

October 9, 1973

The Lutheran Ambassador



Church at Ramsau, Bavaria, Germany

Roger C. Huebner, D.D.S.

MEDITATION MOMENTS

SIN

We wrote last time of sin as all that which is not pleasing to God. We should like to carry the thought a bit further today.

A presidential candidate a number of years ago used the phrase of "one world" as a campaign slogan; his intent was to underscore that as a result of shrinking distances the people of the world will henceforth have to be considered as a unity rather than a diversity. However, the human race is most effectively unified in the unity of sin. The members are sinners before God, and they sin amongst each other. Human beings the world over are most alike in the tragic trait of sinfulness. They sin so much in the same way. They all hate God in the same way; profanity is startlingly similar among all people. Man's primal curse is to invoke the wrath of God upon man and beast, time and things. Rebellion against parents is universal; only in mankind is there a generation gap—and it appears to become wider and deeper. Man murders his enemy—real or imagined, wrecks havoc with virtue, and steals from his neighbor the world over. He lies against others upon the slightest provocation and covets that which he does not need.

We speak of original sin and inherited sin as being one and the same thing. English-speaking people use the first of these designations, while

the Germans and Scandinavians—and possibly others—use the latter. While these two terms are used as synonyms for the same concept, there is actually a world of difference between the two ideas; so much so that it is possible to say that these are the two aspects of sin under which man suffers.

Original sin is that which was committed by our first parents in the Garden of Eden. It directly affects every human being born among men. It is imputed to each one on earth the moment such a one becomes related to Adam. That relationship is effected the moment one begins his existence in time, and that takes place before one is born. The result is death. Anyone capable of dying is a sinner. People can die even before they are born. Original sin is a lack. It is a lack of righteousness, of piety and union with God. This lack is credited—or imputed—directly from Adam to each individual human being without transfer through the intervening generations.

There are people who reason that this is an unreasonable—even unjust—system. God cannot be a righteous God if He operates on this principle. We must have failed to understand God correctly; this is poor theology. We reply that it is equally poor theology to say that God imputes the righteousness of Jesus Christ to a believing sinner. Yet no truth in

Scripture is greater than just this that for Christ's sake we are made righteous.

If it were possible—and after the fall into sin it is not—for a mere man to live his whole life through without committing a single sin, he would still die. He would die because he is a sinner. Only sinners among men die.

Inherited sin is somewhat different from original sin. It is passed from parent to offspring through every generation from Adam to the present. It contaminates and pollutes. Human nature is not made to be sin, but it is made sinful. An alien force takes over the rule in a human heart. A person does not have to be very old before this characteristic becomes evident.

Luther spoke of this sin as an "incurvatus in se"—that is, a curving in upon one's self. It could be called a curvature of the soul's spine. It is egocentricity; it is selfishness; it is rebellion against God and man. Our Confession call it "concupiscence." Scarcely a person knows what the word means today; few can even pronounce it. It is found three times in the King James Bible; other versions use the term covetousness and lust. Inordinate desire could be used here. Man wants everything for himself. It is self-idolatry.

Iver Olson

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A Drink of Water

by Roger Ose

Sunday night we came home late after a day of visiting congregations all day in the country. Before Daniel and Scott ate supper they each drank a glass of cool water. During the meal they each drank a glass of chocolate milk. After supper they wanted another sip of water.

Part of the reason for their thirst was that we had driven all day in areas where the water in the streams and ditches is not clean. The Malagasy drink it, but their stomachs are stronger than ours. We wanted to conserve our supply of clean water in event of an emergency.

In nearly all of Madagascar, a cup of cool, clean water is luxury. We have watched men, women and children standing beside the highway in pouring rain gathering up every possible cupful of water with tin cans, pails, gourds, dishes, or with their hands. They store the water in old fifty-five gallon oil drums by their homes.

The big river near our Ejeda Lutheran Hospital ran dry several months ago. We saw places where people had dug deep holes in the river bed to try to find water. They had cut both ends out of an oil barrel and dug it into the river bed to serve as a well. Donkey carts hauled water from the "well" into town for forty cents (U.S.) a barrel. Cattle had to go many miles morning or night to get a drink of water from a swamp or stagnant pool.

A few days ago we drove to Ambovombe. Twelve miles this side of

Ambovombe our car needed water. We poured in most of our precious supply of drinking water. Then as we drove into town we saw dozens and dozens of ox carts hauling water up to fifteen miles out into the country.

When drinking water is in that short supply, the Malagasy are not about to waste water washing children, clothes or dishes. Near here some of the people were out early in the morning hitting the dew off the grass into dishes. They let their cattle drink much of it, and they drank water hauled in from the river many miles away. They have a very high regard for cattle here. Sometimes I think they would give their favorite ox a drink before they gave it to their wives or themselves.

The result of the drought is felt quite deeply now because rice crops in most areas of the country were fair or poor. Rice is the staple food here. And when the price of rice jumped 100 per cent to 150 per cent in just three or four months, it meant that many families were spending their entire income on food. At times children had to drop out of school because there was no money for books, clothes or tuition.

We get water for our home from the roof. When it rains, we have ample water. When it's dry, we haul water from the river in our Jeep. We save our bath water and use it for washing clothes or flushing the toilet. If it's pouring rain we plan to wash clothes. That's the time we know we'll have enough water.

When Jesus said, "I am the living water," he expressed a concept that

the Malagasy can grasp. Water means life. The lack of it means sickness and sometimes death.

On the cross, when Jesus said, "I thirst," he expressed a need understood by many of the Malagasy in this time of drought. Just now the necessities of life seem to be luxury.

And when he said that a person would receive a reward for giving a cup of cold water to a child, even Daniel and Scott understand that.

GUIDE ME, O THOU GREAT JEHOVAH

Guide me, O Thou great Jehovah,
Pilgrim through this barren land;
I am weak, but Thou art mighty;
Hold me with Thy powerful hand.
Bread of heaven,
Feed me till I want no more.

Open now the crystal fountain
Whence the healing streams do flow;
Let the fiery, cloudy pillar
Lead me all my journey through;
Strong Deliverer,
Be Thou still my Strength and Shield!

When I tread the verge of Jordan,
Bid my anxious fears subside;
Bear me through the swelling current,
Land me safe on Canaan's side:
Songs of praises
I will ever give to Thee.

—William Williams

Eleventh Annual AFLC Family Bible Camp

by Gene B. Smith,
Minneapolis, Minn.

Family Bible Camp, held at Lake Geneva, July 9th through July 15th, provided a variety of experiences for a variety of campers of assorted ages. The overall camp theme was "Revive Us Again." The backward-look-at-camp which follows is not intended to include all pertinent names for the seven camp days but is, instead, presented here for the sake of preserving a mini-picture of what went on during the course of the week.

Classes were held for all ages, from those who were ministered to in the nursery, under Miss Shirley Solheim, right on up to the adults, who were led in a Bible study of one of the Minor Prophets by Rev. Harold Hosch. While these classes, together with others yet to be mentioned, were held during the morning hours after daily camp clean-up, the afternoons were given over to a variety of sports (swimming included, of course) and "the art of conversation," just as soon as an hour of quiet time (from 1:00 until 2:00) had been accomplished. Since it was expected that some would mix up the quiet time with activity not so quiet, films were shown for them in the auditorium. For those who would participate in the camp choir, there were two daily practice sessions, one in mid-morning and one just before supper. Following the 7 p.m. prayer time there was a nightly service at 7:45, wherein Rev. Kenneth Moland was the service leader, different persons shared devotions, and Rev. Robert Lee brought excellent evangelistic messages. Campfire meetings alternated with opened canteen from the close of each evening service until 10 o'clock bed-time. Counsellors were on hand in the dorms at 10:20 each evening to work with their girls and boys in end-of-the-day devotions and spiritual discussions, pointing souls to the Savior. While lights-out was scheduled at 10:40, extended counselling was per-

mitted to be carried out on individual bases for as long as was felt necessary.

Lessons on Isaac were the fare of the elementary classes, some 75 boys and girls having been assigned to their appropriate grade levels, each level under a lady teacher, such as Miss Judith Wold or one of her co-laborers. For the younger grades there were art projects along with the lesson to form illustrations for the stories being presented. The 11:30 Mission Hour gave opportunities for guest speakers to talk to the children.

The Youth Bible teacher, Rev. Philip Haugen, took a group of older girls and boys along with him in Scripture as he emphasized such Christian matters as separation for God unto a fruitful life in Christ, serving with power and authority to glorify the Father, and putting on the whole armor of God as one returns home to his everyday life. Those youth who were in Confirmation class found that Student Pastor Ron Hoehne was taking them Scripturally through a collection of "tree" experiences. These assorted experiences brought forth lessons involved in the lives of Bible characters who had some rather dramatic encounters in the presence of trees, such as Adam and Eve, Absalom (an unhappy hang-up for him), and Zacchaeus (he was up in a tree).

Those in the Adult Bible class learned from Rev. Harold Hosch that the book of the Minor Prophet Joel is primarily historical, although the latter part of the book is futuristic. The sins of the people in Joel's time brought about the necessity for repentance on their part, lest the locust plague then bothering them should turn to an even greater disaster. Joel does, however, see the repentance of the people prophetically and also the Lord's favorable response to their repentance. Final verses in the book of Joel deal with the eschatological scene (scene of final things), from the coming of the

Holy Spirit at Pentecost through to the end of the age. The pastor claimed we are now living in the eschatological day—you and I, right now.

While the elementary children, youth, and adults all met separately for their Biblically-based studies at nine in the morning, both teens and adults had the following hour for any desired discussion. This same hour was also available to the camp choir for one of its two daily practices. To provide a bit of a break between the first and second hours of the morning, as well as between the second and third hours, recesses or coffee-cookie breaks were scheduled.

The third or last hour of the morning was taken up in a study of missions, as presented by Rev. Connely Dyrud in the auditorium. Pastor Dyrud, seeking to interest his listeners in missionary work, including that on the Brazilian mission field, emphasized the words of the Lord asking the question: "Whom shall I send, and who will go for us?" Pastor Dyrud also called our attention to an interesting acrostic on the word "mission" yielding the words "mankind is sin-sick in our nations." He went on to declare that while it may be old-fashioned to send out missionaries, people are still dying without Christ, and that Matthew 25:44 is a verse that may confront many people on the day of judgment. Each of us can pray not only for himself but also for others! All those who are interested in a trip to the Brazilian mission station served by Pastor Dyrud and others of the Association are invited to write to Rev. Connely Dyrud concerning more information on the round-trip tour planned for next February.

Each night, in the latter portion of the evening service, Rev. Robert Lee took us into the Word of God in a series of inspiring messages on the general theme of "Trying Versus Trusting." The messages turned a spiritual spotlight on a number of

[Continued on page 12]

Women For Christ



EIGHT WOMEN HONORED

Eight members of the Grace Lutheran Ladies Aid, Valley City, N. Dak., were honored at the September 19th meeting. During a special presentation service, with the Aid president, Mrs. William Hass, Jr., officiating, the following were presented with Honorary Membership pins: (back row, from left to right) Mrs. Mary Severson, Mrs. Edna Sjulli, Mrs. Peter Hougaard and Mrs. Anton Nelsen; (front row) Mrs. Joe Hoekstra, Mrs. Marcus Faust and Mrs. Conrad Sandness.

KALISPELL CHURCH HOSTED WEST COAST WOMEN IN DISTRICT RALLY

The West Coast District Women's Missionary Federation Fall Rally was held September 11, at Faith Lutheran Church in Kalispell, Montana.

Registration began the evening preceding the rally as the ladies arrived to receive housing.

The opening session began at 9:00 a.m. The theme was "Send the Light." The meeting began with members singing "Send the Light." Mrs. Helen Hamann of Kalispell, welcomed

the ladies and Doris Persson, district president, Astoria, Ore., gave the response.

Marion Dixon, Kirkland, Wash., gave devotions from Psalm 84:11 and Psalm 119:105 and offered prayer. Petra Lee, Everett, Wash., shared in singing "Where He Leads."

The Bible study was given by Jeannie Brandt from Lake Stevens, Wash. She shared many verses with us about how our lights should shine. But first we must have Jesus in our hearts.

A trio, Bonnie West, Sharon Tut-

vedt and Patty Weatherford from Kalispell favored us with a song.

A memorial service led by Petra Lee was given for those who have left us this past year.

A prayer service was led by Virginia Johnson and I John 5:14, 15 was claimed.

A special welcome was given to Caroline Dyrud, Brazil, who thanked us for our prayers and asked us to continue our faithfulness in prayer.

The business meeting was called to order. A letter from Ruby Abel thanking us for \$336.50 for the purchase of a piano was read. A letter from Mrs. James Eletson, WMF national treasurer, was also read.

Petra Lee, treasurer, gave her report.

Harriett Erickson, Ferndale, Wash., and Solveig Hays, Everett, were appointed to the nominating committee for spring elections.

Marilyn Pederson reported on the Nogales Bus Fund. \$1,139.50 was received from coupons, \$550 from the national WMF. A total of 227,000 coupons were collected. A letter from Pastor Dynneson stated the bus was working well and was not a "lemon."

Doris Persson reminded us that membership in WMF is open to anyone interested in missions and who joins the AFLC. You automatically become a member of WMF when you join the church. Ladies, please be aware.

An invitation was given by Ferndale to have the spring rally. A tentative date was set as March 19, 1974.

Roll Call was taken: Lake Stevens 2, Ferndale 17, Astoria 3, Everett 4, Kirkland 6, Spokane 2, Olympia 4, Kalispell 30, visitors 2, missionaries 2, seven pastors present.

The afternoon session was opened with songs led by Carola Stenberg. Mrs. Kurle gave devotions, reading John 1:12.

"Give of Your Best to the Master" was sung by Linda Odegaard and Dora Berg of Olympia, Wash.

The pastors were introduced and welcomed to our WMF Rally. The offering was taken.

The afternoon speaker was Pastor Connelly Dyrud, missionary to Brazil. He told about their work there and

[Continued on page 10]

A FIRM FOOTING

NOT SUPERIOR—NOT INFERIOR

Christian people often talk about meetings where it feels free and easy to speak, testify and pray; then again about other Gospel meetings where it feels heavy and spiritless both for speakers and listeners.

Immediately some are ready to judge about the first kind of meetings as Spirit-filled, and the others as without the Holy Spirit and without a blessing.

But this sort of a judging and trying the spirits is not always correct—not at all.

Good feelings and sentiments have their place and are good to have; but not all fire is holy fire. Very much of the human element may get mixed in there also, so the work of God in its convicting power does not get the right of way.

On the other hand, where it may feel somewhat heavy and rather closed, still the way may be open for a richer experience of the power of God. For it teaches us our own helpless condition and absolute dependence upon God and drives us closer to His grace and promises. It will lead the upright soul to self-searching and a humble spirit. And it is in this humble spirit the Lord will deposit His finest treasures.

It has also been proved over and over that just in the meeting we believed was without any fruit—just in that very meeting God was permitted to come with His healing comfort into some downhearted soul.

Let us not begin to feel superior when spiritual things glide along very freely, neither let us feel inferior and discouraged, when it goes dull and heavy with us, but let us come to the Lord as a humble and poor people, with a conscience washed in the atoning blood of Jesus. Then He will fill

our empty vessels with His riches. And then we are blessed and will be a blessing.

No matter how our feelings might be.

—Peder Fostervold

COMMITTEES AND BOARDS OF THE AFLC MET IN SEPTEMBER

All of the regular boards and committees of the Association of Free Lutheran Congregations met together on Sept. 21, in Minneapolis, Minn., at the church headquarters by Medicine Lake. There was a good representation and while attendance wasn't complete, the sessions were much worthwhile.

Mr. Kent Quanbeck, McVille, N. Dak., member of the Board of Publications and Parish Education, led the general session in devotions, reading Acts 5:1-11, the account of Ananias and Sapphira. Rev. John P. Strand, president of the AFLC, gave an inspirational talk based on the 96th Psalm. He said that a great problem today is that we have lost our fear of God and we have made Him too small. Our outreach in the work of the church would be better, Pastor Strand asserted, if our upreach, the vision of God as He truly is, were better. Finally, he told the audience that what is good for the Association is what the Lord wants for it.

The next item of business was reports from the various boards and committees. Mr. Clarence Quanbeck, McVille, spoke on behalf of the Coordinating Committee. Rev. Ernest J. Langness, Ishpeming, Mich., reported for the Schools Board of Trustees and Mr. Robert Knutson, McVille, for the Board of Foreign Missions. Home Missions was repre-

sented by Rev. Herbert Franz, Cloquet, Minn., and Stewardship by Rev. Wendell Johnson, Dalton, Minn. Rev. Raynard Huglen, Minneapolis, told about the work of Publications and Parish Education, while Mr. Eldor Sorkness, Sand Creek, Wis., reported concerning Pensions. No reports were available from the Youth Board and the Commission on Evangelism.

In a financial report to the group, it was shown that at the end of August the AFLC had reached 58.8 per cent of the current budget (seven months) or 34 per cent of the total budget for the year. \$133,825.43 was reported as having been received in cash or pledges for the Boys' Dorm Fund by August 31.

Some of the boards and committees held separate meetings during the rest of the time available that day.

REMEMBER THE SPECIAL PENSION FUND OFFERING

At the Annual Conference in Ferndale, Wash., in June, the following resolution was passed:

Whereas the Pension Board has established a fund for the purpose of giving assistance to retired pastors, pastors' widows, or pastors with certain special needs due to circumstances beyond their control:

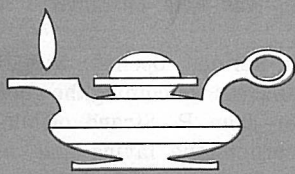
Be it resolved, That the Annual Conference suggest to the congregations that they receive an offering for the Special Pension fund on Sunday, Oct. 14, 1973.

We regret that a reminder of this offering wasn't made in the previous issue of the *Ambassador*. Unless congregations have had it in mind, it will be difficult to implement this resolution on Sunday, Oct. 14.

But even if that is impossible, such an offering may be received on a succeeding Sunday in October or later in the fall. It is hoped, however, that all AFLC congregations will share in building up this fund.

It is right and good for the congregations to share in the needs of those pastors and widows who may experience unusual burdens, particularly those who have labored on salaries considerably below those commonly offered now.

Remember the Special Pension Fund offering.



SCHOOL NEWS

OFFICERS ELECTED, PROCTORS CHOSEN, HOMECOMING COMMITTEES NAMED AT AFLBS

In this week's School News, we are reporting on various elections which have been held at Association Free Lutheran Bible School at the beginning of the new school year. The election results are given below.

Student Body Officers (First Quarter)

President—Dale Finstrom, Buxton, N. Dak.

Vice-President—Don Olson, Bothell, Wash.

Secretary—Kathy Hodnefield, Radcliffe, Ia.

Treasurer—Kermit Berge, Binford, N. Dak.

Chaplain—Mark Antal, Wayne, Pa.

Proctors (First Quarter)

First Floor

Vangie Stenberg, Lake Stevens, Wash.

Norma Myhre, Wahpeton, N. Dak.

Second Floor

Linda Erickson, Salol, Minn.

Kathy Hodnefield, Radcliffe, Ia.

Mary Ellen Flaten, Strandquist, Minn.

Debbie Flach, Rice Lake, Wis.

Third Floor

Mark Antal, Wayne, Pa.

Jim Lindgren, Concord, Neb.

Kermit Berge, Binford, N. Dak.

HOMECOMING COMMITTEES

Banquet Location

Mark Antal, Wayne, Pa.

Don Olson, Bothell, Wash.

Kurt Mortenson, Underwood, Minn.

David Youngberg, Fergus Falls, Minn.

Banquet Program

Vangie Stenberg, Lake Stevens, Wash.

Becky Stai, Kerkhoven, Minn.

Jeff Kamphaugh, Hatton, N. Dak.

Jerry Nelson, Eugene, Ore.

Football Game

Carl Selvig, Rolette, N. Dak.

Don Nash, Abercrombie, N. Dak.

Decorations

Linda Erickson, Salol, Minn.

Eleanor Christianson, Greenbush, Minn.

Vonnie Kylo, Zumbrota, Minn.

Marty Horn, Kalispell, Mont.

One other committee has been chosen, to be active throughout the

whole year. It is the Rally Committee and has the duty of helping to arrange monthly Saturday night youth rallies at the School. The committee will work with Pastor Francis Monseth, faculty advisor. The members are: Jennifer Broden, Fertile, Minn., Ruth Solheim, Everett, Wash., Calvin Knapp, Campo Mourao, Brazil, and Paul Jore, McIntosh, Minn.

Mission Club

President—Kathy Hodnefield, Radcliffe, Ia.

Vice-President—Priscilla Wold, Abercrombie, N. Dak.

Secretary—Linda Erickson, Salol, Minn.

Treasurer—Margie Sorteberg, Roseau, Minn.

Announcements

October 12-14—Homecoming at AFLBS

November 19-21—Final Exams, First Quarter

November 26—Registration for Second Quarter

ADDRESSES OF OUR MISSIONARIES

Here are the addresses of our missionaries. You may want to send them a greeting at Christmas. If you mail a letter or package by regular mail, do so very soon. Inquire at your post office about recommended dates.

Rev. and Mrs. John H. Abel and family

Caixa Postal 44
87300 Campo Mourao, Parana
Brazil

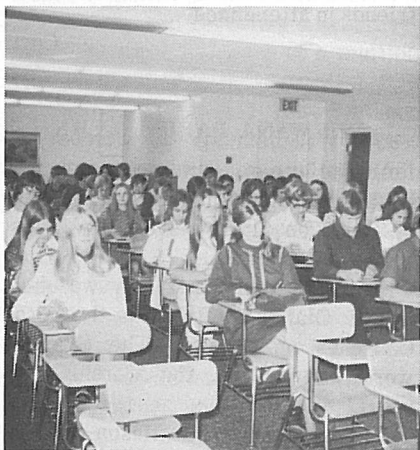
Rev. and Mrs. L. C. Dynneson
1548 Patagonia Road
P.O. Box 1211
Nogales, Arizona 85621

Rev. and Mrs. Connely Dyrud and family

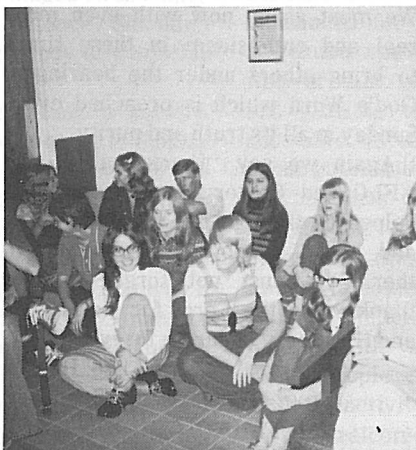
Route 2
Thief River Falls, Minnesota 56701

Mr. and Mrs. George Knapp and family


Caixa Postal 44
87300 Campo Mourao, Parana
Brazil



Part of the Junior Class at the orientation session.



An informal sing was held on Sunday night of opening day.



NEWS

of the Churches

75TH ANNIVERSARY CELEBRATED AT FAITH LUTHERAN, MASON

Faith Lutheran Congregation of Mason, Wis., celebrated its 75th anniversary on Sunday, Sept. 2. After many weeks of rain the Lord blessed us with a beautiful day. A large crowd was in attendance at both the morning worship service and the afternoon anniversary program. Friends from far and near were in attendance.

We were very happy to have Pastor John Strand, president of our Association of Free Lutheran Congregations, with us. He brought very inspiring messages at the morning worship service and also the anniversary program. We were reminded that through the past years God has been very near to us and that in the future we, too, as servants of His, must wholly lean upon Him. We have been bought with a price, that of the shed blood on Calvary.

Faith Lutheran Congregation was organized in the year 1898 by Pastor H. Yderstad, who served as pastor until 1934. The history of Faith Church was published in the May 25, 1971, edition of **The Lutheran Ambassador** for the interest of those who may want to read it again.

There were greetings from former pastors at Faith, namely, T. C. Knutson, Granite Falls, Minn.; Ole Heland, Hot Springs, Mont.; Carl M. Overvold, Seattle, Wash.; G. J. Bretheim, Minneapolis, Minn.; and others, pastors and friends.

The ladies of Faith Church served



Faith Lutheran Church

a delicious ham dinner at noon to all present and again after the afternoon program a coffee hour was held.

We at Faith Church, along with Drummond and Moland, are very happy that Pastor Ronald Knutson of Minneapolis accepted our call to be our permanent pastor. There has been much prayer on the part of the congregations and many individuals for a permanent pastor. God has heard and answered our prayers. We must go on now with even more zeal and enthusiasm in these times to bring others under the hearing of God's Word which is preached every Sunday in all its truth and purity.

Again we say "thank-you" to the AFLC and Pastor Strand, who have helped us through our difficult times, and above all to our Heavenly Father. We must not forget to give thanks unto the Lord, for He is good and His mercy endureth forever!"

Mrs. Theo. Hanson
Secretary

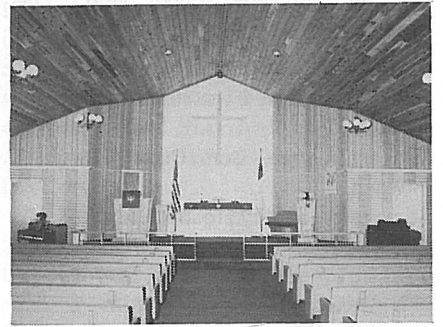
ISHPEMING CHURCH DEDICATES NEW SANCTUARY

The dedication of Hope Ev. Lu-

theran's new sanctuary, Ishpeming, Mich., was held on April 8 at 2:30 p.m.

The service opened with Pastor E. Langness welcoming the guests and Pastor John P. Strand officiated at the cornerstone laying and also the dedication service and brought the message of the afternoon.

Others having a part in the service were Pastor Albert Hautamaki of Minneapolis, Minn., who was the first pastor of the congregation, organized six years ago. District pastors taking part in the service were Pastor Hans Tollefson, Pastor Karl Stendal, Student Pastor Ken Pentti, Lay Pastor Dr. J. Gerdeen,



The interior of the new Hope Lutheran Church.

as well as Pastor Alfred Ulner, chairman of the Evangelical Pastors' Fellowship of Ishpeming.

The new sanctuary of the church has a seating capacity of 180, with folding doors opening into the overflow. A new pastor's study and narthex are also a part of the new addition.

The ladies of the congregation served lunch to the guests and friends in attendance.

—Corr.

PUKWANA PARISH NEWS

An ice cream and pie social was held at St. Olaf Church, Chamberlain, S. Dak., on Sunday evening, August 19, from 7-9.

Sunday School Rally Day was held at St. Olaf and Pukwana Lutheran Churches on Sept. 9. The teachers were installed at the worship services.

Pastor Dale R. Battleson will be writing the weekly meditations in the

(Continued on page 13)

editorials

WHERE ARE THEY?

How many decisions for Christ in America have you heard reported in the past 20 years? Hundreds of thousands, perhaps a million or two? The totals would be huge indeed when including those from the efforts of travelling evangelists, radio and television ministries, the witness of the printed page and the outreach of one-to-one personal evangelism campaigns.

Where are those multitudes today? Shouldn't there be more evidence in American society of changed lives changing society and revealing a sensitive conscience? Shouldn't there be more evidence of a multiplying body of Christian believers out of all those results?

Instead there is a growing secularization of society. Materialism grows in sinister force. The concept of Sunday as a day of rest retreats into limbo and Christians are swept along with quite ineffectual resistance. Pornography descends to new depths. Television is allowed to offend sensibilities, to say nothing of Christian conscience. It has made the liquor cabinet look as integral and natural a part of the home as the kitchen cabinet. Betterment of human relations proceeds slowly, often promoted mostly by those who ridicule evangelism.

Forgive us for giving the impression that these problems are the fault of recent converts to the Christian faith. That wouldn't be fair. What we mean to do is say that we had expected that with all of these new converts

added to those of us who were around before, and the relatively few who are gathered in by the individual congregations, there would be more evidence of changed lives changing society. And there doesn't seem to be that. Here and there, there are instances, to be sure, but the evidence is wanting.

Were there as many "decisions" as reported? Probably not. Some who make them cannot be found a week or two later. Was their decision genuine in the first place? We have seen young people, for instance, who have been dealt with and prayed with and who, the next day or two weeks later, showed no evidence of being changed persons. Was the experience genuine? At the moment it had all the earmarks of being that.

And there are some people who are "converted" nearly every time an evangelist comes around. They may show up several times in the statistics we hear. They are well-meaning souls but they won't do the kingdom of God much good unless they can truly lay hold on the promises of Scripture and get some stability. And until then they do little to aid Christian conscience in the world.

In some cases people make a decision without fully realizing what they are doing. They "accept" Christ without fully facing their sins and repenting of them. Satan's hold on them hasn't been broken and they are soon back where they were. Often confusion and disillusionment set in. This all can happen where a zealous and earnest personal worker presses for a decision where the Holy Spirit hasn't been given time to work real conviction of sin. Or going forward in a meeting can be seen as "the" thing to do and some do so without being moved by the Holy Spirit. The use of the altar call isn't being discredited here, we are simply saying that some of those who respond may do so without fully realizing what is involved. The fruit is not genuine.

Then, of course, where fruit is genuine it may still not abide because of the failure of established Christians to follow-up new converts or to welcome them into fellowship. And this is very sad to have happen. By an unloving and uncaring spirit new life is not encouraged and nurtured and soon dies.

It is our opinion that of the hundreds of thousands, perhaps a million or two of decisions that have been announced for Christ in the past 20 years, the number of genuine conversion experiences is much, much smaller. And of that total, whatever it is, even fewer persons are growing to Christian maturity. This explains why not more influence is felt from the surge of evangelism in our generation.

There has been fruit unto eternal life. We thank God for this. Every single soul is important. We pray for more. We must continue to send out the invitation to sinners to come to Jesus for salvation. But let our evangelism be Biblical, Christ-centered, Holy Spirit-directed. If it is not, the statistics may indeed look favorable, but many people may be hurt more than helped in spite of all the activity.

We welcome comments from our readers on this subject. You may disagree with something that has been written. Discuss it through the pages of the *Ambassador*.

**ASSOCIATION PASTOR REPORTS
ON SCHOOL OF
EVANGELISM**

**Rev. Dale R. Battleson
Pukwana, S. Dak.**

During the week of July 16-20 I had the wonderful opportunity to attend the Billy Graham Crusade School of Evangelism. I would like to give you a brief report of that experience.

Early this Spring I had applied for a scholarship to attend the Billy Graham Crusade School of Evangelism to be held at the Bethel College and Seminary in St. Paul, Minnesota. This scholarship was granted and included a dormitory room, all meals, books and materials, and five-cent-a-mile traveling expense. Attending the School were about 3000 clergymen and laymen representing some sixty different denominations, including several Roman Catholic priests. Our day started with a brief worship service at 9:00 a.m., followed by seminars and workshops throughout the day. I might add that we were on the new Bethel College and Seminary campus which is very beautiful and spacious overlooking a small lake.

The sessions I attended included the following:

- The Pastor's Devotional Life—Dr. Robert Featherstone
- Things We've Learned—Dr. Grady Wilson
- The Preparation of Preaching—Dr. Charles L. Allen
- The Supreme Task of the Christian Church—Dr. Howard Jones
- Principles for Successful Church Evangelism—Mr. Sterling Huston
- A New Day for Evangelism—Dr. John R. Bisagno
- Equipping the Laity for Evangelism—Dr. D. James Kennedy
- Cooperative Evangelism—Dr. T. A. Raedeke

Other speakers for the entire assembly group included: Dr. Billy Graham, Dr. Leighton Ford, Dr. John Wesley White, Dr. John Williams, Dr. Walter Smyth, Mr. Lowell W. Berry, Dr. Victor B. Nelson (Director, Upper Midwest School of Evangelism) and Dr. Kenneth L. Chafin, dean.

Other speakers for group sessions

were: Dr. Akbar Haqq, Tedd Smith, Rev. Noble Scroggins and Charles Riggs.

Our day was wonderfully packed with fine lectures, Bible studies, workshops and time for Christian fellowship, usually over the dinner table and coffee cup. In the evening we boarded a chartered school bus and attended the evening Crusade. This, too, was a mountain-top experience, as we heard Dr. Graham preach each night and joined in singing the popular crusade songs.

The objectives of the School of Evangelism were:

1. To clarify and reaffirm the Biblical message and theology of evangelism.
2. To demonstrate, both in prepared lecture and in crusade meetings, the inherent power of the Gospel message in such a way that the student will be able to impart this message to others.
3. To emphasize and define the need of evangelism, the methods of evangelism, and the ministry of evangelism in modern society.
4. To re-examine the need and the means of aiding every Christian to become a vital witness for Christ.
5. To present the why and how of evangelism so clearly that there will be a new commitment to its message and effectiveness.

I personally believe that the School of Evangelism accomplished all of this and much more. I cannot describe in words the joy I experienced in fellowshiping with Christians of every breed and brand. I only know that I felt the divine presence of God's Holy Spirit as we shared Christ one with another and for a few days (the conference ended too soon) basked in the wonders of His Word. I left the Conference somewhat saddened as I thought of the great outward divisions in Christendom, but filled with much joy in knowing that in the Spirit of Christ we are One. I thought that this must have been the wonderful experience of the Early Church before the formation of sects, cults, and denominations. While I could not agree with every trend of thought in doctrine or in practice, the important thing at such a conference was to love and respect one another in Christ. I came home greatly in-

spired, a notebook full of ideas, a will to study further in evangelism, a refreshing new outlook on Christian witnessing, and with the feeling of having experienced a "little bit of that power and challenge of that first Pentecost 2000 years ago." I believe that the words of Acts 1:8: "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth," has become a greater reality as I think of my ministry and the challenge of proclaiming His Word in truth and purity and with whatever power the Spirit gives me.

While I was attending the School, Kay and Lisa were visiting friends in Apple Valley, Minnesota. Kay also attended the Crusade at the Minnesota Fairgrounds one evening. It was estimated that there were between 30,000-40,000 attenders each night of the Crusade.

To summarize my experience in one brief sentence I would say, "Only through the Holy Spirit's power can such a mixed group of Christians join hands in striving to make Christ known throughout the world. This is an exciting day to be a Christian. God is doing great things every day."

[Continued from page 5]

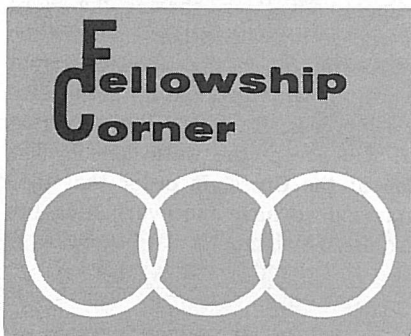
invited everyone to visit. The plane leaves February 4, 1974. He read Psalm 43:3 and spoke of the urgency to "go" with truth and light. A question period was held.

The session was closed with Lu-vonne Nelson and Anna Marie Hansen singing "Fill My Cup, Lord."

Pastor Gary Skramstad, host pastor, closed with prayer and the benediction.

A trip to Glacier Park and picnic was planned by the Kalispell ladies. An evening service was held with a sharing time and slides shown by Pastor Connely Dyrud. An offering was taken and given to the Dyrud family.

Alice Bottem, Secretary



HOW SALVATION CAME TO OTTO

Mrs. Alice Aarhus,
Osakis, Minn.

It was early in the morning and Mother was mixing up the batch of bread dough for the week. In the quietness of the kitchen, a voice was heard. Turning about she saw no one. "Who could have spoken?" she said aloud to herself. "But...I hear it again!" As though one were present, she heard the voice say, "Go to Otto and tell him to prepare to die. He will not live long." Immediately she recognized God was speaking to her.

Otto, her oldest step-daughter's husband, was rapidly fading away from that dreaded disease of tuberculosis. However, he remained in his home, as in those earlier days not too many left home for sanitoriums. He had married her step-daughter, Emma, and to them had come one child, Olgar.

"My Lord, do not ask me to go to him. Call on someone who will know better how to speak to him. Oh, I could not do this!" she answered tremblingly.

"If you do not go, I will require his blood of your hands in eternity," came the Lord's solemn words. ("When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity but his blood will I require at thine hand" (Ezekiel 3:18).

"I will go!" she exclaimed, and leaving her dough, and quickly dusting off her apron, out of the house she went. She walked briskly the four blocks to the Nyhus home, half running at times.

"How is it you come so early?" Otto asked as she stood at the door.

"Otto, I have been sent of God to warn you. You will not live long and you are not ready to die."

"Come in. Sit down," he said quietly. How gaunt and thin he was!

Realizing every moment was very valuable, Mother took the Bible, seated herself at the table with Otto, and began to read the Word. With what knowledge she knew about soul winning, she felt the reading of His Word would be the best thing she could do. She herself was young when she married Pastor Bredeson just after passing her eighteenth year. His first wife had died from pneumonia and had left him with five children and she had come in to be their new mother.

Verse after verse she read slowly for him and would say, "Otto, believe this and you shall be saved," but no, he could not see it that way. The Spirit indeed was working in his heart, but Satan was not anxious to leave him now when he was soon to die!

However, Mother would not give up. God had called her and Otto must be saved. She read on, and stopped here and there to let him have time to think. Oh, what folly to wait with this most important matter until one is so weakened in body that one can scarcely think clearly!

When she came to II Corinthians, she read deliberately and very slowly—"For He hath made Him to be sin for us, Who knew no sin that he might be made the righteousness of God in Him." She thought surely this verse would open his eyes and he would see clearly what Jesus had done for him. But it did not seem to affect him much, so she continued turning the pages and reading on and on.

Suddenly he interrupted her and asked, "What was that verse about Him being made sin for us?" With joy Mother turned back to it and read it over very, very slowly.

"I must be alone," he replied, and leaving her at the table, he stepped

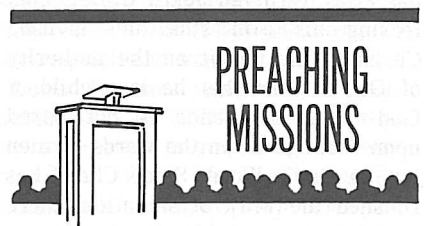
into the living room and shut the door behind him. While he was gone, Mother felt in her spirit he had passed from darkness into the light.

After what seemed a long time of waiting, he reappeared and stood in the open doorway for a moment. Mother saw the change! His whole countenance was lit up as it were the face of an angel. The transformation had taken place! "I am saved!" he told her. And indeed he was: his life showed it. Time after time he asked Mother to come to read and pray, until one day, extremely weak and faint in body, he slipped quietly away to be with His Lord.

(This was my own mother, Mrs. August Bredeson of Thief River Falls, Minnesota.)

Morning Glory

(Ed. Note: Mrs. Bredesen was the mother of Florence and Art Bredesen, Our Savior's Lutheran Church, Thief River Falls, Minn.)



Blue Grass, Minnesota

Bethany Lutheran Church

Fred Carlson, pastor

Oct. 14-18

Ev. Nels Pedersen, LEM, speaker

Valley City, N. Dak.

Zion Lutheran Church, Green Twp.

Robert L. Lee, pastor

Oct. 21-24

Rev. Alvin Grothe, Stacy, Minn.,
speaker

Grafton, N. Dak.

Bethel Lutheran Church

Dennis Gray, pastor

Oct. 21-24

Rev. John DeBoer, Villard, Minn.,
speaker

Portland, N. Dak.

Valley Lutheran Church

Norman Tenneboe, student pastor

Oct. 21-26

Rev. Laurel Udden, Association
Schools, speaker

[Continued from page 4]

Bible characters, so that we might have a group of examples with which to search our own lives. One evening Pastor Lee told us that we are all born "missing heaven," so we need not consider how bad we have to be just to miss heaven. Not missing heaven, however, requires absolute perfection; and Jesus, having kept the Law perfectly, is our righteousness and perfection. Trusting in Him, we are seen by God as covered with Jesus' righteousness. On the next evening the pastor went on to say that the Holy Spirit points us to Christ and tells us we can come to Him just as we are. The devil, however, causes the mind to think that one must put certain things straight before he comes to Jesus—in which case, that one may never come to Jesus. God desires us to stop trying to make heaven in our own strength and, instead, to start trusting in the work He has already accomplished in His Son at Calvary. On the succeeding evening the pastor informed us that if one has truly received Jesus Christ, confessing his own sins and inviting Christ in, he has it on the authority of God's Word that he is a child of God. Such assurance is not based upon feelings or on the words of men but on God's Word. Since Christ has finished the work of salvation, there is nothing we can add to it.

The campfire meetings were conducted by Rev. Fred Carlson (for the younger campers) and by Dr. James Gerdeen (for all the other campers, near the Canteen). Singing and testimonies could be heard as the campfire blazed and the smoke drifted from the burning logs. A number of souls may well have been reached spiritually by the words of others "telling it like it is." On one of the three evenings a harvest moon and guitar accompaniment graced the campers near the Canteen as they sat in a slightly different location facing both the lake and the brilliant moonlight.

On Sunday morning the campers were treated to both a Sunday school service and a choral worship service. As a part of the earlier service, Miss Wold conducted elementary children through a quiz, boys against girls; on what they had been expected to

learn from their teachers during the course of the week. You may be sure that listeners in the audience were in a good position to be onlooking learners.

The choral worship service which followed gave the camp choir, under Mr. Don Rodvold, an ample opportunity to display what it had so vigorously been working on all week, for it presented 12 sacred selections, in two groups of six each. The choir sang the first half of its concert before Dr. Gerdeen's inspiring message and last half after his message. Not missing from the music was the Norwegian tongue, wherever it was appropriate for one or two singers to come forth and bless us in it. A closing hymn for all ("O Love That Wilt Not Let Me Go"), the Lord's Prayer, and a benediction, followed by mid-day lunch, saw the closing of Family Bible Camp for the year.

Many names and small events that could appear in a more comprehensive account of the week at camp do not appear here, but their lack of appearance is not indicative of lack of service well carried out. The cafeteria, with all its good food, was a favorite place, as were the swimming beach and various sport areas. Dean of the camp, Lay Pastor Gene Sundby, was a busy person, as were those working with him to make the camp the success that it was. Not mentioned in the camp folder was the fact that Mrs. Kenneth Moland (Barbara) conducted a group of younger singers in practice and performance during the week. It is interesting to note, too, that three members of the Flaten family were in leadership at three vital posts within the camp (office, canteen, recreation). The spiritual bookstore made available by the Rev. Gerald Mundfrom was, of course, a continuing blessing this year, as was **The Camp Ambassador** edited by Rev. Howard Kjos. That paper, by the way, in its five issues, followed the registration of campers (642 at 3 on Saturday afternoon), write-ups of assorted messages (more reporters were needed, as some messages went unreported), kitchen-police lists (lots of hands made lighter work), competition among the dorms for cleanliness (whatever the prize was it was awarded to the

winning group), and scattered articles of human interest, including the editor's car horn "sticking" at 5:30 one morning.

Having been on the mountain-top for a seven-day experience at Family Bible Camp, we are now down in our respective valleys, sharing the Word of the Lord with others. Let us be found faithful in the sharing of that Word, knowing that the Lord will give the increase, for it is His desire that all will accept the work done by His Son at the Cross, in order that they may indeed have the everlasting life promised by Him.

WHEN THEY TITHED

The Belmont Presbyterian Church, of Roanoke, Virginia, with a membership of 425, ascertained through unsigned slips dropped in the collection plate, that 137 of its members had a definite income averaging \$18 per week. The pastor challenged this group to tithe for a period of three months. One hundred and eighteen signed such an agreement. Immediately the weekly offering rose from \$50 to \$216 per week, amounting on one Sunday to \$450. At the end of three months the people who said in good faith, "We cannot carry on," had contributed \$2,626. Many said, "As long as God gives me any income, I am going to pay Him the tenth." "You shall tithe all the yield of your seed, which comes forth from the field year by year" (Deut. 14:22).

The Tithe

Abraham commenced it.

Jacob continued it.

Moses confirmed it.

Malachi commanded it.

Christ commended it.

—The Parish Portrait
Pukwana, S. Dak.

PERSONALITIES

Upon his own request, **Rev. Roy A. Bredholt**, who had served Trinity Lutheran Church, Grand Forks, N. Dak., for several years, was released from the clergy roster of the Association of Free Lutheran Congregations. He has taken a call from the American Lutheran Church parish at Leeds, N. Dak.

[Continued from page 8]

Chamberlain Register the weeks of October 15, 22 and 29 and November 5. Pastors of the community take turns in writing the devotionals.

A campfire service was held at Kiner's Bottom on July 29. Mr and Mrs. Roy Burnham led in singing and provided special music. The pastor gave a short devotional message.

GRAFTON PARISH NEWS

On August 24, 25, 26, the Luther League from Bethel in Grafton went to Lake Bronson State Park for a retreat. They began the study of the book of Revelation and will be continuing the study on a every-other-week basis. Mr. and Mrs. Vernon Russum, Judy Russum, and Mr. and Mrs. Glenn Moe, together with Pastor Dennis Gray, went along with the youth. Only one young person was absent.

On May 27, Rachel Mundfrom and Jeff Vogsland were confirmed in the Lutheran faith at Bethel Lutheran.

Rev. John DeBoer of Villard, Minnesota, and former interim pastor at Bethel Lutheran, will be the speaker at a series of special meetings, October 21-24. The services will begin at 7:30 each evening at Bethel.

Evangelistic services with Rev. Kenneth Pentti of Bessemer, Michigan, will be sponsored by the Bethel Lutheran Church of Grafton on November 11-16 with the services at 7:30 p.m. each evening.

Mr. Clemente Pinto spoke at a special Sunday School Rally Day service and at the evening service at Bethel on Sunday, September 9. He also spoke at the Aspelund Lutheran Church at their afternoon service.

Dial-A-Devotion is being sponsored by the youth of Bethel Lutheran Church. Those calling 352-2346 in Grafton, Minto, Park River or St. Thomas will hear a one-minute devotional message based on God's Word.

A helping hand to one in trouble is often like a switch on a railroad track—but one inch between wreck and smooth-rolling prosperity.

—Henry Ward Beecher

THE CHURCH AROUND THE WORLD

***During an evangelistic program's first two months of Hindi language broadcasts over Radio Ceylon, 7500 Indians, mostly Hindu, responded by mail.

***When Kansas City's all-white Trinity Baptist Church found it could not attract black adults in its rapidly changing neighborhood, it gave its facilities (worth \$175,000) to the struggling Black Spruce St. Matthew Baptist Church. In the new building, the black congregation has grown from 100 to 500.

***The World Gospel Church, a congregation in Terre Haute, Indiana, has invested \$1,000,000 in foreign missions in its 16-year history. It gives three times as much for missions as for local church needs.

***In India, 8,000,000 people (the population of New York City) die each year, most of them without ever hearing of Christ's love.

***Wycliffe Bible Translators began working on new tribal languages at the rate of one every 13 days during the last two years. But 2,000 languages still need their own translation of the Scriptures.

***The Westminster Presbyterian Church (Greenville, South Carolina) has ordained a 16-year-old girl as an elder. She ministers to other teenagers of the church.

THIS HOUSE

This house, though not of marble,
silver, or of gold
Can be a place of quiet, comfort and
of rest,
If God be first and last to rule and
just to hold
Each one who enters here to seek the
best In prayer.
This house, so beautiful, if not on
highest hill,
Will stand, amid the restless waves
and tide.
When God can use each vessel, at
his will,
To do His work down here, He'll lead
and guide beside Still waters.
This house, perhaps unnoticed by some
wayward soul in need,

Or careless, too, too busy with per-
chance the second best—
Is noticed by our enemy. He, too,
would like to feed
Those hungry, who are going through
a time of test, Alone, afraid.
This house, though Satan would, may
he not enter in
To wreck and ruin, to bring unrest
inside.
May peace and joy in Christ, forgive-
ness for all sin,
Be real and living, and with each dear
one abide Through Christ.
This house now set aside, for God
to use His way,
May He alone direct the work here
said and done,
To glorify the name of Jesus, our only
hope and stay,
Till Jesus comes or when our battle's
won And we are home.
George Johnson
Eben Jct., Michigan
Written on the occasion of a church
dedication.

SPECIAL SERVICES ANNOUNCED FOR SOUTH MINNEAPOLIS CHURCH

Rev. Robert Rieth, Kirkland, Wash., will be the speaker at special services at Faith Lutheran Church, 3019 17th Avenue South, Minneapolis, Minn., Oct. 14-18. The services will begin each evening at 7:30 p.m.

The public is cordially invited to attend any or all of these meetings which are dedicated to the task of bringing the Gospel of Jesus Christ to all people.

Rev. Albert Hautamaki is pastor of Faith Lutheran and the student assistant is Dennis O'Niel.

**DR. O. G. MALMIN,
EDITOR OF THE LUTHERAN
HERALD, PASSED AWAY
RECENTLY**

Dr. O. G. Malmin, 74, editor of the former *The Lutheran Herald* for 21 years, passed away on Sept. 28 in Minneapolis, Minn. The *Herald* was the official organ of the Evangelical Lutheran Church, one of the antecedent bodies which formed the American Lutheran Church in 1961. Dr. Malmin is credited with having made the suggestion which led to the initiation of merger negotiations resulting in the formation of the ALC. The major portion of the Lutheran Free Church joined the ALC in 1963.

Olaf G. Malmin was born on August 19, 1899, to Rev. and Mrs. Rasmus Malmin at Thompson, Ia. He attended Gale College, Luther College, Decorah, Ia., and Luther Theological Seminary in St. Paul, Minn. He was ordained in 1927 and served parishes at Rapid City-Sturgis, S. Dak., and Zion Lutheran Church, 26th and Lyndale Aves., No., Minneapolis. A plaque marking the dedication of Mount Rushmore Monument in the Black Hills bears Mr. Malmin's name for delivering the invocation. He was editor-in-chief of Augsburg Publishing House for seven years.

Mr. Malmin was married to Fernanda U. Urberg in 1927.

He was author, co-author or translator of three books and had been a regent of Augustana College, Sioux Falls, S. Dak.

During the past two years he had served as assistant chaplain at Ebenezer Homes. He and his wife lived in Ebenezer Towers. She survives him as do a daughter, four grandsons, a sister and a brother.

A memorial service for Dr. Malmin was held on Tuesday, Oct. 2, at Our Saviour's Lutheran Church, 2315 Chicago Ave. South, Minneapolis.

(Ed. Note: I had the opportunity to confer twice with Dr. Malmin concerning the reprinting of LFC materials over which the ALC had control following the merger. I found him most congenial and cooperative. Just a short time ago Dr. Malmin turned over his personal library to Free Lutheran Seminary, a generous gesture indeed.)

WRONG IDENTIFICATION

It has been called to our attention that the delegate to the convention of the Lutheran Church-Missouri Synod in New Orleans, La., in July, whom we called a pastor son of the late Dr. Walter A. Maier (*The Lutheran Ambassador*, July 31), was, in fact, another person. The reference was to this "Paul Maier" expressing great disgust in casting his No vote on Resolution 3-09 which declared that "false doctrine" is being taught at Concordia Seminary, St. Louis, Mo.

Prior to that incident we had asked someone concerning the identity of this particular delegate and had understood that he was Paul Maier, son of Dr. Walter A. Maier. We can only conclude now that the person of whom we inquired misunderstood our question or we misunderstood his answer.

We are sorry for this error. Corrections and apologies have been sent to *Christian News* which quoted the offending passage of our report in their August 20 issue, and to Mrs. Walter A. Maier, Sr., mother of the real Paul L. Maier, and who was understandably concerned that her son was placed on the "wrong side" of a volatile issue in their church.

**"NO-SHOW" WOES JOIN
PEW BLUES**

Professional football teams and churches have a lot in common, a Minneapolis minister said in an "open letter" to Jim Finks, general manager of the Minnesota Vikings.

Both are troubled by "no shows," according to Dr. Phillip W. Sarles, minister of Mayflower Church (United Church of Christ).

"I understand that you are afraid of having attendance problems at Metropolitan Stadium now with the TV blackout lifted for home football games," Sarles wrote.

"Well, you see, I have an attendance problem, too, and it is on Sunday, the same day as yours. In fact, when you are in town my attendance problem is greater because of you, but I never thought you would suffer from people staying home like I do.

"My information is that you had about 1,800 'no shows' the first day

of this football season. Proportionately, I had more 'no shows' than you did, and all over the National Football League there were more than 49,000 'no shows.' That is a lot, but if all my colleagues were consulted, it would show we all had a greater proportion than that.

"Another thing, Mr. Finks, Congress has put you in a bind. Well, join the clan; they did us dirt also. They went and put all the holidays on Monday so that I get even more 'no-shows' because of longer weekends. So you see I have a gripe about those guys too.

"Now you are going to have money problems and that is another thing we have in common, Jim. (Can I call you Jim if you call me Phil?) I can understand about getting enough money to run the show. It is an old story with me.

"Well, my friend, don't let all of this upset you too much. Just keep on going and maybe we'll both do better than it looks at the moment."

—*Minneapolis Star*

HAND-PICKED

Hand-picked fruit is the best, and hand-picking is the best way to get the fruit. It is personal work that tells. It is so in business, it is so in politics, it is so in religion. Five minutes of private personal entreaty will often accomplish more in winning a soul to Christ than five months of public preaching. Close work is effective. When you talk to me, you mean me, and I know it. Try personal work. Be a committee of one. Andrew was a committee of one when he found his brother and brought him to Jesus. John and Philip followed his example. When God wanted His people delivered from Egypt, he did not send a committee. He sent one man.

—*Doran's Minister's Manual*

The worst of all deaths is the second death, the eternal death, which includes far more than the most literal interpretations of Scripture in its most terrible descriptions.

—Joseph B. Baker, D.D.



CHURCH-WORLD NEWS

CONCORDIA BOARD PROTESTS FACULTY DECLARATION

St. Louis—(LC)—The Board of Control of Concordia Seminary here has expressed dissatisfaction with the "Declaration of Protest and Confession" issued recently by a majority of the seminary's faculty members.

Meeting here in mid-September, the governing body for the Lutheran Church-Missouri Synod seminary said that it "deplores 'A Declaration of Protest and Confession' of July 24, 1973, signed by certain members of the faculty and staff of Concordia Seminary particularly since all members of the faculty and staff were not asked to sign it."

The "Declaration" states the faculty opposition to actions taken at the denomination's convention in New Orleans in July. It protested what it considered violation of constitutional discipline and the use of coercive power in establishing doctrine.

Dr. John Tietjen, president of the seminary, said that only faculty members who were chastised by the convention action were asked to sign the declaration. More than 40 signed.

The board took no further action on two resolutions concerning Dr. Tietjen. At an earlier meeting the board had suspended the seminary president and then delayed implementation of the action until constitutional and legal questions could be resolved.

LCMS, WELS LEADERS MEET TO EXCHANGE INFORMATION

Milwaukee, Wis.—(LC)—At a meeting here of Dr. J.A.O. Preus, president of the Lutheran Church-Missouri Synod, and the Rev. Oscar J. Naumann, president of the Wisconsin Evangelical Lutheran Synod, on September 19, it was agreed that "similar meetings of an informal nature might be held

in the future for the purpose of exchanging information."

In a statement released at the end of the meeting, the presidents said, however, that "no arrangements were made for formal doctrinal discussions between the two church bodies."

The meeting, according to the presidents, discussed the "developments and actions taken at the 1973 convention of the Lutheran Church-Missouri Synod."

In 1961 the Wisconsin Synod severed fellowship relations with the Missouri Synod charging it with false doctrine and practice in the area of fellowship. The breach was widened in subsequent years by a controversy within the Missouri Synod over the authority and inspiration of the Bible.

At its New Orleans convention, the Missouri Synod repudiated the views of the Bible held by a majority of its professors at Concordia Seminary, St. Louis, Mo., and adopted a statement on the Bible which the Wisconsin Synod called "firm and uncompromising."

Since 1961 the only other official contact the two church bodies have had was a meeting between President Preus and President Naumann on April 23, 1970, to discuss the Missouri Synod action at its Denver convention in 1969 in declaring fellowship between the Missouri Synod and the American Lutheran Church.

Wisconsin Synod representatives at the September 19 meeting besides President Naumann were First Vice-President Carl H. Mischke, Second Vice-President George W. Boldt, Prof. Carl J. Lawrenz, president of the Wisconsin Lutheran Seminary and chairman of the Synod's Commission on Inter-Church Relations, and Prof. Oscar J. Siegler, secretary of the commission.

Missouri Synod representatives, in addition to President Preus, were Dr.

Theo. F. Nickel, third vice-president, Dr. W. Harry Krieger, fifth vice-president, Dr. Ralph A. Bohlmann, executive secretary of the Commission of Theology and Church Relations, and Pastor Karl L. Barth, president of the South Wisconsin District.

AFRICAN CHURCHES URGED TO OPPOSE APARTHEID

Geneva—(LC)—Letters from the Lutheran World Federation to churches in southern Africa suggest that some churches may be expelled from the international organization if they fail to implement resolutions opposing apartheid (racial separation).

The direct communications—by LWF General Secretary Andre Appel on behalf of the Executive Committee and LWF President Middo Juva—were in response to questions put to the LWF by black Lutheran churches in South-West Africa (Namibia).

The Namibian Lutherans, leaders in the struggle for racial justice in their territory administered by South Africa, asked the LWF what steps might be taken in the case of Lutheran churches standing in the way of efforts of other Lutheran churches to put into effect the human rights actions taken at the LWF's 1970 Assembly.

At its recent meeting in Eisenach, East Germany, the LWF Executive Committee strongly urged member churches in southern Africa "to clearly state, on the basis of their theological convictions, their opposition to the policy of separate development (for black and whites)."

The letter from Dr. Appel to the black Namibian Lutheran leadership declared "solidarity with our churches of the United Evangelical Lutheran Church in South-West Africa (UELCSWA) . . . in their struggle for fellowship, justice and freedom."

GOD IS NOT DEAD!

There is proof my Father lives
By looking at all He gives.
By seeing the beauty He has made,
By the trees which provide us shade;
By the people who converse,
By the stars and moon in the universe;
By the gentle breeze that blows,
And each little flower that grows;
By the shining of the sun,
And the children having fun;
By the rain and early dew,
By the Fall leaves in their pretty hue;
By this we can't believe what's said,
God is alive, He is not dead!

—Doris L. Johnson
Peterson, Minn.

HOW CAN I SERVE? (Tune: "Open Mine Eyes, O Lord")

How can I serve Thee, Lord?
What can I do?
How be in this dark world
Helpful, kind, and true?
I yield myself, O Lord,
To be Thy channel, Lord.
Make me a blessing, Lord.
What can I do?

—Ella Rasmussen
Tucson, Ariz.

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