Work with too little proper food.

In his dreams, Shirley always said Yes to a date. Maybe some day, he'd have courage—. John began to whistle going home.

Until—the day Shirley sat across from him at lunch with another girl.

"Hey, look," he heard her whisper. "There's Deming again."

"Just sitting there with his hands in his lap," she said.

Wouldn't be a bad-looking punk if he didn't have such hands."

"Boy, he's sure got them, though. Gives me the shudders."

After that, Johnny didn't say much to anybody. On his relief periods, he hung around the big machinery. Not saying much, just staring. In his mind, he had an idea, for he'd heard of men who had artificial hands. If they lost their own in a mine explosion or a big machine they had some made.

He was surprised when the boss called him into his office. "Deming, you haven't been doing so well lately," he said.

But John was ready with his answer. He rested one big hand on the boss' desk so that it shoved the dictionary to the corner. His lower lip twitched; he moistened it with his tongue. His eyes fogged slightly.

"You couldn't get me transferred to any other part of the plant? Maybe near some of the machinery."

His boss pushed his chair back from the desk. John knew he'd said the wrong thing, been too eager. The boss loosened his collar. "I'm sorry, Deming." He cleared his throat. "We have no such opening. I'm afraid you'd better find another plant."

He would have gone home, quit Detroit altogether that night, if the telegram from Freeport hadn't been shoved under his door when he came up the last flight of stairs to his room. His mother had died that day.

After the funeral, John came back to Detroit. He lost another job, went back to Freeport for good.

The woman who answered the door of his father's house was a stranger to him.

"Whatcha want?" she asked.

"Why—I—Is Dad at home?" John asked. The woman's eyes were on his hands; sweat started behind his ear.

"Oh, you must be John."

"He nodded.

"Well, come on in." The woman jerked the door open wider. "Well, well. In case you're not wise to it yet, I'm your father's wife. Come on in." She was looking at his hands.

She always seemed to look. His hands putting sugar on the cereal at breakfast, his hands holding the newspaper in the living room at night. After a while, John thought she got used to them. And more and more he liked living at home, with home people, hearing voices in the living room as he lay in bed going to sleep.

One night, as he came home from work, his stepmother stopped him in the downstairs hall. "Wait a minute. I wanta have a word with you."

"Sure," he said. "Shoot. What's on your mind?"

"I wanta tell you I've done for you and the rest of your father's brood as long as I'm gonna, without some action. You and four others besides him and me are too much. Here's ten dollars I give you for my conscience. Take it and get out. Live somewhere else. You seem to be the extra one I can't take. Don't let me catch you tellin' your father, either. You'll be sorry, if you do."

All the time she talked her eyes were watching his hands.

"I never did tell Dad and he lived to be eighty-eight years old. If I keep moving, maybe folks won't notice, I figured. I searched for odd jobs all over the country until I came to Rochester, New York. In Rochester, I paused a while like a big ugly bird looking for a place to settle. It was there I found the matrimonial magazine. And Ethel."

He didn't want to send a picture in his letter to Ethel. When he did, it was the one with his hands in back of him, his feet hidden.

It wasn't long after he mailed the picture that Johnny got a letter saying to come to Sharon, Pa., for a visit.

When he crossed her front porch, he was scared.

The screen door opened and slammed. "Hello there. You must be John," an efficient-looking woman said.

"You must be Ethel."

Ethel motioned to the porch swing. "Let's sit down and get acquainted."

"Good trip?" she asked.

"Good trip," he answered.

Sitting on the swing, John tried to cram his hands into his pockets.

"Something wrong?" Ethel asked. "I mean, looking for something in your coat pocket?"

"No," John said. "I guess I was trying to get my hands in my pockets."

"That's funny when a man can't get his hands in his pockets without all that work."

"Well—I—you see—"

"Pockets in that coat must be extra small. I could let them out a little, if you like."

Here was a woman who didn't object to his hands, who kept a neat house, who liked him. When they married, they lived in Sharon and John found a steady job, because Ethel liked a good provider. She was a practical woman. "No presents for me," she said. "Just you put your money in the bank."

Ethel wanted a man to be a good provider even when jobs were scarce. When Johnny was laid off at the plant in '32 with seventy other men, he worried about telling Ethel.

But she met him at the door. "Come on," she said. "I heard about it. We're going to Mother's. It's the only prac-

tical thing."

John felt sick. "I can't Ethel," he told her. "I feel at home with you. You're the only—"

"It's the practical thing," Ethel repeated.

"Just wait," John said. "Give me a day or two to get another job."

"You heard me, John. Mother's expecting us. I never liked a whining man. Give me a hand with that trunk."

John tried to find a job. But he couldn't.

"Got a job today, John?"

"No, Ethel, but I got some irons in the fire."

"One more month, John. Still out of work and I'll divorce you."

At the end of the month, job-hunting had blistered John's big feet. Still no job. Ethel threatened to file suit for divorce the next day.

"Before you do, Honey, let's walk out to the city limits, like we used to do," John said.

"Won't do you a bit of good. If a man can't earn me a living, I'm through. Suppose I'll go with you, though."

All the way out, John put first one hand, then the other, into his pockets. He thought he'd stopped that uneasy habit months ago.

At the end of the city limits, Ethel stopped. "You've had your walk," she said. "Now I'm going back to Mother's."

John watched her go. Then he limped on a hundred yards and sat down in a little gully. A truck came along. John shuffled over to the road and held up his thumb for a ride.

The truck traveled a long way. "Still in Indiana?" John queried. Then he told the driver he was broke, that his feet pained him, that he was down "on his luck."

"Got a suggestion," the truck driver said. "Go the Pacific Garden Mission when you get to Chicago. South State Street, 650. They put you up and feed you free for nothing. Aw, I think you got to go to church or somethin', but you get a clean bed, good grub. Worth a try."

In Chicago, John moved his big feet down South State Street to 650.

"Got to sit down," he told the man at the door.

[Continued on page 13]

BOOK REVIEWS

Tortured for His Faith price \$.75
Haralan Popov
Reviewed by Gerald F. Mundfrom

Though the author speaks of unimaginable torture that he went through in Communistic prison camps, yet this is not a depressing book to read.

One is impressed as to the amount of torture this man faced for the glory of Christ and yet was able to endure and ever face still more torture. The author testifies how Jesus gave grace and strength for such suffering.

Though Popov's body was greatly tortured, yet his spirit ever sores high as he speaks of the joy and peace he had in his heart because of the much opportunity he had to speak for Christ. He saw much fruit as the result of his witness.

The author has fond memories of his stay in Communistic prison camps because of the joy that was his in proclaiming Christ and in leading many to his Lord.

He came out of this torture not beaten or bitter, but with much love and soul concern in his heart for his enemies.

The Seed from the East Price \$3.50
by Mrs. Harry Holt
Reviewed by Mrs. Dale Battleson

The Seed from the East is the story of Harry and Bertha Holt, farmers from Creswell, Oregon. Through World Vision they became aware of the great needs of the G.I. orphans (G.I. is a nickname for American soldiers) in Korea. At first they supported many of the orphans in a financial way, but as time went on both of them felt that God wanted them to legally adopt eight of the babies and bring them to America to raise as their own children.

The book tells of the day-by-day struggles involved—getting special legislation passed that would allow more of the refugees to be adopted

at a time—getting all eight babies well enough to pass their physicals, etc.

In His own time and in His own mysterious ways, God did work all things out. The Holts adopted their own eight G.I. babies and they began to help others who wanted babies. This resulted in the formation of the Holt Adoption Program.

This book is fascinating reading—not only for young couples interested in adopting a Korean child through a Christian organization, but also for any older, more established families who would like to help prayerfully and financially to bring these children to fine homes here in America.

The Holts are fine Christian people who give all the praise and glory to the Lord for getting their G.I. babies, and the book is sprinkled liberally with their testimony of faith and Scripture verses that meant so much to them as they waited for God to work all things out.

There is a sequel to this book called **Outstretched Arms**. It sells for \$1.25 and tells the story of how the eight Holt babies grew up. All profits from the sale of both books goes toward the support of the orphans still in Korea.

(Any of these books reviewed today can be ordered from the Bible Book Mission, Inc., Grafton, N. Dak. 58237. Please include something for postage and handling.)

MISSIONS CORPORATION OFFICERS

Officers of the Missions Corporation as chosen by the annual meeting of the Corporation in Ferndale, Wash., in June are:

President—Robert Knutson, McVillie, N. Dak.

Vice-President—Rev. Herbert Franz, Cloquet, Minn.

Secretary—Roy Mohagen, Grafton, N. Dak.

Treasurer—Dr. Wayne Sletten, Faith, S. Dak.

These officers are not to be confused with the officers of the individual Foreign and Home Missions Boards officers.

[Continued from page 12]

"You're not drunk," the man said.

"I'm not drunk," John answered promptly.

"You're sick," the man said.

"Yes, sick," John answered. "Sick—in my feet, my head, my heart. I reckon it's broken. Give me something to eat. Let me sit here."

He got his food and a shower. Then, like the truck driver told him, in the evening he had to go to a meeting in the Mission Chapel.

The man speaking had a quiet voice.

"We all have to be loved," he said.

"We've got to feel that somebody wants us. Why, this whole business of being alive is to belong to somebody. To love, to be loved. Maybe you think nobody in the world loves you. Look at the mission wall."

A man couldn't sit there and not look at the wall. Not after a free meal. On the wall, John read, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life" (John 3:16).

Maybe God loved the world. But did He love a fellow with hands and feet too big for the rest of him?

"Try Him and see how much He loves you, right now. Try Him. Go on. In your words. Call on Him," the quiet-voiced man told John later.

He was sick and lonesome. He told God that. "I'm just about done in. Can You—will You—do something to help me? In Jesus' name."

Although Ethel never came back, today, if you walk into the Seaman's Center in a town in Texas, you won't notice anything odd about worker John Deming until he takes his hands out of his pockets. But the sight of his large hands won't bother you because you'll see at once that John's still too happy in his over twenty years of Christian service to let them bother him!

UNSHACKLED; Courtesy,
Pacific Garden Mission,
Chicago, Ill.

In the present age the world needs not more laws and new laws so much as it does a better understanding of the divine law, which lies at the base of all happiness and prosperity.

Ewald Kockritz

[Continued from page 4]

discussion of the resolution some speakers objected to the term "in all its parts" in reference to "A Statement." Opponents of the resolution challenged its theology (one said that parts of it were unscriptural), called it unnecessary and "a gallows on which to kill off those who disagree." Those who favored the resolution called "A Statement" Lutheran and Scriptural and asserted that the Synod must be doctrinal.

When time had run out on Tuesday evening a motion was introduced to extend time to permit Dr. Oliver Harms, former president of LC-MS, to address the convention, something he had been awaiting his turn to do. While the vote was 603 to 324 for extending time, it fell short of the two-thirds majority needed and he was denied the floor. Many delegates felt this was a shameful rebuff of a former leader. But the next morning after over 55 minutes had been spent in changing convention rules so that a simple majority could invoke cloture or cut off debate (prior notice having been given that this motion was to be introduced), Dr. Preus personally invited Dr. Harms to speak to the convention. In his remarks Dr. Harms stated that he hoped that a way could be found for opposing sides to speak with one another. We have not looked upon one another's positions as we should, he said. Dr. Harms declared that he would like to see the district presidents play a larger role in the reconciliation within the church. (The district presidents tend to be more moderate-liberal in majority.)

Later, when the resolution "To Adopt 'A Statement'" came before the convention again, it was passed by a vote of 562 to 455. And it was after this that the emotional response mentioned above occurred. Following the vote a speaker said that he would register his protest by bringing his name to the secretary and invited others to do so, too. Whereupon, for five or ten minutes several hundred delegates marched to the edge of the rostrum, deposited their names with the secretary, all the time the group singing the first stanza of "The Church's One Foundation." Dr. Preus

told reporters later, in a news conference, that it was very devastating" to watch that parade of dissenters. But, he said that he didn't feel that all who voted against the resolution had theological problems with his "Statement."

Still another display of feeling came on Friday morning, the convention's last day. In a long morning session that lasted until 1:30 p.m., the convention had passed a substitute motion or solution which decided that Dr. Tietjen, as president and professor of the seminary in St. Louis, should be dealt with in a manner as outlined in the Handbook of the Synod. To the forty-five per cent of the delegates sympathetic to him, it was simply another sign that Synod was moving closer to his ouster. Many of his supporters began wearing black armbands. Some of them stood for quite a while in one end of the convention hall entryway and prayed and sang after the session concluded. There is no question that for them it was a deeply moving experience.

Simultaneously, in a press conference, Dr. Tietjen told us that he didn't really know if he would fight the move to oust him. And he didn't doubt that he would soon be out of the seminary and possibly as a pastor in the Missouri Synod. He said that he wouldn't be a leader in a schism in the church but would stand up for what he believed.

On the other hand, the majority of the convention delegates were just as assured in their hearts that they had acted in accord with God's will. They had affirmed the faith taught from the Synod's beginning. They stood on the Scriptures and Confessions and while bewildered by the thinking of their opponents were certain that what had been done needed to be done. But right now the Missouri Synod, a proud church with a proud tradition, continues in the midst of terrible dissension that may bring great changes in the next decade.

In a concluding article next time, I shall consider other aspects of the convention in New Orleans and give some personal impressions, also of the city and my trip to and from Louisiana.

[Continued from page 16]

Church Relations in answer to an overture from Hyde Park Lutheran Church of Chicago which asked the LCMS to "encourage men and women who are homophiles to openly take their places as full participants in the life of the church and society including the ordained ministry."

ALC BOARD ENDS DIRECT CASH SUPPORT OF A.I.M.

Minneapolis—(LC)—Continuing support of justice for American Indians, but without cash for the American Indian Movement (AIM) was voted here by the Board of Social Service of the American Lutheran Church.

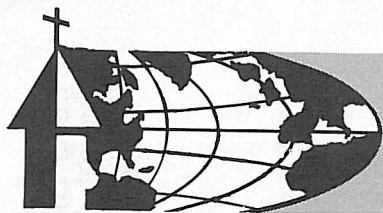
Instead of continuing a direct subsidy for AIM during the remainder of 1973, the board voted on April 27 to allocate such funds to the National Indian Lutheran Board (NILB) "to be used as NILB may determine in advocacy programs to achieve the goals of AIM." Membership of NILB is predominantly Indian and represents several Indian groups.

Action of the board was taken during a review of the board's advocacy policy on behalf of minority groups which calls for self-determination in developing action programs. The board affirmed its advocacy responsibilities but noted that there are diverse opinions among Indians as to appropriate support. To facilitate self-determination the board elected to assign to NILB its advocacy funds formerly allocated to AIM.

A delegation of ALC members from South Dakota appearing before the board was critical of action of AIM leaders in various confrontations, including the widely publicized occupation of Wounded Knee.

The board affirmed that the church must condemn violence. But violence, the board asserted, is found not only in overt threats and acts; it is expressed also in the exploitation of the Indians' land, water and mineral rights and by depriving them of adequate housing, education, health care and employment opportunities.

The ALC's support to AIM has been at the rate of \$12,000 annually since 1970.



CHURCH-WORLD NEWS

THE CHURCH AROUND THE WORLD

** Sandwiched between a McDonald's Hamburger and a Mr. Donut in Tokyo, Japan, a Christian bookstore recently increased its sales 30 per cent, mostly to non-Christian university students. Thousands of collegians go to the popular restaurants every day, and many browse at the book shop.

** The highly controversial Consultation on Church Union (COCU) has reluctantly admitted that its nine member denominations do not want to merge into a huge superchurch. The ecumenical organization says it will now focus on grassroots projects to promote unity among local churches. Local interchurch efforts and a plan for sharing the Lord's Supper among denominations will be tried.

** Some Brazilian newspapers claim that there are now more Protestant pastors than Catholic priests in Brazil, despite the importing of 1200 priests from Holland. Rome is worrying about Protestant growth in Brazil, say the papers.

** For the first time since the Reformation, Protestant church members make up less than half of the population of West Germany. In the major cities of Hamburg and West Berlin, less than 18 percent attend any church at all.

** The government of Mali (formerly part of French West Africa) has given the Evangelical Protestant Church three well-located pieces of land for new churches and a youth center.

—Tyndale House Publishers

LCMS PLEDGES SUPPORT OF AMERICAN BIBLE SOCIETY

New Orleans, July 9—Following a brief presentation to delegates attending the 50th convention of The Lutheran Church-Missouri Synod here by the Rev. John Erickson of the American Bible Society, Dr. J.A.O.

Preus, president of the LCMS, pledged continuing support of the program by the church.

Dr. Preus said the work of the American Bible Society was an important part of the church's mission outreach.

The convention was told that the 42,000,000th copy of **Good News For Modern Man**—a modern language version of the New Testament—will be presented July 15 to Air Force Captain William Byrns of Warrenton, Mo., a returned Vietnam prisoner of war, who used the Bible to help fellow prisoners during his 10 months of captivity.

Introduced to the convention was Miss Annie Vallotton, the Swiss-French illustrator, "who did the simple line drawings that have made the **Good News** version so popular." Pastor Erickson said her work is "unique."

Pastor Erickson said approximately 3,000 translators around the world are working on 600 translation projects for the Bible Society. He added that some part of the Scripture is available in more than 1,500 languages to 95 per cent of the world's people. Only in North Korea, North Vietnam, and Albania is the Bible Society not able to distribute material.

Dr. Norman Temme, an LCMS clergyman who serves as executive secretary for public relations of ABS, introduced the presentation to the convention.

LCMS CONVENTION COMMENDS STATEMENT OF IMMORTALITY

New Orleans, July 8—A position paper dealing with the Christian's belief in life after death was recommended "for reference and guidance" to the membership of The Lutheran Church-Missouri Synod in an action taken today at its 50th regular convention here.

Delegates amended a resolution on

the subject, after 40 minutes of debate, deciding to "commend" rather than "accept" the document, which had been in preparation by the Synod's Commission on Theology and Church Relations since 1962.

The change in wording was approved when it was pointed out that under the standing rules of the convention a report could not be recommended for acceptance or adoption "unless the intention is that the convention endorse the entire report including its wording and its reasoning."

The eschatological statement gave affirmative answers to two specific questions: (1) Does the Bible teach that man has an immortal soul, which Christ died to save, and that, when a Christian dies, his soul goes to a blessed life with God? and (2) Does the Bible teach a physical resurrection of our flesh?

In its concluding paragraph, the statement asserts:

"When Scripture talks about death, the condition of the believer between death and the resurrection, and the resurrection itself, its primary purpose is to proclaim to the Christian what great things God has done for him through Jesus Christ. Thus the Holy Spirit creates in the believer joy and hope in the fact of the last enemy, death. This is our Gospel hope."

LCMS TAKES STAND ON HOMOSEXUALITY

New Orleans, July 9—The Lutheran Church-Missouri Synod today took a firm theological stand against homosexuality as "sinful" but held out "the forgiveness of our Lord Jesus Christ to any and all sinners who are penitent."

By a resounding voice vote, delegates to the Synod's 50th general convention at the Rivergate here adopted a resolution to "recognize homophile

behavior as intrinsically sinful" because "God's Word clearly identifies homophile behavior as immoral, and condemns it" and "the Law and the Gospel of Jesus Christ are to be proclaimed and applied to all conditions of mankind."

The Synod urged, it said, "that the Law and the Gospel of the Scriptures be applied to homophiles as appropriate with a view toward ministering the forgiveness of our Lord Jesus Christ to any and all sinners who are penitent."

In the course of floor debate on the issue, in which a half dozen speakers participated, Mrs. Kenneth (Flora) Seefeldt of Milwaukee, a Black lay delegate from the South Wisconsin District, broke into tears as she told

the assembly in a quivering voice that "if you cannot come together here on a Christian basis, it is hard for me to believe that Blacks and other minorities can be dealt with on a Christian basis."

"Are we here to judge people and say that just because someone is a homosexual, he is condemned," she said. "I don't think so... Can't we act as Christian brothers? Shouldn't we try to understand other individuals, whether they are black, or have something we do not fully understand? We should forgive these people."

The resolution adopted by the delegates was recommended by the convention's committee on Theology and

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