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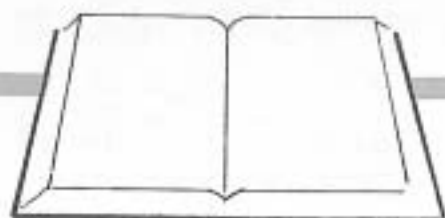
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COUNTRY LANE
RNS Photo



According to the Word

CHRIST'S CONCERN FOR THE INDIVIDUAL

"Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers" (John 10:1-5).

In this passage Jesus Christ refers to Himself first as the door into the sheepfold. He is the way, the only One through whom any individual may receive forgiveness and the right to become a part of His kingdom. He said to Thomas, even as He says to each of us, "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). He must be received through repentance and faith. Each person needs to confess his sins to God the Father, asking that he might be forgiven because Jesus has died on the cross for him. He is so sorry he is willing by God's grace to stop doing what he knows to be wrong.

Next, Jesus Christ refers to Himself as the Shepherd of the sheep. In doing this He uses a familiar

picture of that time. It is the relation between the shepherd and the sheep.

The sheep know the voice of the shepherd and follow Him. There are some occasions when some person other than the true shepherd has put on the shepherd's cloak and taken his staff and attempted to call the sheep. Although the clothing was the same the sheep recognized that the voice was not the same and would not follow the stranger. Those who are the followers of Christ, His sheep, know His voice and follow Him. They recognize His voice as it comes through the printed Word, the spoken Word and the living Word.

Once a pastor was asked if the sheep would never follow anyone but a true shepherd. The answer was given, "They will never follow the false shepherds unless they are sick. As long as they are being well fed, there is no desire to follow other shepherds." Certainly today we find the sheep scattering hither and yon because they are not being fed the Word of God. False prophets are getting a following. This is certainly a warning to the undershepherds of today that they might be true to the Shepherd, Jesus Christ.

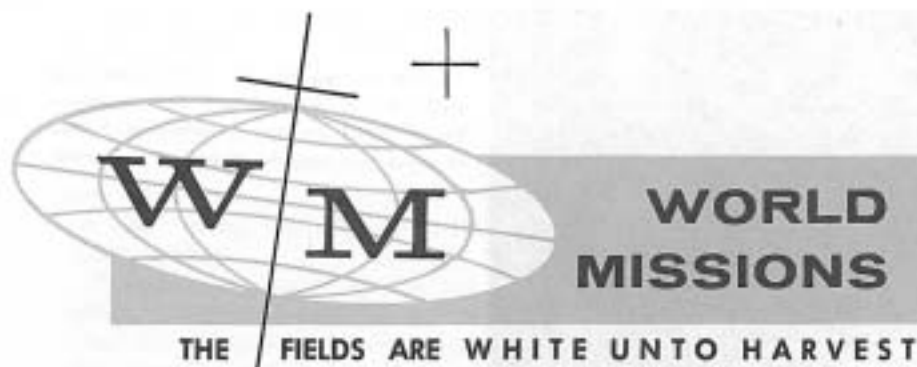
He calleth His own sheep by name. The shepherds of long ago had a name for each sheep even as many of them do even today in Palestine. Jesus knows the names

of His sheep. On the Damascus road Saul was called by name. In telling Ananias to go to Saul, the Lord in a vision called him "Ananias." In the Old Testament Abram was called by name and had his name changed by God to Abraham. Some others that have been called by name either by God Himself or His angel are Sarah, Jacob, Moses, and Samuel. God knows the name of every one of His followers. He knows your name if you are one of His sheep. On the Damascus road before Him. He not only knows your name but He knows all about you. He knows your heartaches, your sufferings, your disappointments, and your longing to please Him. He knows when you are tempted to go astray by sinning against Him. He would leave ninety-nine sheep in the fold to seek you should you go astray.

His sheep follow Him. They obey His voice. There are many who have obeyed God's voice in the past. The Apostle Paul was certainly an obedient disciple. He took the Gospel from city to city because he had been a vessel chosen to carry the Gospel to the Gentiles. Everyone who is a follower of Christ is obligated to bring the Gospel to those who have not heard. Have you been obedient in praying, giving and going? The sheep hear His voice and He calleth His own sheep by name and they follow Him.

—Harold R. Schafer

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Picture News of Brazil



Our first faculty, consisting of four teachers: left to right, Mrs. Ruth Braz, a pastor's widow; Miss Terezinha de Souza, a seminary graduate; Mrs. Ruby Abel, Bible and music teacher; and Rev. John Abel, dean and teacher.



Our Free Lutheran Bible Institute in Campo Mourao, Parana, Brazil.



Our first students, representing all four of our congregations.

SCENES FROM DAILY LIFE

Dad (Pastor Abel), Jani and Paul say good-bye to David Abel, second from the left, and Yeddo, second from the right, at the airport in Sao Paulo, Brazil, January, 1968.





Before leaving for the United States to study in our Bible School and Seminary, Yeddo Gattel received valedictorian honors at graduation from the director of the Junior College.

A birthday party for Priscilla Abel with all her little Brazilian playmates, March, 1968.



IN MEMORIAM

Thomas Orwick was a faithful member of Bethany Lutheran Church, Astoria, Oregon. He was born at Aarvik, Sunnhordland, Norway, the 11th of June, 1882, and would have been 86 years if he had lived another month. He went home to glory May 11, 1968. Pastor Persson and I spoke at his funeral which was held May 14.

Tom Orwick was one of my best friends and one of my most faithful intercessors. When I went out on a preaching tour I notified him to pray. "The effectual fervent

prayer of a righteous man availeth much" (James 5:16).

When he came to see his daughter in Eugene, Oregon, he always spent several days with us. It was such a benediction. We looked forward to these visits, even Oliver, our son did. One of the last days he visited with us, Oliver and Tom went out for a long walk. They talked about the things of God. A 19-year-old and an 86-year-old had a real blessed fellowship. After he left, Oliver said to me: "Dad, Tom's Christianity is real. It is not just an empty profession; it is real. He lives in the Word, he talks to Jesus

like He was right here. To be together with him is like a fresh breeze from heaven."

He won't come around any more. We miss him terribly, but we will cherish the precious memories. The memory of the righteous is a blessing (Proverbs 10:7).

Tom Orwick supported many missions and he had a long prayer list with missionaries and Christian leaders from all over the world. He had a world vision. By his giving and praying his influence was felt all over the world, and his memory is a blessing to thousands.

—Lars Stalsbroten



Luther League Activities

Edited by Jane Thompson

OVER NINETY YOUNG PEOPLE GATHERED FOR WEST COAST CONVENTION

On April 26-28 over ninety teenagers and other young people gathered at Stillwater Lutheran Church near Kalispell, Montana, for the annual West Coast District Luther League rally. Almost seventy of those there had come in a car-bus procession from the four Association churches located in Astoria, Oregon, and Everett, Ferndale and Kirkland, Washington. The caravan arrived just in time to see the last part of the film "Just a Stranger," which was featured at the opening service Friday night.

Saturday morning began with a Bible study led by Pastor Ray Persson of Astoria. The theme of the convention was "Walking in the Light" (I John 1:7) and Pastor Persson stressed that in order to so walk we must rely on the Word of God.

Following the Bible study, the business meeting was held, at which time new district officers were elected. Those chosen were: Paul Persson, Astoria, president; Tom Odogaard, Kirkland, vice-president; Janna Knox, Kalispell, secretary; Susan Rockhold, Astoria, devotional life secretary; and Lyle Hansen, Everett, treasurer. As a project for the coming year, the youth voted to sponsor a youth

missionary in potential areas on the West Coast for the summer months. This decision is dependent upon the approval of the nearest local Association congregation.

Saturday afternoon the young people were given a tour of Hungry Horse Dam and then went to Big Mountain where activities included a snowball fight and catching fish barehanded in the streams.

The high point of the convention came on Saturday evening. First, there was the banquet where Pastor Robert Rieth of Kirkland spoke on the topic "We Abide in His Word." He stressed the importance of having a personal faith in Christ before real abiding can happen. Immediately following the banquet there was an evening service at which Missionary Alvin Grothe from Brazil gave the message. Mr. Grothe also brought out that if we want to be lights, our source must be Jesus Christ.

Following the message, Pastor Snipstead of Ferndale led the group in a time of testimonies. These testimonies, together with the previous messages, were used by the Holy Spirit to bring real conviction of sin in the hearts of many of the youth. When the invitation was extended for those to come forward who wanted to receive Christ as Savior, the response was tremendous. Twenty-five or thirty made decisions that night.



The Luther League convention group outside Stillwater Lutheran Church.

Sunday was a day of real rejoicing for all at the convention and also a day for grounding in the faith. At the morning Bible study, student pastor Albin Fogelquist of Spokane, Washington, talked about fellowship and what it should mean to the Christian. Then, at the closing service, Pastor Francis Monseth of Everett gave the new Christians some very important steps toward growing in the Christian faith. After his message there was a time of sharing during which many of those who had been saved the night before shared their new joy and happiness. The convention closed with all the young people coming forward to the altar for a time of prayer. We could still see the Holy Spirit working as even more indicated that they wanted to be saved.

As you can see, Kalispell '68 was a tremendous, Spirit-filled convention, which I am sure none of us who were there will ever forget.

Shirley Solheim, Secretary



ictured here are the new West Coast district Luther League officers. Left to right, Tom Odogaard, Kirkland; Susan Rockhold, Astoria; Janna Knox, Kalispell; Lyle Hansen, Everett; and Paul Persson, Astoria.

**THIEF RIVER FALLS WAS
HOST TO DISTRICT
LUTHER LEAGUE RALLY**

The Northern Minnesota District Luther League Rally was held on April 27 and 28 at Our Savior's Lutheran Church, Thief River Falls, Melvin Walla, pastor.

On Saturday morning we had a Bible study with Arthur Johnson, Willmar, Minn., as speaker. Saturday afternoon the business meeting was held and Irvin Schmitke was re-elected president; Mareen Jacobson was elected secretary and Louise Erickson was chosen PTM secretary. That night we had our PTM banquet and Mr. Johnson gave the message. Later that evening we had slides of Brazil and also a film "Crossing Jungle Barriers." This film was taken along the Amazon River and in Ecuador.

Early Sunday morning we held a short communion service with Pastor Walla in charge. Then at 10 o'clock we had our regular Sunday worship service with Evangelist Johnson preaching. David Abel, son of Pastor John Abel, Yeddo Gottel, Brazilian national, and Connelly Dyrud, future missionary, spoke at the afternoon meeting.

The Spirit of God was surely present at this rally and it is my earnest prayer that those who were there will let Him work in their lives and that all nonrepentant people will humble themselves and repent of their sins and be converted unto the ways of the Lord. All people who are now walking with Jesus must daily ask for forgiveness and let Jesus work through them in His own way and not in man's way. Then we can see a bountiful harvest for the Lord.

Irvin Schmitke, President

**SOUTH DAKOTA DISTRICT
LUTHER LEAGUE CONVENTION
HELD AT PUKWANA**

The convention opened on Friday evening, April 19, in the Pukwana Lutheran Church with registration and a mixer designed by Rev. G. F. Mundfrom of Pukwana, host pastor. Leaguers interviewed each other and wrote biographies on these

interviews. Following this Pastor Mundfrom gave a short talk before the delegates retired for the evening.

On Saturday morning the session opened in St. Olaf Church at Ola after a lunch in the Ola hall. Rev. Arvid Hokonson of Faith gave the message on "Denying Self" in compliance with the theme of "Wherein Shall a Man Profit?" Following this an open forum on good Christian reading was held and a choir practice was enjoyed after this. At noon the St. Olaf Ladies Aid served dinner.

The business meeting was called to order in the afternoon by District President Wayne Knutson. Registration indicated all congregations present. No secretary's report was available and the treasurer's report showed a small balance. There was no old business so the election of officers was held. Those elected were: Debbie Griffith, Faith, president; Joan Olson, Faith, vice-president; Ann Wall, Eagle Butte, secretary; Earl Maier, Eagle Butte, treasurer; and Debbie Iverson, Faith, devotional life secretary. An invitation to hold the convention at Faith next year was extended and accepted.

As a matter of new business it was decided to write up a constitution for our district Luther League. The Lake Region parish was chosen to work on this constitution. The committee of five members is to be chosen by Pastor Raynard Huglen.

Recreation in the form of roller skating was held Saturday afternoon. A hike to the Missouri River

was planned, but was cancelled because of windy, cool weather. However, some drove out there in cars to view the scene.

That evening a banquet was held in the basement of Pukwana Lutheran Church. The food was provided and served by the Pukwana Luther League mothers. Toastmaster was John Mundfrom. Prizes were awarded for the best biographies in Friday's mixer.

Rev. Bert McBride, an Indian pastor, gave his own stirring testimony and this was followed by Pastor Mundfrom speaking on "Taking up the Cross." Pastor Huglen showed slides of Pickerel Lake Bible Camp.

Missionary Marie Mundfrom showed slides of her mission work in Cameroun, Africa, following the banquet. The leaguers then returned to their lodging places for the night.

Sunday morning activities opened with a Bible study on Daniel by Mrs. Arvid Hokonson. Following this the morning worship service was held with Pastor Huglen speaking on "Following Jesus." At noon a carry-in dinner was served for the leaguers and members of the parish.

At 1:45, the closing session was held with the installation of new officers. A lunch was served following this and then the leaguers left for home.

A blessed and wonderful time was enjoyed by all in attendance and God's Spirit was felt by everyone.

—John Mundfrom
District Secretary

**TREASURER'S PROGRESS REPORT
February 1, 1968 to May 31, 1968**

	Budget Proposed Yearly	Current Budget	Total Received
General Fund	\$ 35,650.00	\$11,883.34	\$ 8,449.43
Seminary and Bible School ...	36,200.00	12,066.66	5,807.89
Missions	49,000.00	16,333.33	11,011.17
Praise Program	40,000.00	13,333.33	13,890.37
	<u>\$160,850.00</u>	<u>\$53,616.66</u>	<u>\$39,158.86</u>
Total received for Library—	\$244.00		
One Grand Fellowship—	\$4,333.33		

MEET

the

Churches

OF OUR

FELLOWSHIP



**TODAY: FAITH LUTHERAN OF
RUNNING VALLEY,
COLFAX, WIS.**

Faith Lutheran, organized in 1863, is probably the oldest congregation in the AFLC. It is only twenty years younger than the oldest Norwegian Lutheran congregation in America and was one of the five oldest in the Lutheran Free Church.

Originally known as Running Valley Norwegian Evangelical Lutheran Church (Running Valley), the name was changed to Faith Lutheran Church of Running Valley in October, 1963. The congregation has been affiliated with the following synods: Scandinavian Augustana Synod, 1863-1870; the Conference, 1870-1890; United Lutheran Church, 1890-1893; "Friends of Augsburg" and the Lutheran Free Church, 1893-1963; and the AFLC, 1963-.

A church building which was constructed in 1878 had a brick exterior added in 1904. On August 15, 1962, it was struck by lightning and burned. The present church was built in 1963 and was dedicated at centennial festivities of the congregation on September 29.

Evangelist O. M. Anderson was used of the Lord in a revival in the early 1900's. Other awakenings have occurred through the years.

Three daughters of the congregation married pastors: Claudina Evenson to A. O. Aasen; Olga Peterson to J. E. Fossum, one-time



The new Faith Lutheran Church built in 1963.

teacher and president at Oak Grove Seminary in Fargo, N. Dak.; and Ovidie Evenson to Amos Dyrud, presently missionaries to Madagascar. Miss Dagny Sorkness has served as a parish worker and is the manager of the Lutheran Evangelistic Movement bookstore in Minneapolis, Minn.

The church, which is located three miles east and four miles north of Colfax, once had a parsonage next to it on the 40-acre tract of land owned by the congregation. In 1919 it was sold and a new house was built in Sand Creek and used until 1963 when Faith's share was sold to the Sand Creek congregation. At present there is no parsonage. Connelly Dyrud, a student at Free Lutheran Seminary, is the student pastor. He and his wife, the former Carolyn Hove, hope to serve in the Brazil mission field.

In the early days Faith Lutheran formed a parish with Menomonie, Big Elk Creek, Little Elk Creek, Eau Claire, Sand Creek and Dovre. The parsonage was in Eau Claire. Later it formed a parish with Zion of Sand Creek and Our Saviour's of New Auburn. Presently it is alone.

In the formative years of the Ladies Aid, the women discussed their constitution, "And they decided not to adopt the paragraph which suggested that each member pay five cents a month dues, as this would not always be convenient."

The choir was formed in the 1880's. "And in those days there was no organ or piano in church or home so they used string instruments for song practice." "Sometimes a one-stringed instrument known as the (Salmodikon) Monochord was used and at other times a violin."

Pastors who have served the church are: L. H. Norem, 1863-65; Amon Johnson, 1865-70; C. J. Helsem, 1870-75; J. H. Grotheim, 1876-80; N. E. Wikre, 1881-94; E. Berntsen, 1895-1902; Nils Halvorsen, 1903-11; J. M. Mikaelson, 1911-18; L. R. Lund, 1918-21; Carl Amundson, 1921-26; Ingel Hovland, 1927-34; Alfred Knutson, 1934-38; Iver Olson, 1939-44; Peter A. Strommen, 1945-46; Gilbert A. Almquist, 1946-54; Elnar Gundale, 1954-63; Student Alan Hendrickson, 1963-66; and Student Connelly Dyrud, 1966-.



Running Valley Lutheran Church, built in 1878 and destroyed by fire in 1962.



WOMEN *for Christ*

Edited by Mrs. Jay Erickson
THE CHRISTIAN WALK

by Mrs. E. J. Langness
McVie, North Dakota

"To lead a life worthy of the Lord, fully pleasing to him, bearing fruit in every good work and increasing in the knowledge of God" (Col. 1:10).

First, let us consider what it means to walk. Webster says to walk is to "advance by steps." This is a command we cannot even lightly read over and not be challenged. To advance by steps worthy of the Lord!

To whom is this word speaking? I believe it is to each of us who have accepted Christ as our Savior. We cannot expect to walk so that our outward lives, which men see, will bring credit to God unless God is our Master and Lord. May this be a challenge to anyone who is not a child of God. Make peace with God and accept Him as your partner and then walk with Him.

Let us consider our walk in our community. In what way may we walk worthy of our Lord in our community that will be pleasing to Him and we may be fruitful and increase in the knowledge of God? How many people in the community know we are Christians? They know we attend church because they see our car parked outside or at least part of the family is there if the car is there. Do our

activities and the places we are seen bring glory to God? A testimony will not ring true if we are in church on Sunday and then on the other days of the week we frequent places where we cannot take Christ with us. Upon being questioned by some young girls in a mid-week Bible class as to just what a Christian should do and what he shouldn't do, the teacher answered, "If you cannot take Christ with you when you go, it is better not to go at all." This is good advice to young and to old. Does your conscience hurt when you are given more money than you have coming when you are shopping? It should. We must be honest in all our dealings in business. Do we say one thing and practice another? How many times we are guilty of doing just that even in small things and people will see and doubt our Christianity. You often hear children or a young person say, "She professes to be a Christian and look what she does!" I realize we are not able to please all the people in the community, but we should have a clear conscience before God. Acts 21:16 says, "I herein do exercise myself, to have always a conscience void of offense toward God, and toward men."

How can we walk worthy of the Lord in the church? I think one thing that encourages a pastor more than anything else is faithfulness. Can you be depended on to do the

task that rests upon you and do it the best you can? There are those in the church who, if you miss them, you know that there is a good reason and you wonder if someone is sick in the home or the roads were impassable or they would be there. How about you? Are you the one who encourages your pastor or are you the one he has to be concerned about because you are careless about keeping your appointment with God on Sunday morning?

The prayer meeting and Bible study classes seem to be the least popular in our churches today. What better time and place is there to increase in the knowledge of God in the church as in prayer meetings and Bible study? The strength of the church is in its prayer warriors and so few there be who feel their need of that meeting. We have one elderly man who is always at prayer meeting and I'm sure he hears almost none of the speaking during the service because of a hearing problem, but he says, "I can feel God with us!" For most people that would be an excuse enough for us not to attend the prayer meeting. That kind of a church member brings encouragement to the pastor as well as praise to God.

In the home we as mothers and homemakers have one of the greatest fields of service to God that there is. Our home is a mission field as each child of our own and each one that visits in our home has a need of Christ. I am reminded of a lady in a parish who had been baptized and confirmed in a Lutheran Church and so felt she was right with God. After she was married neither she nor her husband felt the need of attending church. Later her children attended Sunday school and because of the scarcity of teachers, this mother was asked to teach a class. She was thankful for the learning which resulted from the preparation each week for this class. She had been teaching for some time and then one day told the superintendent, "I should not be teaching because I'm not a

[Continued on page 14]



EDITORIALS

VIOLENCE AND THE DEATH OF KENNEDY

Once again violence has struck in America. Once again violence has struck the Kennedy family.

Whether Robert F. Kennedy would have been nominated for the presidency by his party this summer and, whether, that having been done, he would have been elected to that office, we will never know. Polls and reports at the time of his death gave him only a fighting chance to become his party's standard bearer. But be that as it may, the assassin's bullet struck down an extremely attractive and talented young man and that can be said no matter what political persuasions one has within or outside the Democratic party. The same could truthfully be said of his brother, the late president.

It is tragic that this assassination has taken place. The nation grieves at this loss to herself and to the bereft family.

Having had the opportunity quite recently to travel outside the country, it is natural to contemplate the reactions of people around the world to the brutal news which has come again from America. How puzzled the people from other lands must be, separated by many miles and unable to grasp a complete picture. If any have doubts as to the distortions that can occur, let them assess their own feelings about riots in Germany, in France and in Italy.

Once again the fires of discussion are stirred, not entirely calmed since the death of Martin Luther King, Jr., as to who is guilty when something like this happens. There are those who feel that all are guilty to a degree. There are those who say one person alone is guilty, or in the case of a conspiracy, those involved in that.

Another question, a related one, has been asked for some time, even apart from the assassinations, "Is American society sick?" Or still another one, "Is there a climate of hatred and violence abroad in the land?"

There is one theory making the rounds to the effect that while only a minuscule handful of Americans

would ever pull the assassin's trigger or plunge his knife, society as a whole can create the setting in which such a person is moved to his act, that is, feels justified in acting. We happen to give not a little credence to this view.

For instance, Rowland Evans and Robert Novak, in their syndicated column, wrote after Mr. Kennedy's death, "Encouraged no little by the publicists of both the left and right, the uncivil vocabulary of the new political style has infected the political talk of the average citizen.

"In interviewing voters in door-to-door polling in primary states, we found a shocking intemperance of invective by Democratic voters talking about leaders of their own party."

Another phenomenon quite prevalent today is the great dosage of violence being fed the American people through radio, television and motion pictures. Two men on radio or TV were discussing the Bonnie and Clyde craze recently. One of them was old enough to remember the days when this pair was terrorizing the country and he said that there was nothing good about them, they were very despicable. Yet, today they are romanticized and there are even clothing fashions made in their honor.

So it could be that some misguided souls get the idea that violence is not necessarily bad and they come to the place where they feel justified in acting—whether to strike as an assassin or in some mob action.

It is, of course, comforting to know that "true Christians," as we like to use the term, are not guilty of adding to the climate of hate and suspicion or contributing to the sickness of society. They are always a salt and a leaven. They never use intemperate language when they discuss their politics. They never use uncomplimentary names when speaking of candidates and public officials. They are quick to discuss ideas and issues rather than personalities and to respect the viewpoints of others. They never use the slang monickers which brand another race or group as inferior. They always are known as champions of justice for all their fellowmen.

Yes, it is good to be among the blameless and innocent. On the other hand, if there still remains some room for improvement among "true Christians," too, we at least know where to start in healing some of the sickness of our society.

THE WORLD COUNCIL OF CHURCHES

Occasionally people, sometimes even members of the Association of Free Lutheran Congregations, ask what the differences are between the AFLC and other Lutheran church bodies. One such difference is that the Association doesn't belong to the World Coun-

cil of Churches as do the American Lutheran Church and the Lutheran Church in America.

The WCC is going to hold its Fourth Assembly in Uppsala, Sweden, July 4-20 and that is what occasions this editorial.

Not a great deal has been written in advance of this Assembly. Whether this is a sign that the organization is declining in influence and popularity we do not know. The 1968 Assembly has admittedly suffered two keen losses in the past three months in the deaths of Dr. Martin Luther King, Jr., who was to have given one of the key addresses, and Dr. Franklin Clark Fry, president of the LCA, and always a leader in the ecumenical movement in his own country and beyond.

Association Lutherans have never favored the WCC and thus for conscience' sake have remained apart from it.

The Basis for the WCC is as follows, as amended by the Third Assembly in New Delhi in 1962:

"The World Council of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures, and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and Holy Spirit."

A mere reading of the Basis may give the impression that all is well but the fact of the matter is that the Basis has little authority. David Hedegard, in his book *Ecumenism and the Bible*, points out that it has not eliminated the Trinity-denying Unitarians from membership even though the Basis looks Trinitarian. Furthermore, many of the member churches contain theologians, some in leadership roles, who are radical and heretical in their beliefs. It has never been clear to us what effective witness to the world can be made by the WCC with her diversity of theological beliefs held by member churches and individuals.

The WCC has sought to exert her influence in political affairs and this has not been a happy circumstance. Certain leaders have prevailed in formulating statements on one issue or another, purporting to be the spokesmen for the people when in some cases they have represented only a minority. These leaders have failed to realize that alternative viewpoints may ultimately be just as "Christian" as those they espouse.

So the WCC has yet to prove itself. The Association does not belong to it nor to the American counterpart, the National Council of Churches. We do not see these as effective means by which to make our witness for Christ to the world.

AN OPEN LETTER

To Roman Catholic friends, upon the occasion of having watched the funeral for Robert F. Kennedy, June 8, 1968:

Twice in less than five years the miracle of television has permitted us to watch funeral services for two of your illustrious brothers, John and Robert Kennedy.

We have heard that your church has changed and hearing the entire service in English was certainly welcome and we are sure this means a great deal to you, too. But we heard and saw some things that reminded us of the Roman Catholic Church that was and which bother us. Do you mind if we tell you about them?

Why do you continue to use so much ceremony and pageantry in your services? That and the variety of dress for the various ranks of clergy seem so contrary to the example of Jesus and His disciples. The sprinkling of "holy" water on the casket and the wafting of incense over it are unintelligible to us.

Most of all, we wonder about this. Many Protestant writers today, when they discuss your church, practically pooh-poo the idea that there is any difference between us any more as to the concept of salvation. (As you know, we have boasted about "justification by grace alone.") But as we watched the service, a number of questions were raised in our minds as to whether your church does teach that the work of Jesus at Calvary is all-sufficient and that the person who believes is assured of salvation in this life.

We heard prayers offered to God asking that He would have mercy on the departed one. In the Sacrament of the Altar the prayer was raised that this sacrifice might purify the soul of Robert Kennedy so that he might enter eternal rest. At another point, in the Canon, a prayer asked that the merits of the saints, including the Virgin Mary, would aid us.

If salvation depends on the merits of Jesus alone, as we understand from the Bible, why are the merits of the saints involved? And the prayers for the dead sound strange to us who do not practice this because we believe that eternal destiny is decided on this side of the grave. In all frankness, we must confess that the service did not convey the conviction that salvation is a finished work. And thus the Savior is demeaned.

Finally, you know our old objections to your practice of the Sacrament of the Altar. You say that the bread and wine are changed into the body and blood of Jesus. We do not so understand, believing that the elements remain the same but that *in*, *with* and *under* them the believer receives the true Christ unto the strengthening of his soul. And we do not withhold the cup from the laity as you do because nowhere in the Scriptures is this commanded.

It all comes down to this, we hope you understand, that some of the things you do don't square with our understanding of the Scriptures and that's what we want to stand on—alone.

Yours—

Love Them Enough To Say No

by Nellie M. Stewart

A parent who does everything for his child may be hiding behind his love.

At a dinner I attended recently was a young couple with their three-year-old son. When the hostess passed the fried chicken the three-year-old waved it aside with words, "Daddy and I don't eat fried chicken, do we, Daddy?"

Everybody laughed, yet this was an early manifestation of the child following in his father's footsteps. Almost the only examples for behavior which small children have are their parents. Children naturally pick up the attitudes and feelings of their parents. Some of these, as with the fried-chicken episode, are relatively unimportant. Some, as concerns race or religious prejudices, may be extremely important.

"I have nothing against Negroes," a parent may say. "I just don't want to live next door to them." And the beginning of racial prejudice in the child is born.

Sometimes phrases which seem to say nothing will, in reality, say a great deal to a child. "Oh, he's a Catholic..."; "Well, he's Jewish, isn't he?" Or even, "I don't really have anything against them, but..." will be picked up by a child and constructed to mean that all these things are undesirable.

Phrases which when spoken by an adult may mean little, may have a much more significant meaning when repeated by a child. "I don't want to play with you. You're a Catholic." (Or a Jew. Or even simply "that family down the street.") Most prejudices in children start just this way, by imitating parents' attitudes toward peoples or religions or economic groups different from their own. Children become members of groups whose beliefs are basically their own; but the group beliefs are begun at home.

In my opinion one of the most misunderstood phrases which parents hear today is the one to love their children. *Love them enough* and they will be all right. Most parents do love their children and they are anxious—yes, even overanxious—to prove it. And yet it is the strange paradox of today's times that they don't love them enough to fight for them.

"I don't know what else I can do," a distraught parent said to me. "I've done everything I know to do for David. He's had everything. But look at him—hair down in his eyes, dirty, tight jeans, that awful sweat shirt. And he's flunking all his subjects in school. Where did I go wrong?"

Would She Believe It?

Would this parent believe it if she were told that the place she went wrong was in being too permissive? That she has been hiding behind her love for her son?

A father I know said recently: "My kid looks like a caveman, but at least it cuts down on expenses. I don't have to pay for haircuts and I don't need to keep buying shoes."

"Kids today are rebelling," people are saying. Rebelling against what? They are rebelling against parents who don't care enough to see that they get the proper home training. This is not a task they can relegate to someone else entirely, not to schools or counselors. Even a good child can be stifled by being paid off in overindulgences.

How can a child evaluate better things if his world is filled with small prejudices and self-pampering? One fourteen-year-old flared up briefly when his parents remarked (over a poor report card) that he had a "good, average mind, anyway." "Don't call me average! I don't want to be average!"

Another parent, discovering his teen-age son reading a book on

atheism, angrily took the book and destroyed it.

"Don't fill your mind with that trash," he said.

Yet a growing mind needs to reach out, to look at all sides of a question in order to develop. It is possible to condition a child to ignorance as well as prejudice by denying him the right to think things through. Few things are more joyfully invigorating to the mind than to discover that one can think for himself, can form distinct personal opinions, and to know that his mind is growing.

Thirteen-year-old Steven came home from school with an assignment to write an essay on a great man.

"This is easy," said Steven. "I'm going to write on Aristotle. We studied him last year and I know all about him. This is a cinch."

"You were interested in philosophy last year," his father remarked. "What are you interested in this year?"

"The new microscope at school," Steven replied promptly. "It is much better than the small one you bought me two years ago. Why, Dad, you ought to see what you can see under this big one! We are studying the retina of the eye, and blood."

"Who discovered the microscope?"

"Hub? I don't know. Why?"

"I was thinking. Why don't you look it up? It should be very interesting."

A few days later Steven said to his father: "Did you ever hear of a man named Leeuwenhoek? Well, he is the one who discovered red corpuscles—he was a great scientist. And you know why people see better with glasses? Well, it is because two negatives make a positive, you know, and..."

"Why don't you write your paper about Leeuwenhoek? That would be more original than Aristotle, I should think."

"Yeah," said Steven. "Yeah, I guess I will."

Children need guidance without coercion. It would have been easy to agree with Steven to write his

paper on someone he already knew; it was a broadening experience to reach for something new. Steven's father showed enough interest in his son's schoolwork to help him to like learning.

Parents, by their attitudes, seem to say, "I'm the parent and you are the child so don't criticize me." Yet no parent is perfect, and few have the wisdom of a Solomon. A parent should be able to see his own shortcomings, too, or at least be able to consider them.

The girl who says to her mother, "Mom, you are old-fashioned!" may be voicing exactly what she thinks without being supercritical. And the mother who hears this and realizes that it may be true, will get further by agreeing than by flaring up in anger.

Parents Need the Long View

Times do change, and a parent should have enough of the long view to see this. It doesn't mean that a youngster who wants much freedom should have it, but it does mean that what was normal or acceptable twenty years ago may well be old-fashioned today.

In defending his long haircut, a boy reminded his father that short hair is really the fad of today.

"How long have men had short hair?" he demanded. "Thirty-five or forty years? Well, everybody for ages back had long hair. Judges even wore wigs to make them look more mature. As far back as you can go you find men with long hair—and they had tight pants, too, sometimes, and waistcoats with frills. So what is so bad about my long hair?"

It provides a topic for discussion. Home should be a sounding board for a child, where he can ask questions and discuss trends and ideas and even offer criticism. A parent's attitude here may mark the difference between children who can communicate with parents and those who feel they can't.

One mother who wanted to know more about what her children were thinking and doing, fixed sandwiches and a cool drink for them for after-school snacks. She

always made extra sandwiches to include a friend or two.

It served two purposes. She knew what they were eating after school and they didn't raid the refrigerator. Then she sat in the next room with a bit of mending and unobtrusively listened. Soon she knew their friends, she knew what was happening at school, which teachers were liked and which disliked, which teachers were doing a good job teaching and which were having problems, and what her children and the neighbors' children thought of various personal problems. Often she was able to help without them ever being aware of it.

Children need the stimulation and competition of their own group, but the kind of group they belong to should be regulated through their home life.

Youngsters reach for independence early and fight for it. A two-year-old says he can tie his own shoe. "Me do it. Me do it," he says. And you let him try, anyway.

Two thirteen-year-olds, Bob and Richard, decided they would like to learn to soar. Richard's father said, "This is the silliest thing you have come up with yet. How silly can you get?"

In contrast, Bob's father said: "Soaring is interesting and I understand can be great sport. But it takes a lot of know-how and skill because it also can be dangerous. Know anything about soaring?"

"Well, I know that you have to learn about winds. For instance, warm air pushes the plane up and cold air draws it down."

"That's right. You have to learn about air currents. Remember the night we camped out and you insisted on facing your pup tent up the hill?"

"Yeah," Bob chuckled. "I nearly froze all night. The cold air came down and right into the tent all night. Boy, I sure learned about pitching tents that night!"

"Well, you wouldn't want to take any chances of not knowing if you were aloft in a soaring plane. You have to know what to do, and be skillful in doing it. Why

don't you start learning about it, and one day soon we will go up and watch the planes soar and find out more about them?"

"You mean you'd let me do it?"

"If you were prepared, yes."

For several months Bob devoured everything he could find about soaring. But after a few months, when his father suggested that they take a picnic lunch and go up in the mountains to watch the small craft being towed up, Bob made excuses.

Had he changed his mind? Had he lost his enthusiasm? Was he, perhaps, just a little bit scared? Whatever it was, he had read books on the subject, learned many new things, and, most important, he knew that his father's attitude toward new experiences was to keep an open mind.

Where Richard carried resentment and hurt, Bob had learned new things.

Most important in a child's life are his religious beliefs. Even a child brought up in the strictest religious environment has disturbing questions.

"I think I'm an atheist," one uneasy fifteen-year-old said to his mother. "If there is a God you should be able to prove it."

"You can," she said, "but you have to find the answers for yourself. Why don't you get some books at the library and see what is said pro and con?"

He did and presently he told her, "Those so-called atheists have no real answers, either. I think there is more for our side, than for theirs."

A Thrilling Discovery

It is always a growth-step mentally when a child discovers through his own opinion-forming that he, too, has definite ideas. Often there is only a black or white area, no in between for a child. It is an awakening to discover that his own ideas may match those of the best recognized minds.

Once my own small son accidentally let his pet parakeet out of its cage and it flew out into the sub-zero weather. We found it too late, frozen wings outstretched.

"Why did God let this happen?" my son cried. "Why doesn't God take care of little creatures like this?"

The incident became a discussion of God's laws of cause and effect; and from there to a discussion of sin and wrong and the probable consequences.

Parents don't know all the answers. Children would be astonished to realize how adults grope their way through the problems of life. It is not always easy to judge the superficial from the important. Because we, ourselves, are continually reaching out, we should recognize the reaching out of our children—and only try to keep them from reaching too far in the wrong direction or to feel that getting by is the answer.

All the other kids do it is not an answer. To love our children is also to love them enough to say no to certain activities when the others are doing it.

It is our attitudes on all the things in life through all the years that will influence our children. Not only what we say, but how we react, what we do.

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CALLING A MEETING OF THE BOARD

I. The Board of Absentees will meet each time the church meets. At this meeting we will discuss ways of keeping the attendance as low as possible. We will see that there is no ENTHUSIASM for increased attendance.

II. The Board of Absentees will seek to weaken the preaching of God's Word.

III. Your Board of Absentees is composed of the following members:

(1) Mr. Real Unconcern (2) Mrs. At Ease (3) Mr. U. R. Lazy (4) Mrs. Sleep Late (5) Mr. Do Little (6) Mr. and Mrs. Don't Care (7) Mrs. Must

ANNUAL CONFERENCE MATERIAL NEXT TIME

This issue of *The Lutheran Ambassador* was prepared prior to the 1968 Annual Conference of the AFLC.

Coverage of the Conference, including pictures, will be found in the two following issues of the *Ambassador*.

There will also be a report on the annual convention of the Women's Missionary Federation held on June 12.

PERSONALITIES

Mr. Reuben Wee, a student at Free Lutheran Seminary last year, was ordained in June and has accepted a call to be associate pastor in the Tioga Lutheran Parish in North Dakota.

The address of Rev. Hubert F. De Boer is 1175 15th Street, Granite Falls, Minnesota.

"Why, we felt that we had received the sentence of death; but that was to make us rely not on ourselves, but on God who raises the dead" (II Cor. 1:9).

Be Petted (8) Mr. Easily Offended (9) Mrs. Every Other Sunday (10) Mr. and Mrs. Don't Come at All (11) Mr. Stingy Moneybags (12) Mr. Go Visit Kinsfolks Every Week (13) Mrs. I Don't Like the Preacher (14) Mr. Do Nothing But Gripe.

IV. We feel that we are just as good as anybody in the church and better than most. We don't need anybody to tell us what to do. We do as we please and it is our deepest desire to close the doors of this church as soon as possible. We have all the answers if you ever want an excuse for being absent. We charge no fee and appreciate your business.

Submitted by Mrs. Francis Drown Roseau, Minn.

[Continued from page 8]

Christian." It was time for church to begin and also the beginning of a week of special meetings. The superintendent told her to attend church and they would talk to the evangelist after the service. After the service, the husband was in a hurry to go home so she said she would be back that evening. She had no peace all afternoon and that night she surrendered her heart to the Lord. She was so happy, but she knew her life would not be easy, and I tell you it hasn't been. Her husband became angry because she wouldn't drink any more. She was elected president of the Ladies Aid and during the harvest season he would insist she had to help him instead of going to Aid. When Ladies Aid day came, the pastor went out and asked if he could take her place on the farm. She has gone through much persecution, but her Word is, "My Jesus is too precious to me to give Him up for anyone!" How many of us have to suffer or be made fun of by our families for our faith? When we dare to make a stand for Christ and our faith in Him, we are much stronger Christians. This lady wasn't able to do or give as she would have liked to, but she is in subjection to her husband whom she loves as long as it isn't against her faith in Christ. May she win her husband to her Christ!

Many mothers pray that their children will be missionaries and pastors or full-time Christian workers. Are we willing to see our children go to the mission field? God grant that we will pray that way. Let us pray for the summer Bible camps as part of "every good work" as is stated in our verse in Colossians. If we can reach our youth for the Lord no matter where—in Bible classes, camps, Luther League, or League conventions—we are building our church in the future.

In the community, in the church, and in the home, we can "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."

THE GANNDAL PIKEKOR

ITINERARY

The Ganndal Pikekor will be singing in America during the months of July and August this summer. Their first appearances will be in the East. On July 9 they have their first concert in the Midwest, in Chicago. They then spend their time until September 1 there.

The Choir consists of 26 young ladies of about twenty years of age. They are associated with the Norea Radio in Norway—a radio station which transmits Gospel programs to many parts of the world. They sing in both the Norwegian and English languages, and include in their repertoire religious songs as well as national and folk songs. They appear in national costumes of the Rogaland area rather

than in conventional choir gowns. In addition to the members of the Choir there will be four men in the group. They are Audun Vagle, director; Mons Takle, pianist; Aage Nevland, manager; and Willmore Gunderson, speaker.

The evening concerts will be at 8:00 o'clock unless otherwise indicated. They will sing at the following places:

- July 9 Mindekirken, Chicago
July 10 Open
July 11 Grace ALC Church, Marshfield, Wisconsin
July 12 Bethesda LB Church, Eau Claire, Wisconsin
July 13 Running Valley AFLC Church, Colfax, Wisconsin
July 14 Norway Day at Minnehaha Park, Minneapolis
Morning Song Service at 11:00 and on the afternoon's program at 2:00
July 14 Ebenezer LB Church at 8:00 p.m.
July 15 Medicine Lake AFLC Church, Minneapolis
July 16 Mindekirken, Minneapolis
July 17 Green Lake AFLC Church, Spicer, Minnesota
July 18 Calvary AFLC Church, Willmar, Minnesota
July 19 Jevnaker ALC Church, Montevideo, Minnesota
July 20 Garfield ALC Church, Madison, Minnesota
July 21 AFLC-ALC, School Auditorium, Roslyn, South Dakota, 10:30 a.m.
July 21 Skudeness ALC Church, Pierpont, South Dakota
July 21 Tabor AFLC Church, Webster, South Dakota, 8:00 p.m.
July 22 Faith ALC Church, New Effington, South Dakota
July 23 High School Auditorium, AFLC Church, Abercrombie, North Dakota
July 24 St. Paul's AFLC Church, Fargo, North Dakota
July 25 Grace AFLC Church, Valley City, North Dakota
July 26 Ebenezer LB Church, Mayville, North Dakota
July 27 St. John's Lutheran Church, ALC and AFLC, Hatton, North Dakota
July 28 Ebenezer ALC Church, Northwood, North Dakota, 9:30 a.m.
July 28 Cooperstown Bible Camp, Cooperstown, North Dakota, 2:30 p.m.
July 28 Gethsemane Lutheran Church, Binford, North Dakota, 8:00 p.m.
July 29 Antiochia AFLC Church, Churchs Ferry, North Dakota
July 30 Trinity-Bethany ALC Church, Harvey, North Dakota
July 31 Zion ALC Church, Minot, North Dakota
Aug. 1 First Lutheran ALC Church, Williston, North Dakota
Aug. 2 Plentywood Lutheran ALC Church, Plentywood, Montana
Aug. 3 Concordia Lutheran ALC Church, Crosby, North Dakota
Aug. 4 AFLC Parish churches, Tioga, North Dakota, three appearances
Aug. 5 Open
Aug. 6 High School Auditorium, AFLC Church, Hampden, North Dakota
Aug. 7 High School Auditorium, AFLC Church, Fairdale, North Dakota
Aug. 8 Bethel AFLC Church, Grafton, North Dakota
Aug. 9 Trinity AFLC Church, Grand Forks, North Dakota
Aug. 10 Auditorium, ALC, AFLC, and LB Churches, Thief River Falls, Minnesota
Aug. 11 Newfolden AFLC Parish, Newfolden, Minnesota, 9:30 a.m.
Aug. 11 Greenbush, AFLC Parish, Greenbush, Minnesota, 2:00 p.m.
Aug. 11 Roseau AFLC and ALC Churches, Roseau, Minnesota, 8:00 p.m.
Aug. 12 Mt. Carmel AFLC Church, Fosston, Minnesota
Aug. 13 Sand Hill ALC Church, Climax, Minnesota
Aug. 14 Hitterdal ALC Church, Hitterdal, Minnesota
Aug. 15 High School Auditorium, Pelican Rapids, Minnesota
Aug. 16 Bethel LB Church, Fergus Falls, Minnesota
Aug. 17 Trinity ALC Church, Ashby, Minnesota
Aug. 18 Chippewa-Grace ALC Churches, Brandon, Minnesota, 10:00 a.m.
Aug. 18 AFLC Family Bible Camp, Alexandria, Minnesota, 2:30 p.m.
Aug. 18 Sarsborg AFLC Church, Dalton, Minnesota, 8:00 p.m.
Aug. 19 Zion ALC Church, Appleton, Minnesota, 8:15 p.m.
Aug. 20 ALC Church, Windom, Minnesota
Aug. 21 High School Auditorium, ALC Church, Briceyn, Minnesota
Aug. 22 Silver Lake ALC Church, Northwood, Iowa
Aug. 23 Immanuel ALC Church, Forest City, Iowa
Aug. 24 Open
Aug. 25 Immanuel ALC Church, Story City, Iowa, 9:30 a.m.
Aug. 25 Open
Aug. 25 Salem AFLC Church, Radcliffe, Iowa, 8:00 p.m.
Aug. 26 Open, or LEM Conference at Eagle Grove, Iowa
Aug. 27 Big Canoe ALC Church, Decorah, Iowa
Aug. 28 Westby-Coon Prairie ALC Churches, Westby, Wisconsin
Aug. 29 South West Prairie ALC Church, Viroqua, Wisconsin
Aug. 30 Utica ALC Church, Mt. Sterling, Wisconsin
Aug. 31 Open
Sept. 1 Our Savior's ALC Church, Rockford, Illinois, 9:10 and 10:30 a.m.

Dr. Iver Olson
Arrangements

CHURCH-WORLD NEWS

KING OLAV NAMES BIRKELI NEW PRIMATE OF NORWAY

Oslo (LWF)—A communique issued by King Olav V has named Bishop Fridtjov Birkeli of Stavanger as the next bishop of Oslo and primate of Norway.

Chosen from a slate of three candidates, the 61-year-old churchman will succeed Bishop Johannes Smemo, who will retire as head of the Norwegian church on his 70th birthday on July 31.

Bishop Birkeli won a large majority in a vote among pastors, provosts, bishops, and theological professors on their choice of primate.

King Olav, who is constitutional head of the Church of Norway, chose Bishop Birkeli as the next head of the national Lutheran church after deliberations with his cabinet and other government officials.

As primus inter pares, "first among equals" of the bishops of Norway, the bishop of Oslo is also chairman of the Norwegian Bishops' Conference.

LCA'S DR. FRY DIES AT 67

New York (LC)—Dr. Franklin Clark Fry, internationally-known leader in Lutheranism as well as cooperative Protestantism, died at nearby New Rochelle Hospital at 6 p.m., Thursday, June 6. He was 67 years old.

His death, attributed to cancer, occurred a week after he had offered his resignation as president of the 3,288,000-member Lutheran Church in America, the largest of the nation's three major Lutheran church bodies.

Dr. Fry was hospitalized for diagnostic tests on May 23 after complaining of abdominal distress and, seven days later, on May 30 confided to a small group of close associates that he was gravely ill.

His statement of resignation, read by a colleague at a hastily-called

press conference the next day, stressed that the office "demands the full and unimpaired vitality of a man in good health and...my own prospects are not sanguine."

Dr. Fry was elected head of the LCA at its constituting convention six years ago. Prior to that, he served as president of one of its four predecessor bodies, the former United Lutheran Church in America, for 18 years.

At the time of his resignation, he was midway through a second four-year term as chief executive. He was not, however, eligible for re-election in 1970 because LCA by-laws prohibit election of officers over the age of 67.

WCC'S 4TH ASSEMBLY TO HAVE LARGE LUTHERAN DELEGATION FROM AMERICA

New York (LC)—More than 35 Lutherans from the United States will participate in varying capacities at the Fourth Assembly of the World Council of Churches at Uppsala, Sweden, July 4-20.

Serving as official delegates for their member church bodies will be ten clergymen and six laymen from the Lutheran Church in America and eight clergymen and six laymen from the American Lutheran Church.

The Lutheran Church-Missouri Synod, which is not a member body of the international organization of Protestant, Anglican, Orthodox, and Old Catholic churches, will also be represented by three delegated-observers.

In addition, the chief executives of the Lutheran Council in the USA, a cooperative agency of the three church bodies, and Lutheran World Relief, their overseas material aid arm, will participate in sessions as advisors.

Still others are scheduled to attend in capacities such as speakers or as youth participants, a category for high school and college age students.

DR. EDGAR CARLSON LEAVES GUSTAVUS FOR NEW POST

St. Peter, Minn. (LC)—Dr. Edgar M. Carlson has resigned after 24 years as president of Gustavus Adolphus College here to become executive director of the Minnesota Private College Council.

In his letter of resignation, Dr. Carlson, 59, requested release from his present duties "not later than September 1, 1968, when he will assume the newly constituted post with the private colleges of Minnesota.

When Dr. Carlson became president of Gustavus in 1944, the college had less than 350 students. During his tenure the enrollment grew to 1,780 and a \$10 million building program was completed. A \$6 million expansion program is now underway for additional facilities on the campus.

Born in Amery, Wis., in 1908, Dr. Carlson graduated from Gustavus Adolphus College in 1930 and from Augustana Seminary at Rock Island, Ill., in 1933, when he was ordained by the former Augustana Lutheran Church, now a part of the Lutheran Church in America.

MINISTER TAKES ISSUE WITH BUILDING CRITICS

Question of "Stone Vs. Bread"

A Minneapolis minister has taken issue with critics who say churches should halt building programs and use the money to feed the poor.

The Rev. Dr. Howard Conn of Plymouth Congregational Church, writing in the *Chronicle*, Plymouth publication, noted that "to raise the question of stone vs. bread is now popular."

With Plymouth spending \$700,000 on a new wing and a youth center, "we ought not to be pressured by a question that is currently asked as though the answer were self-evident," he wrote.

The eradication of poverty is not

the responsibility of the church, Dr. Conn declared.

"To me the confusion of our times is indicated by the efforts of reformers to take over institutionalized religion and make it a tool of their planning. They want the church to stop the war, eliminate poverty, change the racial patterns of society.

"I remind them that the church was not established to do these things. The church should bring its members into such a new relationship with God and with the insights of Jesus that people will be inspired to work in the world for social betterment . . ."

Furthermore, Dr. Conn continued, "the elimination of poverty can never be achieved by the church, even if we assumed this to be its proper function. Surely we recog-

nize that urban renewal, economic development, model cities programs, Social Security, Medicare, etc., are far beyond the scope of private charity. Such programs require resources that only the state can muster . . ."

Dr. Conn said he agrees that "American ecclesiasticism is overbuilt."

"We have too many parishes and too many buildings," he said. "Yet since these have been built by voluntary gifts of people who find them a help to their idealism and their religious nurture, who would stop them? Who would invade their freedom? . . ."

The "crux" of the question, Dr. Conn said, is whether anything is happening in these buildings that really helps people.

—Minneapolis Star

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