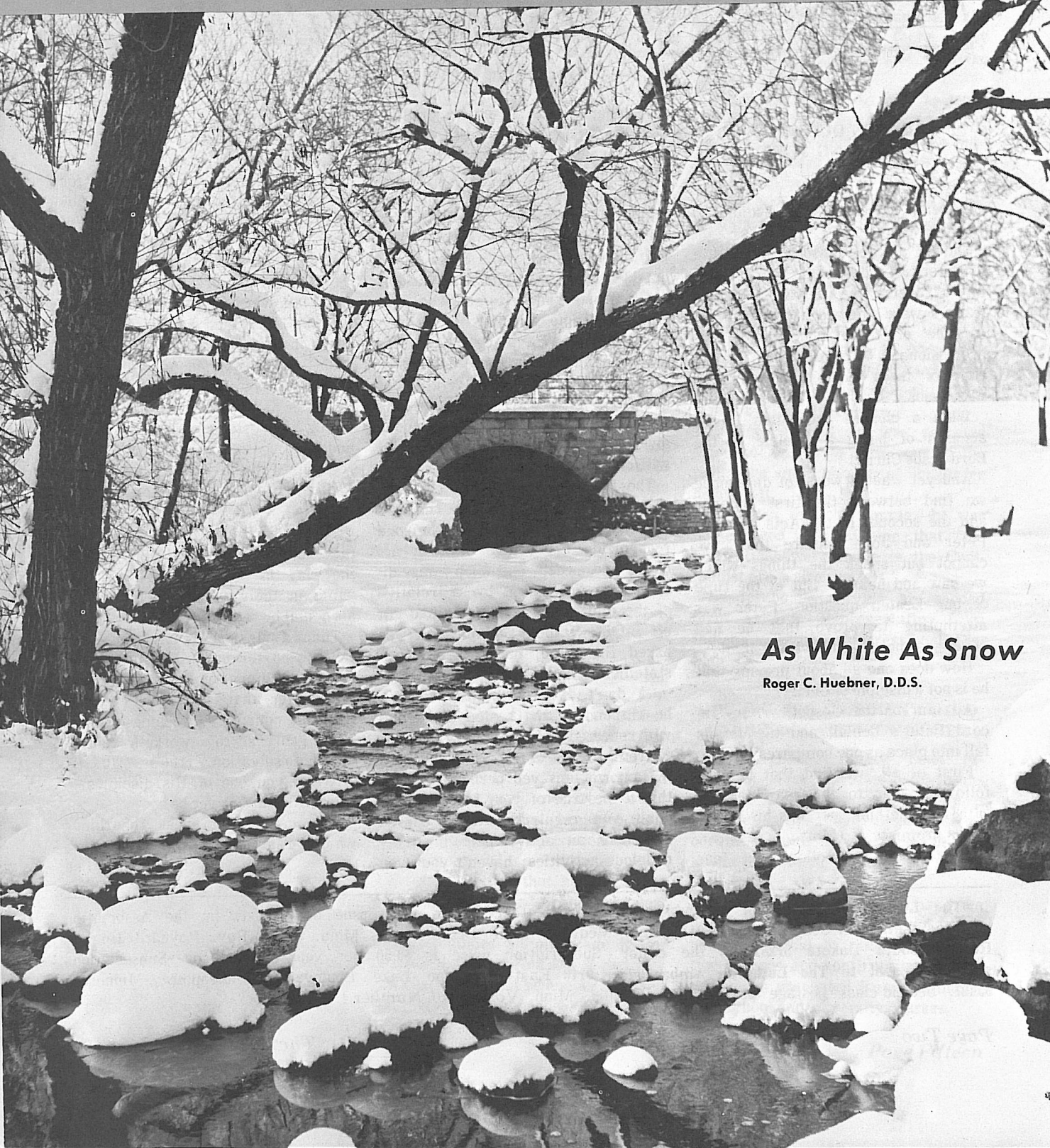


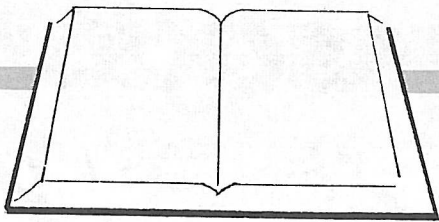
February 15, 1972

The Lutheran Ambassador



As White As Snow

Roger C. Huebner, D.D.S.



According to the Word

LENTEN QUESTIONS —DENYING JESUS

“Aren’t you one of His disciples?”
(John 18:17).

During a later episode in the life of Peter, recorded in the fourth chapter of Acts, the Jewish religious leaders were amazed at the bold assurance of these uneducated non-professionals. “And they took knowledge of them, that they had been with Jesus.”

What a blessed accusation, to be accused of being a disciple of the Lord Jesus Christ!

And yet what a world of difference we find between the first instance and the second. In the Acts account, Peter and John declare that “we cannot but speak the things which we saw and heard.” But at the time of our Lenten question, Peter was attempting to prove that he had never seen nor heard anything at all.

How does one go about proving that he is not a disciple of Christ?

All four of the Gospel writers record Peter’s denial, and the details fall into place as one compares them.

First of all, we find that he was following “far to the rear” (Matt. 26:58). Something, perhaps his boastful promises (Matt. 26:33-35), prompted him to follow, but fear

kept him supposedly safe in the background.

Another disciple had been with him when they arrived at the high priest’s palace. But this one, probably John, followed Jesus all the way, right into the courtyard, while Peter stayed outside the gate, sitting with the soldiers and waiting to see what was going to be done to Jesus.

The denial took place as a result of Peter’s defeat in three successive attacks. And see what a ferocious army it took to conquer his crumbling stronghold of faith—just one lone girl, in the first two instances, and with only words as a weapon!

The last attack, and Peter’s third and final opportunity to confess Christ, was occasioned by someone recognizing his rough Galilean accent, and when suspicion was directed against him by a relative of the man whose ear Peter had cut off in the Garden. No question was asked this time, but rather a flat statement: “You are one of them!”

“I don’t even know the man!”, he responded, and sealed his denial with repeated curses.

Aren’t you one of His disciples?

Many yet unsaved perhaps assume this to be true of you, for after all, don’t you regularly attend church and take an active part in many religious activities; haven’t you even

served on a board or taught a Sunday School class?

Yes, there are good reasons for directing this question to you, for assuming you to be a disciple of Christ. What, then, is the answer of your lips and of your life?

Some try a long-distance discipleship, following from afar, forgetting that the fear which separates us from Jesus in terms of feet and miles will soon inevitably lead to a spiritual separation as well.

Others make their answer plain by taking their stand with the unsaved and the scoffer, hoping not to be recognized as a Christian, just as Peter did with the soldiers outside the gate.

Still others, even today, prove that they have not the spirit of Christ by the way in which they defile His name in their speech. Peter sealed his denial by repeated cursing.

Thank God, there is forgiveness for Peter, and for us. Jesus turned and looked at him...just one look from the Master, that’s all, and Peter ran from the courtyard, weeping bitterly. “For godly sorrow worketh repentance unto salvation.” (II Cor. 7:10).

Aren’t you one of His disciples... what will your answer be?

“We cannot but speak the things which we saw and heard.”

Rober L. Lee

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the meaning of lent

Rev. Dale R. Battleson
Bagley, Minn.

"I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me" (Galatians 2:20, RSV)



Rev. Dale Battleson

The Liturgics of Lent

The name Lent is probably derived from the Anglo-Saxon word meaning spring, the time when the days lengthen. The early Christians remembered with special devotions the forty hours during which our Savior lay in the tomb. The period of commemoration was later extended to two weeks (the Passiontide), and eventually, in recognition of the forty days of our Lord's temptation, to forty days. Since Sundays were never fast days, being in Lent but not of Lent, four weekdays were added to the six weeks and this (probably in the time of Gregory the Great) finally fixed the season as forty fasting days (the

Quadragesima).

Ash Wednesday, the first day of Lent, is supposed to have received its name from the Roman Catholic custom of sprinkling the ashes of the palms burned on Palm Sunday on the heads of those who desired to do penance on this day, repented and were thus received into the church. The sprinkling was in the sign of a cross. Lent, then, extended from Ash Wednesday to Easter. The length of the Lenten Fast with its rigors and efforts with which it has been observed has varied greatly at different times and in different countries. In the time of Irenaeus, the Fast before Easter was very short but very severe when nothing would be eaten for forty hours between the afternoon of Good Friday and the morning of Easter. About the middle of the 3rd century it had become customary to fast during Holy Week. With the growth of the Oxford Movement in the Anglican Church, the practice of observing Lent was revived and although no hard and fast rules were laid down as to abstinence, the extent of fasting was left to the individual's discretion.

In Roman Catholicism the season retains many of its ancient features, particularly penance and fasting. In most Protestant churches, Lent is recognized as the last week of our Lord's earthly life and is known as Passion or Holy Week, covering the days between and including Palm Sunday and Easter Day, when most impressive services are held. The Lutheran observance of Lent is commemorative as well as penitential. It regards the season as a time of special spiritual opportunity to contemplate the Passion of Christ as an

incentive for self-examination, repentance, and growth in faith and grace. Lent is a time to take seriously the words of Joel: "return to me with all your heart, with fasting, with weeping, and with mourning; and rend your hearts and not your garments" (Joel 2:12-13a).

The Level and Leaven of Lent

The season of Lent directs the "eyes of faith" to the center of Christian truth, the passion of our Lord—His suffering, crucifixion on the cross, death on Good Friday, and resurrection on Easter. It is a penitential time, an intensive Christian training period in the Church Year. Dr. Eugene R. Fairweather has written, "Lent should be an atmosphere that surrounds, an experience that gets into our flesh and nerves and bones, a way of life."

Living in northern Minnesota where temperatures often drop to a minus 30 or 35, Minnesotans know that winter is a dangerous season for man. Residents in our southwestern states will agree that the summer's heat and lack of rainfall may bring death to the traveller who is unprepared. The Church, too, has its dangerous seasons. Advent, for example, can be spiritually dangerous to the Christian if he only views a meek and gentle Jesus and never moves beyond the manger scene.

During the Trinity season, which covers the summer months, the Christian is tempted to neglect the House of the Lord. Perhaps the most dangerous season for the Christian is Lent. How can we best use this holy season? How can we involve ourselves more deeply in the meaning

and message of Lent?

How can the life in Christ come more completely and fully into our lives? These are questions which the message of the church attempts to answer, even though the answers may be incomplete and imperfect. An elderly lady once chirped to her pastor, "Oh, I just love Lent." "That's strange," replied her pastor, "I find myself a little frightened by the coming of Lent." I hope that every Christian finds himself a little frightened by the coming of Lent—for it is dangerous in so many ways. Dangerous because it encourages a kind of smug self-righteousness. Dangerous because it cushions us from the shattering implications of Christ's commitment unto death. Dangerous because it invites self-indulgently pious fantasy about His suffering, while evading His call for us to lose our lives and crucify the flesh that we might be saved. Lent is dangerous and deadly to those who seek its meaning in remembrance of the past. Dangerous and eternally fulfilling to those like Paul who walk with Jesus in restless anticipation of the future.

Lent invites Christians to prepare themselves for the greatest festival in Christendom—Easter—and this preparation will involve penitence and discipline. Lent means examination under the Holy Spirit. It insists on the need for repentance and confession. It has to do with real life for real people in their relationships with the living God. The Apostle writes, "I am crucified with Christ" (Gal. 2:20). To participate in the life of Christ, we must first be identified with Him in His death. "For if we have been united with Him in a death like His, we shall certainly be united with Him in a resurrection like His" (Rom. 6:5).

Have you ever watched a ship go through a canal, for example, through the Panama Canal? Those who have say that the ship comes into the canal at one level. Then a set of locks or gates close behind the ship and water is let in from the higher level. Gradually that section of the canal is filled, and at the same time the ship is lifted to a higher level. When the ship is at the same level as the water in the next segment of the canal, the gates in front of the ship

are opened and the ship sails on at a higher level.

Lent is like that. We come to Lent at a certain spiritual level, and then at the end of those wonderful forty days we go on, hopefully on a higher level. We have been at the Cross... we have followed our Savior, Jesus Christ, in His suffering and death for our sins and we have been lifted higher, much higher; but not to sink back to hold the old level. We need times like that—

"The world is too much with us;

Late and soon, getting and spending,

We lay waste our powers."

We need this season to be "crucified with Christ" and let Him live completely and fully within us. Only by being crucified with Christ does one die to the Law. It is our avenue of escape. Living within us Christ controls our mind and our every thought, word, and deed are on a higher level. A young man once approached an older Christian with the question, "What does it mean as far as this life is concerned to be 'crucified with Christ?'" The believer replied, "It means three things:

1) a man on a cross is facing only one direction; 2) he is not going back; and 3) he has no further plans of his own."

T. S. Randal, commenting on these three things, says, "First, a crucified man is facing in only one direction. Too many Christians are trying to face in two directions at the same time. They are divided in heart. They want Heaven, but they also are in love with the world. They are like Lot's wife; they are running one way, but are facing another. Second, a crucified man is not coming back. The cross spells finis for him; he is not going to return to his old life. Third, a crucified man has no plans of his own. He is finished with the vainglory of this life. Its chains are all broken, and its charms are all gone." In the light of these truths, would you say that Lent can be meaningful to you, that you are truly "crucified"? Of all the seasons of the Church Year, Lent is perhaps the most challenging. "What do you think of Christ?" ...Follow Me!" "If any man would come after me, let him deny himself, and take up

his cross daily..." "Far be it from me to glory, except in the cross..."

Lent does not mean...don't. Don't do this; don't do that. Lent is a way of life, a very special season to "walk with Christ" to withdraw from the tensions of life to prepare for the Gethsemanes that may lie ahead.

One danger in churches which do not follow the Church Year is that of by-passing or deliberately neglecting those things and events in the life of our Lord which are ugly and unpleasant. It may be easier to skip Lent and not talk about suffering, pain and death and face Good Friday's ugly cross. There is nothing beautiful about Lent. But if we are going to rejoice and enjoy the message of Easter in all its beauty, with all its hope, we must enter the ugly season of Lent. We should be grateful for the traditions of the past which enable us to understand and know the true meaning of this holy season. Another danger we face during Lent is that of thinking negatively. Outwardly, the whole event of suffering and crucifixion must have seemed quite negative to those who stood around the Cross. Inwardly, there must have been some "satisfaction and joy and hope" that He who hung there would live again. The message of Lent is a positive one. Christ suffered and died that we might be forgiven of our sins and that we being "crucified with Him in a death like His 'might also' be united with Him in a resurrection like His."

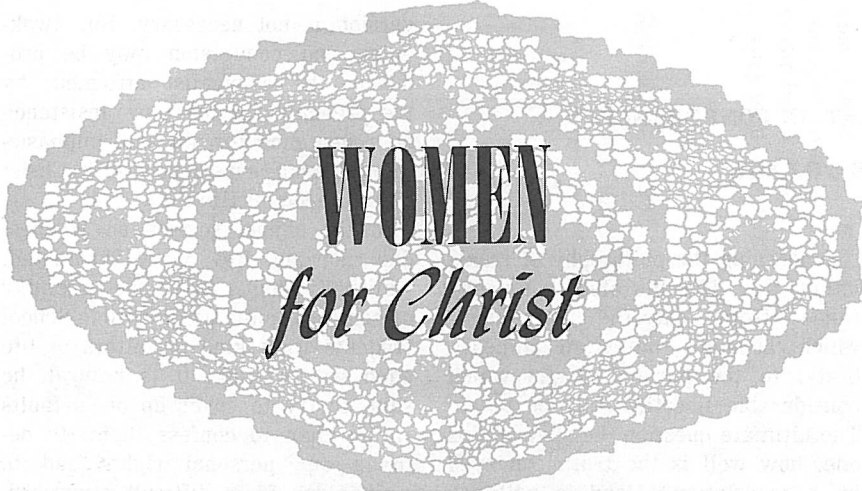
If we will let the events of the days of Lent become real for us, as real as the events of our day-by-day living, we shall know the joy of our salvation and have a deeper and living relationship with our Lord and Savior.

There is a green hill far away,
Outside a city wall,
Where the dear Lord was crucified,
Who died to save us all.

We may not know, we cannot tell,
What pains He had to bear;
But we believe it was for us
He hung and suffered there.

O dearly, dearly has He loved,
And we must love Him, too,
And trust in His redeeming blood,
And try His works to do.

—Cecil F. Alexander



WOMEN *for Christ*

THOUGHTS FOR THE LENTEN SEASON Mrs. Ingvald Rokke Strandquist, Minnesota

The Lenten Season belongs in a very special way to the born-again children of God. All do not refer to it by that name or set aside a definite segment of time as being Lent, but, nevertheless, all who love Him do remember His sufferings for our redemption. "Unto you therefore which believe he is precious" (I Pet. 2:7).

At Christmas-time there are so many who join in the celebrating, even though they don't know Christ. Some use the season as another excuse for revelry and riotous living. Many others are glad that a Savior has come, even though they have not yet come to Him. They have every intention of accepting His gift of salvation at some future time but, regrettably, the devil deceives many into procrastinating too long. Except for those who adhere to some non-Christian religion, almost everyone joins in celebrating Christmas.

The Lenten observance, however, is not so popular. Only those who have experienced the wonderful forgiveness and deliverance that Christ provided by His death are willing to walk the Calvary road. They know that

"There's a place where sin's forgiven
At the foot of the old rugged cross.
There's a road that starts for heaven
At the foot of the old rugged cross."

That is why the Lenten Season is so special to the Christian. Others may try to commemorate it by various outward observances of self-denial, etc.; but it has very little meaning for them. Only the Presence of Christ gives meaning to this Season, as it does to every aspect of life.

As this is traditionally a time when we seek to do something special to show our gratitude to Him, we may ask with the Psalmist, "What shall I render unto the Lord for all his benefits toward me?" Surely, the best that we can give Him is our heartfelt love, trust and gratitude. As we do this, He will work in us "to will and to do of His good pleasure." In order that our love for Christ may grow, we must often spend time alone with Him, meditating upon His Word and communing with Him in prayer. Then, as He works in answer to our prayers and reveals to us His will for us, we see more and more how wonderful He is. This daily communion with Him also keeps us in a place of safety. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty" (Ps. 91:1). "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments.... He shall not be afraid of evil tidings" (Ps. 112:1 and 7). What a promise this is for these days!

During the Lenten Season let us also especially remember our brethren who are in bonds for Christ's sake. As we love Him more, we will love them more. The thought of all the suffering which is being experi-

enced by Christians in so many parts of the world almost overwhelms us. Surely, God has permitted us to have freedom here in order that we might minister to them. As we pray for them and share with them, we will be doing it for Christ. We will be expressing our thankfulness to Him for His loving sacrifice for us. When we try to fathom the greatness of that sacrifice, we can testify with the song writer:

"How much I owe for love divine!
How much I owe since Christ is mine!
Throughout eternity I know,
I cannot tell how much I owe."

WHAT WILL YOU SAY?

My friend, what will you say to the Savior,

When you come to the end of life's day;

When the things of this earth you have treasured

Are no more, but have all passed away?

Will you have any treasures in heaven,
That were stored up in His precious name?

Or will you, with remorse, empty-handed,

Stand with head bowed in sorrow and shame?

When you stand face to face with Jesus,

Whose call often on earth you have heard,

Then how empty will be your excuses
For neglecting His work and His Word.

For how can you explain to the Savior
That these earthly things crowded your heart,

Till there was no more room left for Jesus—

Who should own and control every part.

As you stand there that day in His presence,

With your life's record clearly in view,

Oh friend, what will you say unto Jesus?

Yes, and what will He say unto you?

Mrs. I. M. Norum
Clayton, Wis.

ASSOCIATION PASTORS MET IN CONFERENCE

IN PLYMOUTH VILLAGE

The annual Pastors' Conference for the Association was held in Plymouth Village, Minneapolis, Minn., Jan. 18-20, at the church's headquarters. The majority of the pastors of the AFLC were in attendance. The students of Free Lutheran Seminary also participated in all sessions.

Association president Rev. John P. Strand presided at the holy communion service which opened the conference on Tuesday evening. Rev. Francis Monseth, teacher at the Association Schools, delivered the meditation. He used the account of the Lord's Supper as recorded in Luke's Gospel as the basis for his message. He discussed the circumstances surrounding the Meal in the upper room and the blessings Jesus gives through His Supper.

Rev. Amos Dyrud, dean of the Seminary, conducted the morning prayer hours each day.

As a feature of the conference, Rev. Harold Hosch of the faculty brought two lectures on Twentieth Century Bible translations. He declared in the opening session that each Christian should have his own preferred translation and then use others for comparison study. He pointed out that one's personal choice of a translation should be made carefully. And the fact that Bible translating is done is a sign of vigor in the church, he observed, for it shows the desire to communicate God's Word.

Pastor Hosch listed five reasons for contemporary translations: 1) the discovery of more accurate texts in the original languages since the early English translations; 2) the continual change of the English language; 3) the renewed emphasis on readily intelligible English; 4) new information on Biblical terms; and 5) improvements on interpretation of Bible passages. But in regard to the latter issue, he indicated that he felt this was not a major point.

Concerning the philosophy of translators, Rev. Hosch stated that it can range from extreme literalness, which becomes quite an impossibility, to the paraphrase, in which considerable liberties may be taken. The ultimate question, he said, is this one, how well is the truth conveyed by a translation? Readers will ask of a translator, is he unreadable? and is he unreliable? Fortunate, declared Pastor Hosch, is the scholar who escapes both accusations at once.

In his second lecture, Mr. Hosch dealt with a number of English translations, from the Versions of 1885 and 1901 to the present day, giving a brief analysis of each.

Mr. Nels Pederson, evangelist for the Lutheran Evangelistic Movement, considered the topic "Our Dropouts" in the second hour on Wednesday morning. Seventy per cent of baptized children do not end up as active members of a church, Mr. Pederson said, according to a rather old statistic which may fairly represent the current situation also. Fifty to sixty per cent of the members of some denominations are former Lutherans, he told the conference, illustrating the real problem of dropouts. Speaking out of his 22 years as a travelling evangelist, Mr. Pederson laid much of the blame on incorrect teaching in the church concerning Christian experience and on inadequate preaching about the need for repentance over sin.

In a second lecture, in the afternoon, Mr. Pederson talked about awakening and conversion. No one sleeps more soundly spiritually than the religious who are unconverted, he avowed. The unconverted, the awakened and the converted make up the congregation. He then went on to discuss the factors which hinder an awakening, listing them as "traditional" religion, lack of clear-cut teaching and preaching, wrong beliefs and the idea of some that con-

version is not necessary. But awakening and conversion may be produced, the evangelist affirmed, by the preaching of the Law, insistence on repentance for sin and emphasizing personal experience with Christ and our need for Him.

In the chapel service on Wednesday morning, Rev. Gary Skramstad, Kalispell, Mont., asked the assembly of pastors, Seminary and Bible School students what kind of letters of life each was writing. It is natural, he said, to try to cover up one's faults rather than to confess them, to demand our personal rights and to walk away from difficult situations. But what we must do, the Montana pastor asserted, is to make the right responses with God's help.

The Bible School Choir, under the direction of Mr. Donald Rodvold, sang two songs at the chapel service.

The Jolly Troll restaurant on Wayzata Boulevard was the setting of an evening smorgaasbord on Wednesday night with wives invited. The scheduled speaker, Rev. Johannes Ringstad, Willmar, Minn., was unable to attend and in his place several pastors gave more or less brief talks: Gary Skramstad, on the home and family, based on the Basic Youth Conflicts seminars; Jay Erickson, on the revival at Ferndale, Wash.; Herbert Franz, on Home Missions in the AFLC; and Lawrence Dynneson, on his congregation and mission work at Nogales, Ariz. Pastor Strand was the MC.

Because of an emergency in his parish, Rev. Robert L. Lee, Tioga, N. Dak., could not come to the conference and give a paper on the subject "The Ordination of Women and Early Communion in the Light of the Scriptures." He mailed the manuscript to the conference but it was delayed en route and arrived as the gathering closed.

Two general discussion periods gave opportunity for questioning guest lecturers and considering Association work. Rev. R. Snipstead, dean of the Bible School, told the assembly that a spirit of revival was clearly evident at the School following the Christmas recess and asked prayer that this might continue. He announced the annual Promotion Days as being set for April 21-22.

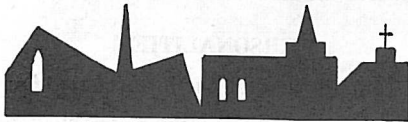
MEET

the

Churches

OF OUR

FELLOWSHIP



Today: St. Paul's Lutheran Church, Fargo, N. Dak.

The Mission Corporation of the Association of Free Lutheran Congregations owned a church building in Fargo before a congregation was formed in that Red River Valley city. In May, 1964, early in the life of the AFLC, the Mission Corporation officially purchased the building of Messiah Lutheran Church (LCA), the congregation being in the process of re-locating. This building, situated at 1603 North Fifth Street, provided the setting for the first annual conference of the AFLC, held the next month. Some inspirational sessions were held at the Ben Franklin School Auditorium, also.

And that church building became the home of the new congregation. At first it rented the church, but since has purchased the stucco structure from the Corporation.

The first fellowship meeting of interested persons in the Fargo-Moorhead area was held at the church on a Sunday afternoon in August, 1963, under the leadership of Rev. John H. Abel. On Sept. 15 of that same year the first Sunday School session and worship service were conducted. A regular program has been carried on ever since.

Organization of the congregation which took the name of St. Paul's

became a fact on Sun., Feb. 2, 1964. A steering committee consisting of Pastor Abel, Russell Duncan, Nels Flom, David Molstre, Arne Aanestad, G. N. Arneson and Harvey Dahl made arrangements for the eventful day. Rev. John P. Strand, AFLC president, was present for the inauguration service on Feb. 2.

David Molstre of St. Paul's later went to the Association's Seminary in Minneapolis, Minn., and is today a pastor at Thief River Falls, Minn.

The church building has been re-decorated on the inside and new pews have been added. New carpeting for the aisle, chancel and entrance will be installed.

In June, 1967, the congregation was host to the annual conference of the AFLC, all sessions being held at Oak Grove Lutheran High School. In November, 1963, prior to organization, the Luther League Federation held its convention in the church. Two Pastors' Conferences of the church have been held at St. Paul's and two District Instructors' Training Sessions (DITS) were conducted there under the sponsorship of the Board of Pub-

lications and Parish Education of the AFLC, in 1965 and 1966.

The following have served at St. Paul's: John Abel, 1963-64 and 1969-71; E. Edward Tornow, 1964-66; Student Richard Gunderson, 1966; Trygve F. Dahle, 1966-67; Student Kenneth Moland, 1967-69; and Lay Pastor Melvin Walla, 1971-.

St. Paul's doesn't own a parsonage as yet and Pastor and Mrs. Walla are living in a trailer court.



Lay Pastor Melvin Walla



St. Paul's Lutheran Church

In Memoriam

Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he or she held membership.

NORTH DAKOTA

Colfax

Albert Dullum, 71, Dec. 26, 1971, Bethany, Abercrombie

Fargo

Miss Lorine Christopherson, 59, Dec. 30, 1971, Bethany, Abercrombie

PERSONALITIES

The Jan. 4 issue of the *Ambassador* carried a brief write-up about the golden wedding of **Mr. and Mrs. Andrew Modahl**, Valley City, No. Dak. But even before that story and a picture of the honored couple appeared in print, Mr. Modahl had passed away, on Nov. 29, from injuries received in an auto accident the day before. His funeral service was held on Dec. 2 at Zion Lutheran Church, with burial in the church cemetery. Mrs. Modahl, at the report given to us, was recuperating at the home of a daughter, Mrs. Wm. Hass, Jr., of rural Valley City. "The Lord has given her much strength," writes another daughter, Mrs. Reuben Emberson of Esko, Minn.

Mrs. Albert Dahlman, Alvarado, Minn., the lady whose article on an early Christmas appeared in the Christmas *Ambassador* and who suffered a broken hip, writes that she has received many letters and get-well cards from *Ambassador* readers in response to our suggestion that she be remembered. "They are still coming," she writes, "lovely, friendly letters of encouragement and telling of their enjoyment from reading my article." Mrs. Dahlman expects to be confined to bed until March 23.

Rev. Dale Battleson, Bagley, Minn., informs us that he will be leaving on his trip to the Holy Land on March 6 from New York. **The Lutheran Ambassador** joins his many other friends in wishing him a safe and most memorable journey to the places where Jesus walked.

I took his hand

(Sketches from a hospital ministry by the late Pastor Wm. Hagen.)

A SALTY SOUL

"I have killed people!"

"What do you say?"

"I have taken many a life!"

He seemed quite light hearted for a murderer—especially when he was only a couple of hours from a major operation which, according to the doctor, involved a ninety per cent risk.

"How did you kill them?" I asked.

"I have two weapons, the two most deadly instruments known to science. As a matter of fact, no one knows just how powerful they are."

"Do you mean to say that you have these instruments in your possession?"

"Yes—and you have them, too. You surely know what I mean. They are **my thoughts and my tongue.**"

He explained that God had captured him through the words in the Sermon on the Mount about evil thoughts (Matt. 5:21-22) and in James' Epistle about the tongue (Jas. 3:5-9). Now he lay, smitten by God's sword (Hebrews 4:12-13).

The man's tongue has been loosed to praise God who has saved him from dangers both physical and spiritual. He rejoices in the calm assur-

ance of faith in Christ.

We talked together the other day of how we Christians are to be light and salt in the world. His thoughts and his tongue, formerly 'dangerous', seem now to be anxious to testify to the great things that have taken place. He sees more clearly than I do that faith is as victorious as light over darkness and as salt over decay.

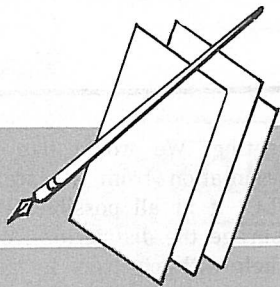
"I can do all things through Christ who strengtheneth me!" he cried.

"Can it be that he is getting conceited," I thought to myself. I reminded him that the tempter knows how to play up self-glory.

"Praise God," he answered, "He has so arranged things that no one can be salt or light in the world without going through some suffering. Suffering kills the ego bacillus. God's suffering love poured into my heart drives me deeper and deeper into His grace—and deeper into the lives of sinners. If I could only win someone!"

He talks freely in this vein. I can understand why his fellow-patients begin to appear restless. He is salt and light among them.

—Wm. Hagen



EDITORIALS

LITURGY AND VESTMENTS

"We make no recommendation as to the use of liturgy and vestments except that we encourage simplicity in worship."

Declaration of Faith, V:1

The Association of Free Lutheran Congregations operates under a minimum of self-legislated rules. The passage of time may bring more such regulations, but it is hoped that they can be kept few in number. Let the Word and Spirit of God decide what is right and proper.

Concerning liturgy and the use of vestments by the clergy, the Association is reluctant to lay down specific pronouncements and prohibitions, preferring that each congregation make such decisions. At the same time, it can be said that the AFLC was organized by people who were low churchly in conviction and practice. That is, they were accustomed to simple orders of worship and most of them preferred that their pastors not use vestments in the services.

We have stopped short of making binding rules on these matters, but there is a strong wish in the church that there be no drift toward any widespread use of involved liturgies, or vestments for pastors.

With Lutheran congregations available on every hand which use more liturgy and whose pastors use varying amounts of vestments, the AFLC wishes to be one of the two or three Lutheran bodies in America which offer simplicity in worship.

More will be said about vestments next time and about the orders of service in the next three installments of this series.

THIS MAY BE HISTORIC

In February, 1972, *The Lutheran Ambassador* will, God willing, publish three issues. Being a bi-weekly periodical (that is, we publish every other week), the only time it could happen that three issues would come out in February would be in a Leap Year. That is the only time that there are five of any one week days in February.

We publish on Tuesdays and this means that there

would have to be five Tuesdays in the Leap Year February, the exact situation which obtains this year, hence our three issues.

But what are the chances of this happening again in the lifetime of any one of us? We don't know. Not only would we have to determine the next Leap Year which would have five Tuesdays but we would also have to figure out if in that particular year our schedule of every other Tuesday would fall on Tues., Feb. 1, 15 and 29, as it does this year. All of this hinges, too, on our printing schedules remaining the same.

Whether anyone wants to try to figure out the possibilities of three issues in February happening again to us, in the lifetime of any of us, under our present printing schedule, we don't know. But as the title of this editorial suggests, this February may be historic, in the life of *The Lutheran Ambassador*.

RIEL'S THREE QUESTIONS

One must almost have lived in Canada to be acquainted with that mysterious and tragic figure, Louis Riel, who was hanged at Regina for leading an impossible rebellion of the Metis (French and Indian half-breeds) against the Canadian government in 1885. Riel made his headquarters at Batoche in what is now Saskatchewan. The rebel forces under Gabriel Dumont were really no match for the Government's regiment led by General F. D. Middleton and the flimsy hope of a Metis nation, which Riel called *Exo-vedate*, was soon crushed.

Louis Riel, for all his weaknesses, may be seen as a hero in the sense that he fought for the cause of the betterment of his people. He is buried in the Cathedral churchyard in St. Boniface, Manitoba.

But what we wanted to mention today are the three questions which Louis Riel was asked by his religious advisor before he went to the gallows at the R.C.M.P. installation outside the Queen City of the prairies. 1) Do you quit this life with regret? 2) For the love of God, do you forgive your enemies, all those who desired and worked for your death? and 3) Have you nothing in your heart against anybody, and is your conscience at peace?

These are questions, apart from the last part of No. 2, which may not apply, which every person who faces death, in a short time, or eventually, ought to confront. We know that the question of faith in Jesus Christ must be involved first of all, but it is still good to think of these three questions put to Riel. Let us think of them separately.

1) Do you quit this life with regret? Oh yes, it is difficult to part with loved ones. There will be shame over failures and sins. For all but the very few there will be the sense of unfinished work. But do you believe, through Jesus Christ, that the best is yet to be and that He has prepared a place for you?

2) For the love of God, do you forgive your enemies, all those who desired and worked for your death (or hurt)? Riel had to forgive those who wanted him hung. Can you forgive those who have mistreated you? Do you believe in Christ's power to remove any bitterness that remains?

3) Have you nothing in your heart against anybody,

and is your conscience at peace? Are you free of the blood of all men, in this sense? Are you ready to meet your Maker without the weight of an unforgiving heart? As much as depends on you, are you at peace with your fellow men?

Such were the questions Louis Riel, age 41, faced and answered favorably, and, we trust, with a sincere heart. And questions you and I ought to seriously consider. "You also must be ready; for the Son of man is coming at an hour you do not expect" (Luke 12:40).



Luther League Activities

Edited by Wayne Pederson

LIFE COUNCIL TO MEET

The first annual Luther League Federation Council meeting will be held March 3, 4, 5 at the AFLC headquarters in Minneapolis. This meeting is held as directed by the constitution adopted at the 1971 convention.

Who is involved in this council? It includes the LLF officers, the youth director, and the officers and district advisors of the various district Luther Leagues. These are the elected representatives of the youth of the AFLC.

What is the purpose of such a council? Let me quote from our LLF constitution: "The council shall discuss the work of the Luther League Federation in general and suggest ways and means of coordinating this work with that of the district Luther Leagues." Also, "This council shall be empowered to transact necessary business between biennial conventions" (Art. V, par. 2 and 3).

The council, then, will be dealing with the general youth work in the

AFLC. As you noted above, the council also has power to transact business.

Some matters to be discussed are: 1) The relationship among the three levels of Luther League leadership: National, District, and Local officers; 2) the ministry of the LLF youth director; 3) the 1973 biennial convention; 4) Luther League projects; 5) Summer service opportunities for youth. Other concerns will also be brought up, I'm sure.

The executive committee felt that such a meeting should also be inspirational. Business procedure alone is not sufficient to run youth work. Therefore, we have designed a week-end that will be spiritually challenging and rewarding. We hope to learn more of Christ and to grow in our love for Him and His work.

The need for such a meeting is underscored by the fact that some districts are as yet unorganized in regard to Luther League work. Some districts of the AFLC have no district Luther league. If that is the case in your district, you are urged to send local Luther League officers to the

council meeting. We would like to have representation from all areas of the AFLC, if at all possible. We would encourage the district or local leagues to help with expenses. League advisors are also welcome to attend these meetings.

Who should come, then? District officers, district pastoral advisors, and the LLF officers. If you are from a district that has no district Luther League officers, each congregation is to send local officers to the council meeting.

Come on Friday, March 3, for informal fellowship and sharing before finding your sleeping quarters. The sessions will begin Saturday morning at 9:00.

Housing will be provided free of charge. Meals will be eaten in the Bible School dining hall and will cost between \$4 and \$5. Registration will be \$3.00, payable on arrival.

Please join us in prayer for this event as we work for the advancement of Christ's Kingdom.

The Luther League Federation
Officers
Ken Moland, Pres.

FEDERATION PLANS WORKSHOP RETREAT

The Luther League Federation will hold a Federation Council workshop retreat on the week-end of March 4-5. The Council is made up of the national and district officers and the district pastoral advisors. The sessions will be held at the Bible School in Minneapolis, Minn.

Housing will be provided free of charge. Meals will cost about \$4.00 for the two days and a registration fee of \$3.00 is asked.

Sessions begin at 9 o'clock on Saturday morning and end with the noon meal on Sunday.

19. As our Lord Jesus looked out across the fields He saw many people coming out from the city who needed Living Water, the Lord Jesus Himself. He likened these thirsting souls to what? v. 35

20. What promise does Jesus give to soul-winners? v. 36

21. What was the result in that city because of this woman's testimony? vv. 39, 41 and 42

There are two kinds of faith evidenced here. One kind is based on the testimony of another who has met Christ in a personal way. This is for beginners, especially for children. It can be a true, saving faith. BUT it should grow into a faith based on one's own personal experience and firsthand acquaintance with Christ through God's Word and a personal, daily walk with Him.

Jesus was with them for only two days. We have Him every day. He is living and with us right now. We also have His written, inspired Word. Let each of us drink of Him, our Living Water, and allow Him to flow out of us to others who are also thirsting for satisfaction.

FILL MY CUP, LORD

Like the woman at the well, I was seeking

For things that could not satisfy,

And then I heard my Savior speaking,

"Draw from My well that never shall run dry."

CHORUS:

Fill my cup, Lord, I lift it up, Lord,

Come and quench this thirsting of my soul.

Bread of Heaven, feed me 'till I want no more,

Fill my cup, fill it up and make me whole.

There are millions in this world who are craving

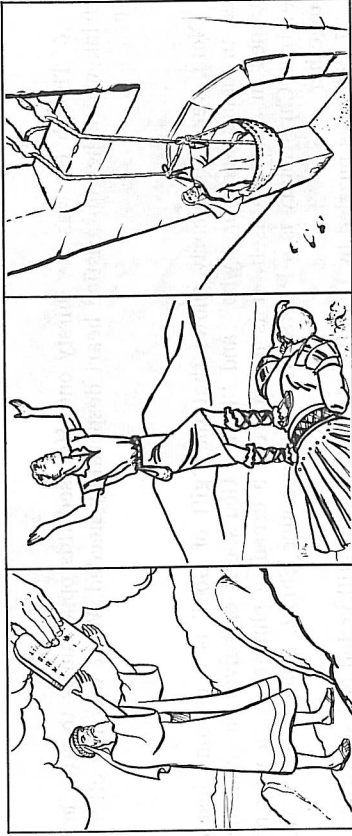
The pleasures earthly things afford,

But none can match the wondrous treasure

That I find in Jesus Christ my Lord.

Blanchard

WMF BIBLE STUDY



GOD SPEAKS TO ME THROUGH BIBLE PERSONALITIES

Lesson three, THE WOMAN AT THE WELL... JESUS SATISFIES COMPLETELY AND FOREVER

Read John 4:1-42 and John 7:37-39

Augustine said, "The heart is restless, O Lord, until it finds rest in Thee." People hurry to and fro, trying this and that, in their search for true happiness and satisfaction. Actually, true contentment of the human heart depends, not upon outward circumstances, but upon having Christ. "Be content with such things as ye have, for HE hath said, I will never leave thee nor forsake thee" (Hebrews 13:5b).

One noonday, as Jesus traveled along toward Galilee, He had an encounter with a woman whose heart was restless and unsatisfied.

1. Note the location and the time of day. John 4:5, 6

2. Why was Jesus weary?

Jesus was "true man" as well as "true God." As God Himself, He had laid aside His glory and majesty, and entered our world scene in the body of human flesh. Though He could still do supernatural things, such as walk on water, He chose to carry on His activities within the limits of His human body, so that He could be a merciful High Priest for each of us (Hebrews 2:17, 18). After traveling by foot, he was weary and thirsty. Jesus understands your tiredness, trials and limitations.

3. Who came to the well? Was it unusual that she came alone?
John 4:7

4. Where had the disciples gone? What did Jesus ask of her? 4:7,8

5. She was astonished at his request, v. 9. Why?

6. Though **He** was the thirsty one, He used this opportunity to offer **her** a drink which her unsatisfied heart desperately needed. What was His offer? 4:10

Note, verse 10 clearly shows that the "gift of God" is a person. Jesus used pronouns such as "who" and "him." God's gift of salvation must be obtained in Jesus Himself. It is not merely a creed, a philosophy, a way of life; true Christianity is a **PERSON**. It is possessing Christ. Read I John 5:11, 12 together.

7. She was puzzled by His offer. Her eyes were still veiled and she gradually saw the truth. But she did realize that Jesus was no ordinary person. What was her reply? 4:11, 12

Jesus' patience in dealing with the Samaritan woman should make us patient in soul-winning. These basic spiritual matters must be understood:

(1) I am a sinner. Not a single person is without sin. Romans 3:23

(2) Jesus Christ died for me to save me from my sins and their penalty. John 3:16 and Romans 5:8

(3) It is not enough to simply believe this intellectually. I must receive Jesus Christ into my heart and life. John 1:12 and Revelation 3:20

(4) I am saved, I am a child of God when I possess Christ in my life. John 3:36 and I John 5:55, 12

8. What do you think Jesus means when He offers us "living water"?
John 7:37-39

9. In verse 13 Jesus explained that drinking of earthly pleasures and satisfying physical appetites is merely a temporary kind of satisfaction. But this is strikingly contrasted with verse 14. Explain.

Isn't it wonderful to know that Jesus offers us a true and permanent quenching of the thirsting of our hearts? In the Hebrew the strongest negative is used; Jesus is saying, "Whosoever drinks of the water that I shall give him shall never, never, NEVER thirst again."

10. How can YOU drink of Jesus?

11. When the Lord Jesus Christ is invited to take up residence in your heart, He brings true satisfaction. He also said that the Life He brings to your heart could be likened to what? verse 14b (latter half)

12. See her simple, childlike request in verse 15.

13. Up to this point in the conversation Jesus was presenting the Gospel to her and offering her everlasting, satisfying life in Christ. He laid a good foundation. But now Jesus must use the Law on her. Before we can truly love the Lord Jesus we must see ourselves as sinners. Only then can we be truly grateful for a Savior from sin, death and hell. We need to hear the Law. "It crushes our hearts over our sin... then faith can enter in." (Lenski) What facts did Jesus bring out to help her see herself as a sinner? vs. 16-18

14. She could have taken up her water jug and run away, but we can observe that her unsatisfied heart was reaching out in faith to her Savior. What was her admission? vs. 17, 18

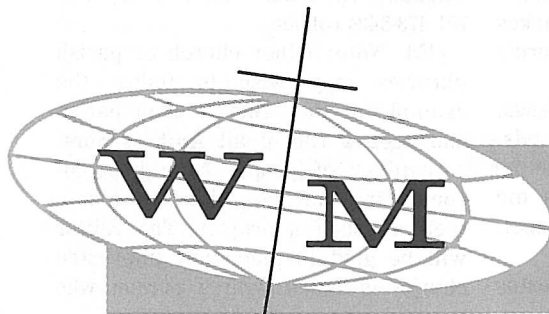
15. In verses 20-24, Jesus explained to this woman that God is not so concerned with the **place** in which we worship Him, but rather He is concerned with dwelling in the human heart. How did He word this? v. 24

16. To this lone woman Jesus made a revealing statement as He helped her to come to a believing, receiving relationship with her Savior. vs. 25, 26

17. Verses 28 and 29 are quite simple, but actually very important. What do they show you had happened within this woman?

18. Jesus had been so occupied with leading her to faith in Him, that His own hunger and thirst were laid aside. His reply to His disciples should be true of each Christian. What was it? v. 34

Is serving Christ more important to you than food or drink? Does sharing Jesus with someone satisfy you more than eating and drinking?



WORLD MISSIONS

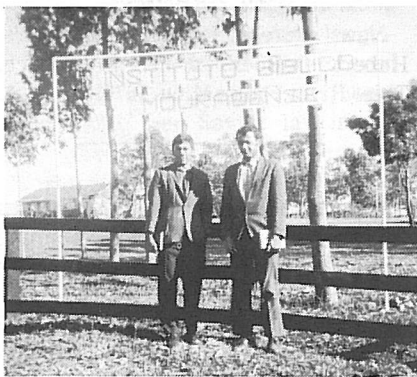
THE FIELDS ARE WHITE UNTO HARVEST

A MEMORABLE DAY IN CAMPO MOURAO

On December 4, 1971, the FIRST Christian Bible School and Seminary of Campo Mourao, Brazil, had its FIRST graduating class. It was a memorable and blessed occasion. Two young men graduated from our seminary and are now serving churches for a year or more on the internship basis; afterward they will be ordained.

Yeddo Goettel just arrived back from his studies in the U.S.A. in time to participate in the ceremonies. He will be ordained by the Brazilian National church this month at our national annual conference.

The two graduating seminarians are cousins from our church in Iretama: Carlos Robertos Silva will be serving our church in Herveira and Manuel Alves Bastos will be serving our church in Lar Parana. They are both unmarried and will be living right in rooms added to the churches.



Carlos da Silva, left, and Manuel Bastos standing in front of the Bible School and Seminary in Campo Mourao.

Their salaries are meager but they are happy to serve the Lord in this capacity. They will each get about ten dollars a month from the church. Then they will teach primary school for half days and get about twenty more dollars a month, besides going to night school to continue on with their own schooling.

The load seems heavy for the young pastors but then again it's better than many Brazilians have. We are more than conquerors in Christ Jesus.

With the graduating of the men from the seminary, we had two young girls graduating from the Bible School: Maria Alves Meira, who after three years of study graduated as a parish worker and will help our mission in that capacity, and Clarinda de Souza, who graduated with a certificate from our Bible School.

These four young workers need your prayers as they begin in this vast unending labor for the Lord of "bringing in the sheaves." They will have many trials and temptations but the Lord gives the strength.

Carlos and Manuel would like to share their testimonies with you on how the Lord has called and led them.

MY ENCOUNTER WITH CHRIST

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

I had a wonderful encounter with Christ when I was yet very young, but really understood it when I was 16 years old. My parents were from the Catholic Church, and when I was

nine years old they became Christians in Christ.

In 1968, when Rev. John Abel came to my town and invited me to study at the Bible School, it was a surprise to me. Even though I had little material means, Rev. Abel showed me how I could solve this problem. I was always thinking about that verse that says, "I can do all things through him that strengtheneth me" (Philippians 4:13).

On this Biblical foundation I came here (Campo Mourao), leaving my town and family for the first time in my life for any length of time.

While I was studying I had various encounters with Christ, and always felt that I should not stop studying, so when temptations and difficulties came my way I always had a verse that comforted me, such as Hebrews 10:25, "Not forsaking the assembling of ourselves together as the manner of some is; but exhorting one another: and so much more, as ye see the day approaching," and Philippians 4:19, "But my God shall supply all your need according to his riches in glory by Christ Jesus." Through these verses I was encouraged and was victorious in these trials. I know that when the directors and teachers invited others to preach in the school chapel, they all had something new to teach about the "fields being white unto harvest."

Knowing Christ's call has been proposed to me, I cannot leave the divine command of Christ unheeded, "Go ye into all the world."

Feeling sure of my salvation so precious, Christ makes me feel that the same opportunity is awaiting others.

This, then, is the reason why my vocation is to preach the Gospel unto all who are willing, or even unwilling, to hear.

Now that I have ended this course of study, the doors ahead are wide open.

My idea for the future is to preach the Gospel and I feel in myself that I cannot stop. Here in Brazil or outside, all are to hear the message of Christ, "Come unto me..." and with the Biblical foundation in Joshua 1:9, "Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dis-

mayed: for the Lord thy God is with thee whithersoever thou goest," I don't have to give up.

It is my task now to thank God for the past, pray about the present and implore about the future.

In this way Christ called me and prepared me for this great work.

Carlos Roberto da Silva

MY VOCATION

The Master, Jesus Christ, has one call for everyone, in Matt. 11:28, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," but each one of us hears it in different ways. Although for God everything becomes possible, even through the different ways in which we hear His call, He still receives us. My call came in a different manner than most.

I was one who grew up in a Christian home, that is, when I was born my parents were already saved by Christ. My father taught us to walk in the Master's footsteps. I became a Christian youth, but in my adolescence I had certain problems. These problems were caused by the plan Christ had for me and my rejection of this plan. But in the affectionate grace of God I was lifted up to see the light of Jesus.

In 1968, when we (my family) met in a small church, under the command of God, Rev. John Abel transmitted the plan of God, with an invitation to come to the opening of a Seminary and Bible School of which we could be the first students. Ever since then God has confirmed His plan for me, blessing me and permitting that I come this far in my studies.

After many trials and tough tests for four years, I have finished the course of preparation for the Lord's harvest. If I had done this through human power, never could I have come through the tough trials of the past years victoriously. But since we have done it and are doing it for the Master, He gives us the strength and shows us the way to the completion of this wonderful course.

Christ affirmed, "Follow me and I will make you fishers of men" (Matthew 4:19). Now Christ is telling me "go ye into all the world and preach the Gospel to every creature" (Mark 16:15).

With the call that God made to me, coupled with this sublime command of the Lord Jesus, I put myself before His will—"to every creature." This phrase is one that really makes us responsible to help in the Lord's harvest.

So, wherever I go, I go with Jesus. I want to be a vessel in His hands, for I know that I am responsible to Him and wherever He sends me I will go, to diffuse His Holy Gospel, for that is His will for me.

Manuel Alves Bastos

SUBSCRIPTION RENEWALS

For the next several months the majority of the Ambassador subscriptions will be up for renewal. We give this friendly plea for co-operation with the Business Office that the renewals may be expedited with all speed.

Yes, the subscription cost is up, but even at this rate it does not cover the actual expense of producing our church paper. And remember, if the added dollar were not included in the price, it would have to be supplied through other contributions from individuals and congregations.

Congregations which do not have all or at least a majority of their homes on the subscription list are asked to make an effort to reach this objective. Ask our business office how it may help you.

And please note this: if your subscription is in a congregational group, please make your renewal with the group. Sending in your renewal independently can only cause problems for us.

Thank you.

The Editor

AMBASSADOR COPIES WANTED

The following copies are needed to complete the file of **Ambassadors** in the Minnewaukan Lutheran Parish Library:

1963—10, 14, 23

1964—1, 20

1965—2, 3, 10, 12, 24

1966—17

1968—1, 10, 17

If you have these numbers and

would be willing to share them with the above named parish, please contact Rev. Eugene Enderlein, Minnewaukan, N. Dak. 58351. Telephone 701-473-5434 (office).

(Ed. Note: Other church or parish libraries may wish to follow the example of the Minnewaukan parish and keep a file of all **Ambassadors**. A number of people have kept all copies and may be willing to donate them to such a project. The Editor will be glad to place any interested church in touch with a person who has such a personal file.)

THANK YOU

The Board of Foreign Missions takes this means of expressing their gratefulness to those of you who have so generously contributed to the roof damage fund of our Brazil Mission during the recent hail storm. This need has now been met and any further gifts will be used for normal maintenance and repair at the Brazil Bible Institute. Thank you again.

Board of Foreign Missions
A. L. Hokonson, Chairman

HOUSEKEEPER WANTED

Widower needs housekeeper to maintain home and care for children, girl age 11 and boy age 9. AFLC church in town. If interested, contact Thorvald Lee, Newfolden, Minn. 56738. Write or call 218-874-5655.

NEW ADDRESS

New address for Rev. and Mrs. Hubert DeBoer is 527 S. Spruce, Thief River Falls, Minn. 56701.

I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go.

Abraham Lincoln

He doth not build upon the sand, who trusts in God's almighty hand.

Geo. Neumark

CHURCH-WORLD NEWS

BIBLES GET LUTHERAN SOLON INTO TROUBLE IN MOSCOW

Washington, D.C. (LC) — A Lutheran Congressman spent an anxious afternoon in Moscow in mid-January when he was detained and interrogated by Soviet police.

Representative Earl F. Landgrebe (R-Ind), a member of Trinity Lutheran church in Valparaiso, Ind., said he underwent questioning for two hours about his "subversive" activities in the Soviet Union.

He was asked specifically, he said, about his distribution of Russian-language Bibles to Soviet citizens.

The Indiana Congressman, formerly an executive board member of the Indiana-Kentucky Synod of the Lutheran Church in America, called it a "harrowing experience."

Landgrebe was part of a seven-member House Education Subcommittee delegation that visited Russia in January during the Congressional recess to study Soviet education.

He and two other members of the subcommittee, plus a Congressman's aide, were accused by the Soviet Government newspaper *Izvestia* of "promoting anti-Soviet agitation, abusing Soviet hospitality and threatening Soviet-U.S. cultural relations."

The paper charged that Congressman James H. Scheuer (D-N.Y.), was carrying documents "openly calling for the creation of an anti-Soviet subversive organization in the United States."

Congressman Scheuer was expelled from the Soviet Union on January 15 after a 13-day visit during which he saw several Soviet Jews seeking to emigrate to Israel.

Izvestia also accused Congressman Alphonso Bell (R-Calif.) and his administrative assistant, Richard Blade, of aiding Zionists living in Russia.

Regarding Landgrebe, *Izvestia* accused him of "covertly scattering religious literature" in the lobby of a Moscow theater, adding that he also

"providently forgot (similar literature) in a park in Tashkent, in a hotel, and even on the counters of book shops."

"We should remind you," the paper noted, "that this is not the first time that guests from abroad have used their trips and official status for aims which are obviously hostile to our people."

Only Congressman Scheuer was expelled, however. Representative Landgrebe, who has served three terms on the vestry of Trinity Lutheran church in Valparaiso, readily admitted to having given away around 300 Russian-language copies of Scriptures. They included copies of the Gospel of St. Matthew as well as complete Bibles, he said.

"But I did not leave them lying around, as reported," he emphasized. "I didn't have to. Russians wept and kissed the Bibles as I gave them to people wherever I went. I could have given away many more."

The Indiana legislator observed that before he made any plans to distribute Bibles on his trip to the Soviet Union, he carefully checked the matter with the U.S. Department of State.

He was told that Bibles and parts of the Bible were not illegal, said Landgrebe, and that his material "was acceptable for distribution in Russia."

In an interview with LC News, the Congressman stressed the fact that he limited his distribution to Bibles. He said the State Department had told him that distribution of other religious materials, such as tracts and sermonettes, would not be allowed in the Soviet Union because their wording could possibly conceal or convey "messages."

He said further that he wanted to give the Scriptures to church groups, but that the Government-connected Intourist guides simply made it impossible for him to find one.

He explained that whenever he asked the Government-sponsored guides

who were escorting the Congressional group if there was a church in the city they were headed for, they'd reply, "Sure, they're around."

But whenever he wanted to visit one, according to Landgrebe, the guides would say that there really wasn't enough time for that, or make some other excuse.

The night before he was to leave the Soviet Union, Congressman Landgrebe said he decided to distribute the few copies of St. Matthew's Gospel that he still had left.

After he had given away two copies in front of a theater, a young woman described by Landgrebe as "obviously shadowing me" called a policeman, and the U.S. legislator was taken into custody.

He was taken to a hotel, the Congressman said, where he was interrogated for two hours in a back room which he said "was obviously maintained by the secret police."

Landgrebe said he was released after he agreed to turn over to the police the small number of Scriptures he had left.

He noted that "of course" he was not charged with anything, that "the accusations were made in the Communist press after we left."

Landgrebe is serving his second term as U.S. Representative from Indiana's Second Congressional District.

DDR CHURCH CONCERN NOTED OVER EDUCATION OF YOUTH

Berlin—(LWF)—Recent news reports in West German publications describe a growing concern among churches in the (East) German Democratic Republic over educational limitations being placed on young Christians.

In the last half of 1971, it has been noted, an increasing number of young people enrolled in religious instruction courses and confirmation classes have been prevented from continuing high school and university courses.

Many parents, it is reported, have found themselves forced by these developments to remove their children from religious instruction courses.

The situation was seen in church circles as particularly significant since Christian leaders in recent years have repeatedly insisted on religious education opportunities, particularly after the structural separation of East and West German churches in 1969.

DR. KARL HOLFELD DIES AT 69; LUTHERAN LEADER IN CANADA

Winnipeg—(LC)—Dr. Karl Holfeld, Canadian Lutheran churchman, died at his home in Calgary on January 14th, after a lengthy illness.

Dr. Holfeld, 69, was well-known in Lutheran church circles in Canada and the United States. Upon his retirement in 1970 he was president of the Evangelical Lutheran Church of Canada, Canada's only autonomous Lutheran body.

In 1949, he was elected president of the Canada District of the American Lutheran Church. In 1960, when the ALC merged with the Evangelical Lutheran Church and United Evangelical Lutheran Church, he was elected president of the Canada District of the new American Lutheran Church. In 1967, the District became an autonomous Lutheran Church in Canada and Dr. Holfeld was elected its first president.

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