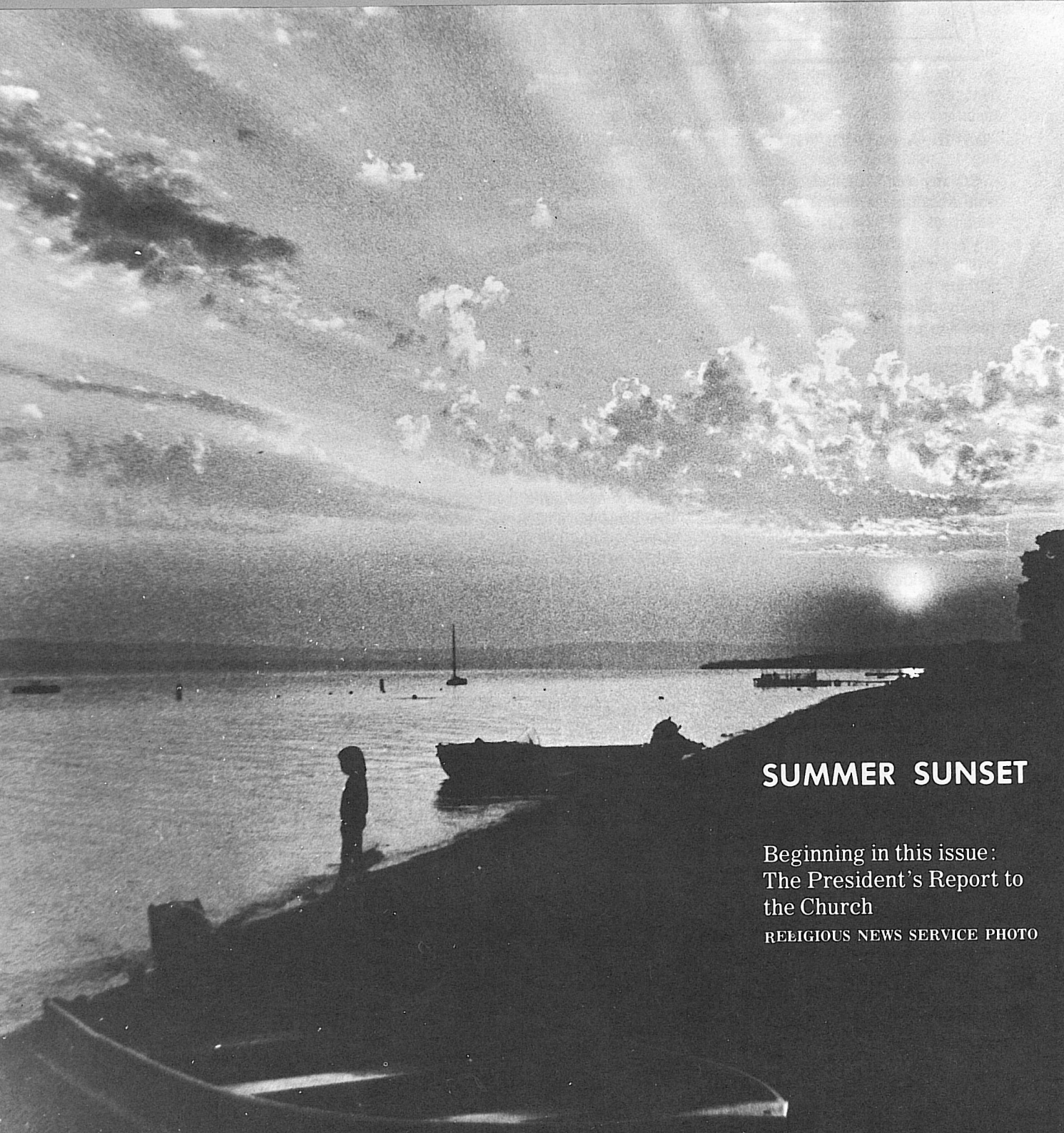


June 20, 1972

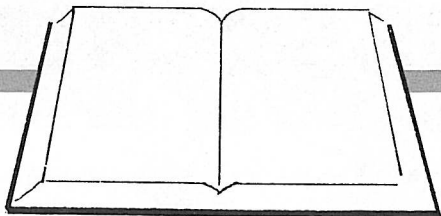
The Lutheran Ambassador



SUMMER SUNSET

Beginning in this issue:
The President's Report to
the Church

RELIGIOUS NEWS SERVICE PHOTO



According to the Word

DAVID, A FATHER WHO FAILED

"O my son Absalom, my son, my son Absalom! Would I had died instead of you, O Absalom, my son, my son!" (II Samuel 18:33).

These words of a heart-broken father still touch us even today. Surely there is no more profound expression of grief in all of Scripture. However, this cry carries with it more than sadness over the senseless death of a foolish son; it reveals the deep feeling of David's own sense of personal responsibility.

The name Absalom meant "my father is peace," and he was the third son of David, by Maacah, a pagan princess. "In Israel there was none to be so much praised for his beauty" (II Samuel 14:25), and he was especially known for his luxuriant growth of hair. Also, it would seem that he was very well-liked by the people.

A royal position, striking appearance, personal popularity—for what more could a young man seek? Certainly these things in themselves need not lead to tragedy. Some fatal failures were made, not by Absalom himself, but by David his father, which led to the downfall of the son.

David failed to set the right example. There is no need to review the

disastrous details of how he committed adultery with Bathsheba and then arranged for the murder of her husband. Did he really manage to deceive himself into believing that such gross sinning would leave his children unscarred, or didn't he care?

Some fathers today still try to excuse themselves with the old line, "Don't do what I do; do what I say." And yet, whether we like it or not, **example** is always the most effective teacher. Oh, would that every father could say with St. Paul, "Be imitators of me"!

David failed to discipline. Concerning Absalom's younger brother, the Bible says that his father "had never disciplined him at any time—not so much as by a single scolding!" (I Kings 1:6 **Living Bible**).

We have no reason to believe that this attitude was not the rule, rather than an exception. In fact, in the first reference made to Absalom as a young man, when his sister Tamar was so wrongfully abused (II Samuel 13), it is very noticeable that in spite of David's anger he did not punish the offending son in any way.

Absalom's murder of his half-brother can without a doubt be directly traced to the fact that he went unpunished for attacking Tamar. First

rape, now murder, and even yet, in such extreme situations, David dealt lightly with the offenders.

David forgot to deal with his sons as His Heavenly Father had dealt with him. For a period of several years he lived in constant danger, preparing him for the time when he would be crowned king. Such experiences call to mind the words of the New Testament writer in Hebrews 12:

"My son, regard not lightly the chastening of the Lord, nor faint when thou art reprov'd of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. It is for chastening that ye endure; God dealeth with you as with sons; for what son is there whom his father chasteneth not?"

Are there fathers today who are committing the same tragic failures as David did so many years ago? Some time ago a judge in New York City stated, "Until father assumes his rightful place as the authoritative head of the family we will not solve the problem of juvenile delinquency in this country."

The closer a father walks with his Heavenly Father, the better a father he will be.

Robert L. Lee

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The President's Message

To the congregations of The Association of Free Lutheran Congregations, and to the Annual Conference in session at the Association Schools in Minneapolis, Minnesota, June 14-18, 1972.

Grace and Peace!

This is the Tenth Annual Conference of The Association of Free Lutheran Congregations. This is a very significant meeting as we are gathered primarily to praise God for what He has done. We are reminded of Ephesians 3:20-21.

"Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen."

God has blessed the Association of Free Lutheran Congregations more than we asked or thought when the work started ten years ago. What has occurred was "according to the power that works within us." God, working within His people of the Association, has accomplished it. "To Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen."

Yes, we praise God for His Grace and Mercy. We praise Him for guiding and providing. What has developed is unbelievable, and beyond human expectations. No one expected it. Our faith was too weak to envision the developments. We forget that God likes to use the weak, the "nothing," to show forth His glory.

It was a fearful and bewildered group that gathered in Thief River Falls, Minnesota, in October, 1962. They had some convictions, but little

experience, and were empty handed. Fearful of merger developments taking place, they determined to proceed to build a fellowship of free congregations. Was history to show them to be fools, or would they know some measure of success under God's blessing? No one knew with any great degree of certainty. With simple faith in God, the decision to organize the Association was made. The results bear witness that this decision was under God's grace and blessing, and according to His Will.

No one really knows exactly how many congregations desired to be a part of this new Association. At the time it was estimated that about 40 congregations were somewhat committed to venture. Most of these were small, rural congregations. Now there are some 120 congregations in the Association from a wide section of the United States, and this past year has seemingly seen our fastest growth.

The Association had no property and facilities to begin with. There was nothing to buy with. Now the property owned by the Association is approaching one million dollars in value. At the time of this writing there is every indication that on Sunday of this Conference, we will burn the mortgages on our properties.

At first the Association had no schools. The Theological Seminary opened in 1964, and the Bible School in 1966. The Seminary has had an average graduating class of five men, and the Bible School enrollment is at capacity at about 120 students. We have excellent faculties and good facilities. There is need for expansion.

At first the Association had no mission program. Now there is a strong mission in Brazil with a Bible

School and Seminary, and several congregations. An aggressive Home Mission program is establishing and encouraging congregations in several areas of our Country. There is no limit to mission opportunities.

The Women's Missionary Federation and the Luther League Federation have developed effective ministries with Word-centered programs.

The first issue of **The Lutheran Ambassador**, the official organ of the Association, came out in February, 1963. The Ambassador has been of tremendous help and blessing to individuals and congregations, and is enjoying an ever-widening ministry.

The Association has already developed a Sunday School curriculum called "The Ambassador Series," with challenging studies for nearly all ages.

Numerous other ministries could be mentioned. The influence of the Association is not limited, but is truly world-wide today. It has been a fantastic development. It is all of Grace and of God. To God belongs the Glory.

The Purposes of the Association

There were some basic, important and significant reasons why the Association was organized. It is good to mention them again at this time. They are certainly valid today.

Theology

The Lutheran Church has traditionally been a confessional church. Doctrinal truth has been of great importance. We have come to days of doctrinal indifference, when feelings, fellowship, and action are considered of greater importance than

objective truth. It is only the Truth that sets men free, however.

Truth is found in the Word of God, the Bible. To many, man's theories, understandings, and judgments are of greater importance than the teachings of the Bible. For them, the Bible is only another human book, not divinely inspired and infallible. Scholarship, divorced from the Spirit's guidance, has destroyed for many the authority of the Word of God.

We are conservatives theologically. We bow to the truth of the Scriptures, not to the so-called scientific or scholarly dictums, ever-changing and ever-found wanting. Only the Word of God will stand forever. Some day men will fully understand the Scriptures. In that day the attacks on the Bible will seem strange indeed. The Association seeks at all times to bow to the Word of God, and recognize that it is the only valid final Authority in all things.

Congregational Polity

"According to the Word of God, the congregation is the right form of the Kingdom of God on earth." This is the first of our Fundamental Principles. The congregations, not councils and denominations, are the means God uses to reach the world with the means of Grace. The only authority over the congregations is the Word and Spirit of God. The congregations are free to chart their own program and goals as guided by the Word and Spirit of God. The pastors are to be servants of the congregations, not overlords (II Corinthians 4:5). The church body is to assist and serve the congregations and purposes to build congregations. The basic aspect of the congregation is Christian fellowship. It is not enough that people come to know Christ. They must also become a part of a "living" congregation, and through fellowship and service in and through the congregations reach out to a needy world. We never build the Kingdom of God more effectively than when we build living congregations.

Non-Liturgical and Evangelistic

It is through the "foolishness of

preaching" that God saves some. It is only as God's Word is effectively preached and taught that the Kingdom of God comes to men. The "quickening" preaching and teaching of the Word of God is the primary task of the Christian church. To give adequate emphasis on the Word and Sacraments, non-liturgical and simple "orders of service" are encouraged.

Not all people are Christians. There is need for preaching and teaching the Word of God in such a way that people see their sins and need of the Savior. Through an evangelistic emphasis, the people are to be faced with the claims of Christ, and are challenged to receive Him. There must be repentance over sin, and personal faith in Christ for salvation.

Pietism

The standards of Christian living are at a low ebb. Christians are to be different, because Christ dwells within them. "All things have become new." They are strangers and sojourners on earth. They cannot live as worldlings. Their fellowship is centered in the things of God, not in the things of the world. The Word of God and not their old nature determines their conduct. The institutions of the church and the life within the congregations reflect this same separation. "Faith without works is dead."

Love of God and love for people is the underlying motive for Christian living. To be different for the sake of being different is rejected as blind phariseism and hypocrisy. The life is to be genuinely spiritual.

Christian Unity

Christian unity is desired by all Christians. What the world may call Christian unity is far different from what the Word calls Christian unity.

The Association believes in and promotes true Christian unity. This is not an organic unity, but a spiritual unity.

There was real unity among the disciples after the resurrection of Jesus. Christ was sending them out into the world, as the Father had sent the Son. Many were to believe in Jesus through the word of the dis-

ciples. Christ prayed that these new believers would be one, as He and the Father were one. This was not a unity of body, but one of compassion, concern and mission for the lost world. Christians are one in Christ, and are to show this unity by recognizing a common faith in Christ, a faith that can only be derived from the Word, and a common concern for a lost world. Christians are to cooperate with each other that the task of preaching the Gospel to every creature be accomplished. Man-made unity falls far short of this kind of unity, and is not sought. Only when there is genuine spiritual life can there be Christian unity.

A Spiritual Movement

The Association of Free Lutheran Congregations is intended to be above everything else, a spiritual movement. The Association is dependent on God's Spirit to lead, guide and provide, as human strength is weakness. The Association has no other means of operation. If the Association should become something else than a spiritual movement, she would immediately cease to be. We thank God for this. Our concern must constantly be that we be obedient to our Lord and His Word. If we are faithful, God will provide.

There is nothing as mighty as the Truth of God. It is marching on today. It can penetrate where everything else fails. As the Association obeys the Truth, the Association will advance according to God's Will.

There have been serious efforts to destroy the Association. The devil, the father of lies, the world, and our flesh have made many efforts, but have not prevailed. Our Lord is our defense and only hope.

We have sinned, collectively and individually. Our sins have undoubtedly hindered God at times. For this there ought be repentance.

A Conference of Praise

This our tenth Annual Conference is planned basically to be a conference of praise to our God. We are deliberately omitting some items of business that there be adequate opportunity for fellowship, worship and praise.

(To be continued)



Luther League Activities

Edited By Wayne Pederson

GOOD FELLOWSHIP MARKED LEAGUE CONVENTION IN KALISPELL

When writing about an exciting time in the Lord, it's always difficult to express it in words so your readers will catch a bit of its spirit and vision also. So what other way could I begin this report than in the exclamation, Praise the Lord! It was good to be in Kalispell, Montana, again!

Registration began Friday evening, April 28, at Faith Lutheran Church and the excitement and fellowship began as friends from afar met once again. Supper was served to the leaguers as they arrived. All the West Coast District Luther Leagues were represented: Eugene, Oregon; Astoria, Oregon; Everett, Washington; Lake Stevens, Washington; Kirkland, Washington; Ferndale, Washington; Spokane, Washington; and, of course, Kalispell. It's neat



Youth Director Wayne Pederson and wife Norma at the banquet in Kalispell.

to note that four kids from the Midwest were also in attendance.

After a welcome by Craig Maltby, Kalispell's Luther League President, Wayne Pederson, Youth Director of the AFLC, and guest speaker at our convention, opened the evening with a singspiration and commented on our theme, "Reach Out to Jesus." A mixer was then put into action so all the kids could unwind and get to know one another a little better. Afterwards our district president, Lyle Hansen, led in devotions, and host Pastor Gary Skramstad introduced those staying in homes to their hosts.

On Saturday the sleepyheads gathered at the country church—Stillwater Lutheran—for the morning sessions. We opened together, singing "Spirit of the living God, fall afresh on me..." Wayne led the Bible Study which challenged each person present to be realistic about their sin; cut out the excuses and acts of trying to cover them up—humble ourselves before our God and acknowledge that we need Him. The importance of confessing our sins to one another was also stressed.

After a 15-minute break the film "Masks" was shown. This 20-minute film said a whole lot and was very real as it set satire on the "masks" that people put on when they go to church, while the rest of the week they are their real selves with a lot of problems. The plea for honesty even among Christians was staring

us right in the face. Discussion groups followed and before the business meeting began each discussion group leader summarized what his or her group shared. A lot of the kids really opened up.

Three new policies were passed at the business meeting. First, that the newly elected officers make up Rules for Work which would describe the duties of each of the offices. This came to be a very important issue on account of the abuse of the Devotional Life Secretary position in the past. Its responsibilities were very vague and so discussion came to this conclusion: That the Devotional Life Secretary be responsible for carrying on the encouragement of involvement in the Pocket Testament League which has been the traditional requirement of its duties, and write different leagues inviting leaguers to share devotional words for thought, poems, and testimonies which he or she would send into **The Lutheran Ambassador**. President Lyle Hansen ventured that this office should be held by someone with initiative because of the nature of its duties, and someone whose life reflects devotion to God, and a life which is an example. Our second item is, that our National Youth Director assign each league a designated time when they should send in an article or report for the youth column in **The Lutheran Ambassador**. Our third policy passed was that the secretary write and inform each league of the time, place, and purpose of each executive board meeting so that they may send a representative if they choose to do so. This was passed because last year and this year the newly elected officers are primarily college students and therefore much more mobile and holding more meetings and initiating more activities for the district. Those officers elected for this year include: Lyle Hansen of Everett, re-elected as president; Don Olson, Kirkland, vice-president; Debby Johnson, Astoria, re-elected as secretary; Lana Robinson, Eugene, treasurer; and Sandy Joins of Kirkland, devotional life secretary. Pastor Robert Rieth of Kirkland was re-elected as pastoral adviser. Noon

(Continued on page 14)



"His Truth Is
Marching On."

COME TO THE
10th ANNUAL
ASSOCIATION OF FREE
LUTHERAN CONGREGATIONS
FAMILY BIBLE CAMP
JULY 3-9
LAKE GENEVA BIBLE CAMP
ALEXANDRIA, MINN.

A Bible centered camp geared for all ages

DAILY SCHEDULE:

7:00 Rising Bell & Devotions
7:30 Breakfast
8:15 Staff Meeting
8:30 Camp Cleanup
9:00 Bible Hour
9:45 Recess
9:55 Choir (discussion for those
not in choir)
10:25 Recess
10:35 First Topical Hour
11:10 Recess
11:20 Second Topical Hour
12:10 Dinner
1:00 Quiet Time
2:00-5:00 Recreation
5:00 Choir
5:30 Supper
7:00 Prayer Time
7:45 Evening Service
9:15 Campfire (Wed. & Sat.)
10:00 Bedtime (To your dorms)
10:20 Dorm Devotions
10:40 LIGHTS OUT

SUNDAY SCHEDULE

9:30 Bible Hour
11:00 Morning Worship (Camp Choir
Concert) Message by Rev. R.
Snipstead
12:15 Dinner

CAMP CLOSES

Christ centered Teaching & Preaching

"He that hath an ear to hear
let him hear."

FAMILY CAMP FACULTY

Evangelist

Rev. David Molstre

Adult Bible Study

Rev. Richard Gunderson

Youth Bible Study

Youth Director Wayne Peterson

Choir

Mr. Don Rodvold

Confirmation

Mrs. Kenneth Rolf

Grade School Teacher

Miss Judith Wold

Kindergarten

Mrs. Harry Rorvig

Nursery

Miss Shirely Solheim

Adult Prayer Hour

Pastor R. Stueland

Youth Prayer Hour

Rev. Ken Moland

TOPICAL HOURS

Presentations on:

Jehovah's Witnesses

Rev. F. Swenson

Mormons

Rev. Dale Battleson

The Home

Mrs. Aini Myking

(The Children; The Parents)

Fundamental Principles

Pastor John Strand

The Occult Phenomena

Rev. V. H. Ernest

(This presentation will take all
three sessions on Friday A.M.)

The Holy Land

Rev. & Mrs. D. Battleson

Mrs. Myrtle Hove

**CHRISTIAN FELLOWSHIP,
RECREATION & MEDITATION**

Sport Opportunities:

Softball, tennis, horseshoe, box-hockey,
volleyball, ping-pong, fishing, boating,
swimming, etc.

CAMP STAFF

Dean of Camp—Pastor Gene Sundby

Asst. Dean—Rev. Wendell Johnson

Head Counsellor—Pastor Alvin Grothe

Manager—Mr. Sheldon Mortrud

Asst. Manager—Mr. Clifford Holm

Registrars—Mr. & Mrs. John Arlen
Johnson

Asst. Reg.—Rev. & Mrs. Les. Galland

Dean of Men—Rev. Dennis Gray

Asst.—Mr. Randy Hall

Dean of Women—Mrs. Aini Myking

Asst.—Miss Marjorie Benson

Camp Nurses—Mrs. Vernon Russum,
Miss Mary Rolf

Newspaper Editor—Rev. Howard Kjos

Recreation—Mr. Emory Flaten,

Mr. Richard Anderson

Bookstore—Rev. & Mrs. G. Mundfrom

Treasurer—Mrs. James Eletson

Office Manager—Miss Orpha Flaten

Head Usher—Mr. Arne Aanestad

LOCATION

BY CAR: Go to Viking Statue downtown Alexandria. Turn or continue East and go approximately 1 mile after last set of lights. Turn North where RR Crossing available. Camp is approximately 3/4 miles and to your right.
BY MAIL: In Care of Lake Geneva Bible Camp, Alexandria, Minn.
BY PHONE: 763-3680 after noon on Monday. July 3rd. First meal is Monday supper.

WHAT TO BRING

Bible, pencils, paper, a good supply of bedding, towels, and all your personal necessities.
Cottages normally hold four. Divided cottages accommodate two each. Dormitory rooms are for teenagers and single persons.

CAMP RULES

- 1. No radios
- 2. Bermuda shorts for recreation
- 3. Dresses or skirts for all sessions. Pant suits may be acceptable.
- 4. No mini-skirts
- 5. No bikini bathing suits
- 6. No firecrackers

RATES

Weekly Rates

Meals and Lodging	
Children	\$ 7.00
Teenagers	14.00
Adults	19.00
Registration fee per person	1.00
Registration fee per family	2.00
Maximum rate per family	70.00
Individual meals are available at camp.	

Health Certificates

All non-adult campers should have a health certificate filled out and signed by the parents or guardians and a physician before coming to camp. Ask your pastor for the form or contact: Pastor Gene Sundby, Box 574, Culbertson, Montana 59218.

Camping

There is room at the camp for trailers and tenting. Usually water and electrical hookups are available.

I took his hand

Sketches from the hospital ministry of the late Rev. Wm. Hagen

THE SOLDIER
1. IN ACTION

It was near Armistice Day.
The soldier was giving me one illustration after the other from his war experiences in the trenches of No-man's-land.
They lay, he said, shooting back and forth with the enemy at rather close range. Many soldiers fell wounded and dead. Only a few yards away he saw one of his buddies, a good friend, severely wounded, crying for help. He decided to try to save him and asked the fellow next to him to help pull him back under cover and give him first aid. They were successful, the wounded comrade was saved, and later even came alive from the war. If help had not come in the nick of time, however, he would have died from loss of blood.
When the two rescuers were going back to their posts again, one of them suddenly became so afraid that he insisted on hiding himself in the shell-hole together with the comrade they had aided. The soldier tried to talk him out of it, but when it did not seem to help, he crawled back to his post alone. Off and on he called out to the fellow who was so afraid: "Come along, otherwise you will be reported as a deserter. Just come on, crawl all the way over here on your stomach as I did and you'll be all right!" Finally he started out, but in taking the last few yards he raised himself up for a few long leaps. They got him and he rolled dead into the trench.
The veteran continued: "There is nothing worse than fear. We lay one time right out in the open and many were being picked off without our really noticing it. I became so afraid that I shook all over. We had not had any sleep for a long time either. At that time I was not converted,

but I had been reading the New Testament and praying occasionally, because that was what Father had taught me. That night I prayed to God for help. Then I took the box of ammunition we usually had with us, leaned it up against a little pile of dirt that I scraped together with my hands, lay flat on my back with my head resting on the box and fell asleep. I slept well for at least five hours that night. My comrades wondered how I could sleep through the terrible firing that was going on all the time. I completely forgot to think about what might have happened if the box of ammunition had been hit. Well, God saved me also that time."
"Perhaps there are more people than we realize who pray to God when they are in trouble," I queried.
"Yes, I think there are. Most of the soldiers were either Protestants or Catholics and had some faith in the power of prayer. There were some who boasted that they were neither afraid nor in need of God's protection. I remember one big fellow who had been with us quite a while. One day when we were in a severe battle he raised himself up on the parapet, clenched his fist toward the enemy and said, 'They haven't got a bullet over there than can pierce my heart!' He had no more than spoken before he got it. Everybody knew that it was wrong to scoff so openly and brazenly, but nobody thought he would get his due so soon. We became rather sober."
I have begun to like this soldier. He has such a living, contagious faith that refreshes one's spirit with its dynamic energy.
The other day he had several unexpected hemorrhages. Pale and weak, he lay there and had to struggle to keep his eyelids open, but even then his face lit up with one peaceful

(Continued on page 10)

I Am the Lord Thy God

by Rev. Amos O. Dyrud
Minneapolis, Minn

The First Commandment: "Thou shalt have no other gods before me." What does this mean? We should fear, love and trust in God above all things.

Life from God

Life begins with God. If God were not, life would not exist, and neither would you nor I. Life is a gift from God. He wants to live in us so He can work His works in us and through us. Christian conduct or Christian morality has its roots in the love and protection freely given to those who respond to His love. The First Commandment shields this relationship with God our Creator and Redeemer, who made this relationship. God wants us to be happy. He created us for fellowship with Himself. He wants to bless us and make us a blessing; therefore He sets guards over us. The commandments are our friends. They are like the ten fingers of God's two loving hands protecting us. They are guardians of our body, mind and soul.

In the Ten Commandments, God, the Giver of life, has outlined our direction of life. The first preserves our very life with Him.

We should fear, love and trust in God above all things. Idolatries always produce immoralities. Moral strength flows forth from fearing, loving and trusting God.

A person in fellowship with God is not apt to cause danger, harm or evil to his fellowmen.

To look for or expect character apart from the First Commandment is to expect fruit where there is neither seed nor root. The God who gave the Law is the same God who gave the Gospel, and in Him is the only power for right living.

Law and Gospel

Law and Gospel must not be confused. The Law must be accepted and taught in the light of the Gospel. The Commandments convict us of sin and guilt and drive us to cry out in prayer to God for mercy. And in doing so we receive the power which makes us new: the Gospel of Christ is the power of God unto salvation to every one who believes. Through the Gospel, through faith and trust in Christ, we are recreated, old things are passed away; all things become new (Cf. Rom. 1:16 and II Cor. 5:17). The Commandments reveal the kind of fruits that a personal trust and faith in Christ produce. Our old nature can never produce such fruits. It must be daily crucified in order that we may rise with Christ and live in Him and He in us; and thus the source of fruits will be of grace, rooted in God Himself. And this excludes slavish fear and superficial legalism. We then become liberated followers of Christ, set free to do His will and works. For we are His workmanship, created in Christ Jesus unto good works, which God prepared beforehand that we should walk in them (Eph. 2:10).

The First Commandment, then, begins with God, as does the Bible. It is on God all life must rest, likewise on Him all moral life depends. Satan knows that and therefore tries to attack and destroy this vital dependence. The deceiver Satan, whose business is to separate, tear down, destroy and kill, vies for our allegiance, and that is why God's Holy Spirit calls forth, "Thou shalt have no other gods before me."

Sole Allegiance

Our heart was made with room for only one. God wants that place. God offers us His love without reserve.

In return He wants our love, our trust, our childlike fear. God tolerates no triangle. He wills to be our Lord. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God" (Rom. 12:1-2). "To be a Christian is to be personally disowned and given back to God. The child of God is a happy bondsman. He is bound to Christ and is therefore free. Nothing is left to him. His person, his time, his gifts, none of these are his. They are all God's since self moved out and He moved in" (G. E. Frost in **The Law Perfect**).

"Thou shalt have no other gods before me.... I the Lord thy God am a jealous God." His jealousy is the pure jealousy of heavenly love and fatherly care. He knows the tragedies of unfaithfulness and disloyalties. Therefore He wants our total being. He wants to save us and use us for Himself.

Dethrone Other Gods

I am the Lord thy God. Dethrone the gods of love of money, love of ease, love of prestige, love of honor, love of power, love of lust, love of self, and love of unbelief. This, friend, we are unable to do unless we fear, love and trust in God above all things. It is only when God reigns supreme in the individual heart and life that all these other gods must flee.

Idolatry is the sin of our beloved nation as it was the sin of Israel in the Old Testament. How often God called His people to repentance, to the forsaking of following after strange gods, and to returning to Him in fear, love and obedience—but they would not. They went their stubborn ways and suffered judgment for doing so.

God who changes never and who is no respecter of persons still calls out to you and me, "Thou shalt have no other gods before me." Let Him have the throne in our hearts and

(Continued on page 10)



THE LAITY

"The Lord has given talents and gifts to Christian lay people as well as pastors, and opportunity should be given for the practice of these gifts in the life of the congregations, also in meetings of fellowship outside the congregations, and in service to a needy world."

Declaration of Faith, V:10

This thesis is directed toward the conviction that the work of the Lord is neither the sole domain nor responsibility of the pastor. It seems rather unnecessary to say that, more so today when lay people are being involved in evangelism outreach as never before. Such are finding that they had abilities and talents they didn't know they had until they were put to use.

But lay people (those who do not serve as ordained workers in the church) have not always shared responsibility and opportunity in God's work as they might have, often because it wasn't expected of them. This has been true on denominational as well as congregational levels. In regard to the latter, pastors may have guarded the exercise of real power as their own province. We must not say that that was general practice, but it did happen.

Most of us come from traditions which saw great value in lay people exercising the gift of speaking in public for edification and evangelism. In most instances, the pulpit was not denied them and lay preachers have rendered great service in conducting church services in the absence of the pastor and speaking at various occasions. God has given some men the gift of speaking, of insight into the Word of God and the ability to share these truths with others. Then there are those who may not do well in preaching a sermon but can bring a meaningful testimony in a fellowship meeting in their own congregations or beyond.

Lay work is never meant to be confined to preaching and evangelizing. Even as we are not to be hearers only of the Word of God, but **doers**, and love must be in deed and truth, so there are great opportunities for works of social concern in the name of the Lord. In the Early Christian Church some were called upon to "serve tables" and distribute goods fairly for daily needs (Acts 6). There are opportunities today for works of assistance to the needy, both in the name of the individual congregation and of the denomination. Consider the doctors who volunteer six months of overseas medical work or who spend a couple hours a day giving free service in a city

rescue mission. These are only examples.

The church is people. The church is effective, really effective, as pastors and members work together and share responsibility in being Christ's representatives in society.

We believe in lay participation.

* * *

We have now concluded our discussion of the thirty-five theses which make up the **Declaration of Faith** or Thief River Theses, so-called because they were first presented to the Organizational Conference of the Association of Free Lutheran Congregations at Thief River Falls, Minn., in October, 1962.

It is our hope that these expanded thoughts have been helpful in showing what the document really means. Much more could be written about each one, but one can seldom say everything that is to be said and we trust that the remarks which have been set down do some justice to the subject.

ON HAVING A TESTIMONY

The word "testimony" is not as well known today as it was 25 or 30 years ago. The word "witness" is used by some as a synonym, but even so the concept of making public acknowledgment of one's faith is not as common now as it once was. We speak of the scene among our Lutheran people.

There is a place for the testimony or witness meeting. May it never die out among us. It has been the source of strengthening to those who have participated, as they made their faith known, and the source of encouragement to many who have listened.

Two points must be kept in mind about such meetings. One is that the life lived must be in agreement with the spoken witness made, otherwise more harm than good is done. The other is that not everyone is able to take part audibly in such a service. Let us be thankful that salvation is not dependent upon having stood up in a testimony meeting, although we say again, that it is a source of strengthening for those who can do so.

But having said these things, it is also true that every Christian **must have** a testimony. He must know upon what his faith is based. If he doesn't, he doesn't deserve the name of Christian. Peter wrote, "Being ready always to give answer to every man that asketh you a reason concerning the hope that is in you" (I Peter 3:15, Am. St.). If you are asked, do you know what to answer? Do you have anything to say? It could be that many people have wanted to be considered as Christians but have never thought out their faith. This is not a good situation.

We have suggested to the people in our parish that if they do believe in Jesus as their Savior, they write out that testimony on paper, and we offer this suggestion also to **Ambassador** readers. Ask yourself, what is my faith?, then write it down. Does what you have written honor Christ and give all glory to Him? If it doesn't look right, examine your "faith."

Share what you have put down with someone else. Speak it to them or let them read it. Show it to your pastor, if you feel free to do that. Place a copy of it in your Bible. After you have gone, perhaps someone will

find it and it will be a blessing to them. But be sure that your life is such that what you write will not seem foreign to the life that was lived. Peter also said, "And keep your conscience clear, so that, when you are abused, those who revile your good behavior in Christ may be put to shame" (I Peter 3:16).

Having your testimony written down could be a real blessing to you and aid you in following the right course.

A testimony is a statement of what I believe about myself, about Jesus and His work, about life's purpose and about my hope beyond this life.

It isn't boastful to have a testimony. A true one doesn't draw attention to oneself, but to Jesus Christ. Would you consider writing your testimony down?

If a person has nothing to put down, no faith in Christ of which to testify, then there ought to be no hypocritical attempt to cover up. For such we pray a true meeting with the Lord Jesus Who forgives and delivers, and having saved, gives a song in the heart and an answer for those who ask the reason for the hope within.

THANK YOU, PASTOR LEE

It is a never-ending marvel how every writer, working on age-old themes, brings out new facets to those already uncovered by others. Or he states the case just a little differently and new interest is created. For these reasons,

too, we are glad to make use of the pastors and teachers of the church as writers for our devotional series in the **Ambassador**, According to the Word.

Our writer for the past six months, Rev. Robert L. Lee, has brought to this writing task the gifts of simplicity and clarity. He has made important theological truths clear in an everyday manner, often with well chosen illustrations. We are sure that not a few readers have actually received help in their own spiritual quests through what he has written, both to salvation and in the working out of salvation (Phil. 2:12).

Pastor Lee continues in his busy parish at Tioga, N. Dak. He has a large and challenging work there. Thank you, Pastor Lee, for your devotional meditations in our paper. God's blessings upon your work in Tioga and area.

And whenever one writer concludes his assignment of devotional writings, another must begin. We are glad now to introduce Rev. Howard Kjos of Hampden, N. Dak. He is one of many pastors in our church who serve more than one congregation, having three, in northeastern North Dakota. He has become known to many Association people and other friends as the editor of the camp paper at Lake Geneva Bible Camp, a job he will hold again this summer. We ask God's blessings and guidance upon Pastor Kjos as he prepares these devotional readings, the first of which will appear next time.

(Continued from page 8)

lives. And let us exalt His Holy Name together. As we do so, He will **increase** in our lives and we will **decrease**. That is the way of the walk with God. When we, as Isaiah, see the Lord God high and lifted up, we grow small; yes, we see ourselves as undone, full of sin, ruined—and that is good; for then we cry to God and are glad that He for Jesus' sake forgives and takes over as Lord and King.

A Love Relationship

The God-fearing child is not a slave. No, he is a son. He is not forced or driven. He is drawn by love—infinite love. The child of God fears because he loves; he fears because he does not want to disappoint the Beloved. His heart-cry when tempted is like that of Joseph's, "How then can I do this great wickedness, and sin against God?"

Christian fear is not slavish fear but a love relationship. We fear and love the Lord because He is God and worthy to be feared and loved.

We fear, love, and trust our Lord because He first loved us (I Jn. 4:19).

The language of love is not dictatorial force. Love begets love. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jn. 3:16).

Love must express itself. It flows out beyond itself. The love of God is the source of all Christian life and love and Christian ethics. God who is Love created and redeemed. It is the love of God in Christ which searches for the fallen sinner and brings him home. Those who respond to God's love express His love in deeds and words of kindness to our fellowmen.

A Trustworthy Friend

The Lord God is worthy of our love, fear and trust. They who put their trust in Him shall never be put to shame. All His promises have been proven true. God is not man that He should lie. He is trustworthy and faithful and able to do far more exceedingly above that which we are able to think.

The Christian life and walk is a fellowship of love and trust. Faith does not ask or demand to see or

know the unseen and the unknown. Faith does what Abraham did—steps out in trust upon the Word and promises of God. Faith is two empty, open hands extended to God, trusting Him because of Jesus to save, keep, nourish, guide, lead, renew, and use us moment by moment to His glory; and when our work is done, take us home to Himself. Faith and trust in God is to be set free from worry, suspicion, and slavish fear of what the future may bring.

"I am the Lord thy God. Thou shalt have no other gods before me."

(Continued from page 7)

smile after the other. "They say—that I—am afraid," he breathed hard. "Hm—last spring,—a year ago—yesterday—then it was—the same way. Some time it will be—the last time.... Will you promise—to take me home?—I want to be buried—where mother lies."

(To be continued)

Whatsoever things are ugly, the cynic thinks on these things.

J. H. Jowett

Part IV—God tests Joseph's brothers: Genesis 42-44

Even though Joseph had been lifted to a ruling position and God had richly blessed his life, the story is still incomplete. Not only is God at work today blessing His children who faithfully trust Him, but He is working with sinners, desiring to bring them to repentance and reconciliation unto Himself. This is beautifully portrayed in the following events between Joseph and his brothers.

1. Who came to Egypt and why? 42:1-3
2. The dreams of youth had now come true. v. 6
3. Joseph spoke roughly to them to test them. After three days in prison what did they say among themselves? v. 21-23
4. This was another test for Joseph. Would he be willing to forgive them or would he be proud? Verse 24 will reveal his heart attitude.
5. After many complicated events during the brothers' second visit to Egypt Joseph demanded that Benjamin be left behind as his slave. Would the brothers abandon Benjamin as easily as they had sold Joseph into slavery years before? How does Judah's speech to Joseph show a new heart attitude on their part? 44:18-34

Part V—God reconciles them: Genesis 45

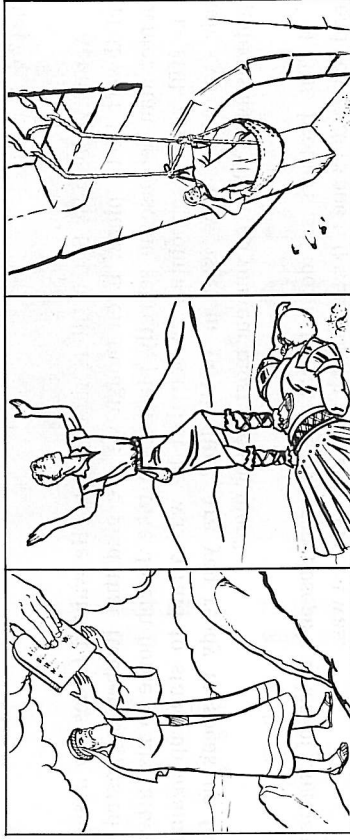
1. Repentance was accomplished! At last God could reconcile them. 45:1-4 tells what Joseph did next.
2. The beautiful work that God had performed in Joseph's heart is displayed in his words. Explain, v. 5-8

Note this touching scene between Joseph and his brothers, v. 14, 15. It is a picture of a future scene when you and I will stand face to face before our precious Lord Jesus Christ who has redeemed us. No doubt we, too, will shed tears of joy as they did, and as father Jacob did. See 46:28-30.

3. What was the secret of Joseph's beautiful character? 42:18b
4. We, too, must trust our Heavenly Father completely, no matter what our circumstances may be. How did Joseph word this confidence in God?

50:20

WMF BIBLE STUDY



Lesson 7

July, 1972

GOD SPEAKS TO ME THROUGH BIBLE PERSONALITIES

Bible Basis: Various portions Chapters 37 through 50

Joseph's life is a beautiful demonstration of God's power in molding a man and in working out His perfect plan in and through a man's life. Joseph endured severe trials but he kept on trusting God. May this lesson inspire YOU to trust God no matter what happens! Never let circumstances turn you aside from a firm trust in HIM.

Even though we do not have space or time to study every detail of Joseph's life, certain events should greatly inspire us. Joseph was a slave at the age of 17 and premier of the most powerful nation by the age of 30. Nothing stops God from working out His perfect plan for those who love Him!

Part 1—God tests Joseph through his family: Genesis 37

1. Joseph and his younger brother Benjamin were favorites of their father Jacob because they were the only children of his beloved wife Rachael, who died in childbirth. After her death Jacob could not help himself and lavished his love and protection on these two sons. What did he do to show special favoritism toward Joseph? 37:3

How did the older brothers respond? v. 4

2. Joseph was also given dreams which angered them even more. See v. 5-11. What do you think was the meaning of these dreams?

3. This hatred by the brothers was so extreme that they desired to do what? v. 18 and 20.

Actually this was Satan filling their hearts. He wanted to destroy Joseph and thwart God's plans. Even though we are glad that Reuben suggested a counter-plan because he secretly planned to take Joseph home to his father, it is still very disappointing to see that he was afraid to stand up against their evil plans. How is it in YOUR life? Are you ready to speak up for righteousness? Whom do you fear most, God or men?

4. The brothers sat down to eat and ignored Joseph's cries of anguish. Read verses 20-28 and tell what Joseph's first serious test was.

5. One sin leads to another. What lie was taken home to father Jacob? v. 29-35

6. What will be the result in the lives of these brothers? Read Numbers 32:23 and Proverbs 28:13.

Part II—God tests Joseph at his occupation: Genesis 39

1. Where was Joseph? 39:1. What significance does v. 2 have?

2. Because his master could see God's blessing upon Joseph, what did he do? v. 3-6

3. Suddenly, without warning, Joseph was struck by his second great test. How was he tempted? v. 7

4. It is most significant that Joseph did not look at this temptation lightly. What was his attitude? v. 9

5. It is very important to see immorality for what it clearly is: a sin against God. First Joseph RESISTED, and finally he FLEED. Tell what happened, v. 10-12.

6. Temptation comes upon each of us without warning. We must be watchful and prayerful BEFORE it strikes, so that we, too, can RESIST and FLEE. Galatians 5:16 gives us the secret of not giving in to lusts of the flesh. What does it mean to you?

Walking is a step-by-step process. Are you submitting yourself to the Holy Spirit's control? As you go through life's experiences, one day at a time, do you ask the Lord to control you?

7. False accusations brought shame and imprisonment upon Joseph. What a severe trial this, too, must have been! But the favor of God remained upon him because his heart was right in the Lord's eyes. Explain how, according to v. 21-23.

How could Hebrews 13:5 be a comfort to you in this situation?

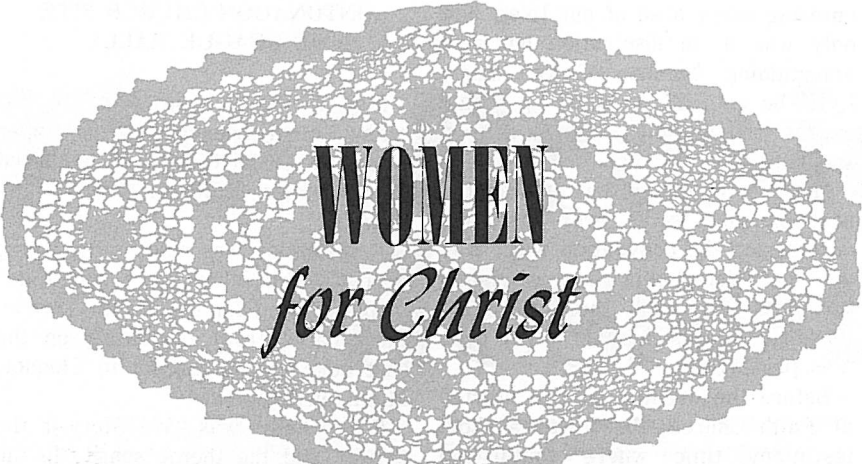
Part III—God tests Joseph in Pharaoh's Court: Genesis 41

1. God intervened in events in Egypt and gave to Pharaoh two strange dreams. What was troubling Pharaoh? 41:8

2. Suddenly Joseph was remembered by the chief butler. Can you picture the Pharaoh earnestly telling Joseph the details of the strange dreams, hoping that this young Hebrew could explain them? This is another test for Joseph. During trials he has trusted God. Now in a moment of opportunity to "be someone great" and gain fame for himself, will he honor God? See his answer to Pharaoh in v. 16.

3. What was Joseph's advice to Pharaoh? v. 25-36
Notice that Joseph never mentioned himself, nor took personal credit. For all he knew, he might be dismissed and sent back to prison. His life is real evidence of the truth of Matthew 6:33. Read this together.

4. At last God's plan is becoming clear! Explain, using v. 37-44.



WOMEN *for Christ*

SPEECHLESS BEFORE GOD

by Mrs. Edwin Kjos
Faith, S. Dak.

Communication is a marvelous thing. Perhaps the ability to speak is one of the greatest gifts we have from God. We have recorded in Luke 1:22 that Zechariah had his speech taken away from him for a time because of unbelief. Then, in Acts 9:7, we see an example of men being speechless. In a parable we learn of one who came to a wedding without a wedding garment. When asked how he got in, he was speechless.

In the first example, of Zechariah, his ability to use speech was taken away. In the next two examples, the people were too awe-stricken to find words.

We have an example of spiritual speechlessness in Rom. 8:26. Here we are comforted with the promise that, when we cannot find the words to express our longings, the Holy Spirit intercedes for us with sighs too deep for words.

When we ponder the wonders of God, we also find it hard to describe them in words. They are so far above our human comprehension!

I recall my religious training as a child. The main activities that I had a part in, such as Sunday School, church services, confirmation classes and Luther League, were things that I looked forward to and enjoyed.

At the age of fourteen I became more aware of the things I was being taught. My interest in the Bible was growing more intense. In confirmation instruction we were required to memorize many Bible verses. This I did with interest and diligence. I

did wonder about the true meaning of these verses. They sounded beautiful to me, so at times I would mention them to others, but I received little response. This left me with an empty feeling within my heart, but I continued to be concerned about their message.

While in high school, I continued to be interested in the things of the church. Our church had a Pocket Testament League. We, as young people, were encouraged to carry a Testament with us as a means of being a testimony to others. Also, we were supposed to read at least one chapter in it a day. As I read my 'chapter a day,' I began to wonder about many things. The question that bothered me the most was in regard to salvation. Could we know before death whether or not we would spend eternity in heaven or hell?

My biggest fear was that I would not be taken to heaven because I wasn't good enough. The more I tried to live the Christian life, the more I saw my sins. I did confess them, but I never really felt forgiven. I kept these fears within myself, thinking that I would just have to wait and see what would become of my soul after death. At the same time, I kept **hoping** that Jesus would take me to heaven.

These uncertainties kept me inwardly frustrated. I kept hoping that I would be able to live a life acceptable to God. Day by day I was trying to do what I thought a Christian should.

Then I was told about Bible School. This really interested me, and circumstances worked out just right so that I could enroll at the Lutheran

Bible Institute in Minneapolis.

I found that the school was like a big happy family. There was a friendliness here that I had never known anywhere else. People appeared to have a kind of happiness that I had not known before.

As I attended classes, I found them to be very interesting. But I also found the study of the Bible convicting. Again I began to think about my eternal destiny. The instructors were concerned about each student's spiritual condition. They talked about this and urged us to make sure of our stand.

Then I began to argue within myself, saying that it wasn't possible to know for sure whether one was saved or not. I was so sure that we would have to wait until after death to find out.

But this didn't give me satisfaction. The questioning and arguing continued in my heart and mind.

Then one afternoon I was observing quiet hour in my dormitory room. First I read a portion of Scripture, then I tried to pray. It was as though there was a wall between myself and God. I just could not pray! In my helplessness I felt a real need for spiritual counsel. The instructors had told us to come to them when we had questions or problems. Well, now I did have a problem! I had a great longing and spiritual hunger in my heart, but I didn't really know what my problem was. How could I talk to God about my problem when I didn't even know what it was? I found no words for communication; I was speechless before God.

As I talked to the counsellor, he seemed to understand what I was experiencing. Again I was asked if I was a Christian. Did I have assurance of salvation? Well, I said, I hope I am saved. From our talking, I began to see that I was basing salvation on what I could do. But the counsellor showed me through Scripture that the only thing that I could do was to surrender my heart to Christ.

One of the verses that he pointed out to me was I John 1:9: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Here was the forgiveness that I had

been longing for. For I had been confessing sin, but I had not been accepting forgiveness as is promised in this verse.

Then the comforting knowledge of complete forgiveness and cleansing became real to me. The joy that flooded my heart was indescribable. How wonderful that I could claim the promises of the Bible for my own. I no longer wondered if I was a child of God. I knew that I was!

What a change came in my life! Now I felt that life was really worth living. It had purpose that it never had before. I saw that God had a plan for my life.

A great load had been lifted from my heart. I knew that God would guide me in the future. I was overjoyed!

I am continually thankful to the Lord that I can know that I belong to Him. How thankful I am, that in the midst of my struggles and uncertainty, He did not allow me to trust in my own efforts. He caused me to see how helpless and needy I was. He brought me to a place of **speechlessness** before Him. Then when I had nothing on which to stand, I saw Jesus as my Savior. "On Christ, the solid rock I stand, all other ground is sinking sand."

(Continued from page 5)

lunch was served by the Stillwater Circle.

In the afternoon all went back to Faith Church for elective seminars; Dating for boys, led by Pastor Rieth; Dating for girls, led by Mrs. Wayne Pederson; Future concerning God's will for your life, led by Pastor Skramstad, and Commitment, led by Pastor Ray Persson of Astoria, Oregon.

At 5:00 our banquet was held at Hennesy's Steak House. A wonderful buffet dinner was served. Wayne Pederson was master of ceremonies and the program consisted of a great singspiration led by Jim Fugleberg, youth leader at Spencer Creek Lutheran Church, Eugene, and Lyle E. Forde, followed by special numbers sung by different members of the college-age group. Lyle Forde elaborated in his devotions about what an "everyday" thing the Christian life really is; its commitment, and

entering every area of our lives. Not only was it an inspiration but also entertaining because if you know Lyle—he gets all wrapped up in his expressions for the Lord in a very special way!

Many commented that it was the best banquet we've ever had, and considering the convention was "way up" in Kalispell this year—it's interesting to know that there were 132 there, the largest number we've had! Yes, praise God!

Before the evening service started at Faith Church, there was a short testimony time where youth and adults alike shared blessings they had received and that they loved Jesus. Wayne spoke about "You do what you do because you are what you are." God looks on the heart, no matter how clean and shiny we try to fix up our outside. We can't live the Christian life without being a Christian. It's Christ who produces the Christian life. When the service ended many didn't want to go home yet so Jim Fugleberg and Pastor Rieth led an "afterglow" in singspiration and testimonies. It was especially good to hear some boys get up and say that they had received Christ that weekend.

Sunday morning Pastor Jay Erickson of Ferndale, led the prayer service before the early worship service at Faith. Pastor Skramstad preached that to get something out of life it all depends upon what you put into it **after** you've become a Christian. "He's seeking us much more than we're looking for Him." Reach out to Jesus. The Convention Choir and college-age group each sang a beautiful message in song directed by Mrs. Robert Rieth. More also shared what was on their hearts and after the benediction the table prayer was sung for the lunch which was served to the congregation and departing friends.

It was a wonderful weekend in the Lord. Everyone's prayer is that it has not ended there, but that we bring our joy, our convictions, our Jesus with us into our schools, our jobs, and our homes all the time.

Debby Johnson

Secretary

West Coast District
Luther League

ONTONAGON CHURCH SITE OF LEAGUE RALLY

May 7 was a happy occasion for many Luther Leaguers of the Upper Michigan District, as they gathered in Redeemer Lutheran Church, Ontonagon.

Registration was held as the young people, their chauffeurs and other adults arrived for the 2 p.m. session. They came from Ishpeming on the east edge of the district to Cloquet, Minn., on the west.

Rally theme was "We Glory in the Cross" and the theme song, "In the Cross of Christ I Glory." Opening welcome and devotions were offered by Patti Lindrus, president of the Redeemer Lutheran League. A singspiration was led by Mrs. James Gerdeen of Calumet and the Hope Lutheran League of Ishpeming presented a play, "The Challenge of the Cross."

As Rev. Sterling Johnson, evangelist for the L.E.M., was in the area, we asked him to give a Gospel message at the 2 o'clock meeting. A group of girls from Redeemer Lutheran sang "I Know Where I'm Goin'." The session was closed with prayer by Dr. James Gerdeen of Calumet.

A delicious lunch was served by the Redeemer WMF.

After the singing of the theme song, Seminarian Kenneth Pentti of Ishpeming conducted devotions, after which a youth group from Our Savior's Lutheran Church of Bessemer sang "Why Did They Nail Him?" and "If You Know the Lord."

Lyle Twite, youth director from St. Paul's Lutheran in Cloquet now brought a Gospel message and a youth group from Cloquet sang.

A season of testimonies was led by Dean Franz of Cloquet. Closing prayer was offered by Pastor Ernest Langness of Ishpeming.

Officers elected were Elaine Hill, president; Julie DeRosie, vice-president; Laurie Korti, secretary; and Diane Hautamaki, treasurer.

Pastor Karl Stendal, host pastor, led the audience in praying the Lord's prayer, and pronounced the benediction.

The fall rally will be held in Hope Lutheran, Ishpeming.

Rev. Karl Stendal

CHURCH-WORLD NEWS

LCMS BOARD FOR HIGHER EDUCATION DISAPPROVES EHLEN'S REAPPOINTMENT

St. Louis—The Board for Higher Education of The Lutheran Church-Missouri Synod has voted to decline the reappointment of Professor Arlis Ehlen for the coming school year at Concordia Seminary, St. Louis. The result of this action, taken at a recent meeting, would mean that Ehlen's teaching at the seminary will end June 30.

The Board of Control of Concordia Seminary then requested a special joint meeting with the BHE to reconsider the action and also that no announcement of the action be made until after the joint meeting. After lengthy deliberation, the BHE resolved yesterday not to meet with the Board of Control in a special session.

The Board for Higher Education, comprised of seven members, is responsible for the higher education program of the Synod through the Boards of Control of the various schools. The Boards of Control appoint the members of the faculty, on recommendation of the president of the institution but with the prior consent of the Board for Higher Education.

Dr. Ehlen has been the focus of controversy in recent months. At its meeting last December, the St. Louis Seminary Board of Control declined to renew the contract of Dr. Ehlen, who is an assistant professor of Exegetical Theology and teacher in the field of the Old Testament. Extension of the contract on a four year basis would have involved granting permanent tenure. The renewal was later reported to have been declined because of Dr. Ehlen's doctrinal stance towards angels, a personal devil and certain of the miraculous events surrounding the Exodus. In February the seminary board resolved to reengage Dr. Ehlen for one year. LCMS President J. A. O. Preus then directed Dr. John Tietjen, president of the seminary, that Dr. Ehlen not be permitted to teach courses "in which he would

have opportunity to advocate his higher critical views concerning Biblical interpretation." In early March, Dr. Tietjen replied that he was unable to comply with such a directive.

In April, Dr. Preus and Dr. Tietjen announced that Professor Ehlen would not teach the course on the Pentateuch (the first five books of the Bible) as he had done in previous years, but would teach courses in Exegesis and Semitic languages. The BHE has stated this announcement was premature in that the prior consent of the BHE had not been granted on the matter. The present action taken by the Board for Higher Education nullifies that announcement.

Dr. Preus commented, "Initially I agreed in renewing Dr. Ehlen's contract with the thought that he could participate in the discussion of the issues and be ministered to concerning his doctrinal beliefs. It appears that past months have not brought progress in either of these areas. I have regularly kept the BHE informed of these matters and during this period have raised a number of questions for their consideration. However, now that the BHE has taken this action as a responsible board of the Synod and, in view of the apparent lack of progress in this matter, I am asking the Synod to honor this decision."

Dr. Tietjen declined to comment at this time.

TEXAS LUTHERAN STUDENTS HELP EVACUATE VICTIMS OF FLOODS

Seguin—(LC)—They weren't anti-war demonstrators and they weren't carrying signs. They were students from Texas Lutheran College volunteering to help.

More than half the student body of the college has volunteered to help in the evacuation of flood victims when the Guadalupe River and Geronimo Creek, swollen by almost a week of heavy rains, forced hundreds of persons to flee their homes. Property damage has been estimated at over \$15,000,000.

"We've had over 500 students volunteer to help," said Dr. C. H. Oestreich, academic dean at the college. "They began volunteering while some of the subdivisions were still under water."

One fraternity, Alpha Phi Omega Service Fraternity, was among the first to offer aid. The college immediately began marshalling its forces.

The main switchboard began channeling calls for help to nearby offices. Campus Minister John Schwartz, Vance Valerio, student center director, and D. R. Wilcox, foreign language professor, began coordinating work crews,

As calls came in for help Wilcox, Valerio and Schwartz assigned students to the stricken areas.

"I don't know what we would have done without those students," remarked Sonny Perry, a Glen Cove subdivision homeowner. "They pitched right in and helped."

Police Chief Leroy Schneider added that "Those students deserve a big hand. A lot of them don't even live around here and they are working extremely hard."

REV. V. H. ERNEST TO SPEAK AT FAMILY BIBLE CAMP



Rev. V. H. Ernest, Cottage Grove, Minn., who will speak on the occult phenomena at Family Bible Camp on Friday, July 7. He has pastored a number of Conservative Baptist churches in the midwest and far west. He attended Northwestern Schools in Minneapolis and Bethel Seminary in St. Paul, Minn., and has a family of a son and daughter.

THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS
3110 East Medicine Lake Boulevard Minneapolis, Minnesota 55441

BUDGET RECEIPTS

May 1-May 31, 1972

	Proposed Yearly Budget	Current Budget	Total Received
General Fund	\$ 41,590.00	\$ 13,863.33	\$ 8,692.60
Schools	72,073.00	24,024.33	10,681.14
Foreign Missions	38,000.00	12,666.66	8,390.85
Home Missions	42,000.00	14,000.00	8,472.42
	\$193,663.00	\$ 64,554.32	\$ 36,237.01

Received last year, same time—\$38,349.76

Anniversary Offering

(Praise Program—

Debt Retirement) \$57,900.00

\$36,150.68

Legacies—\$173.28

Library—\$307.00

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