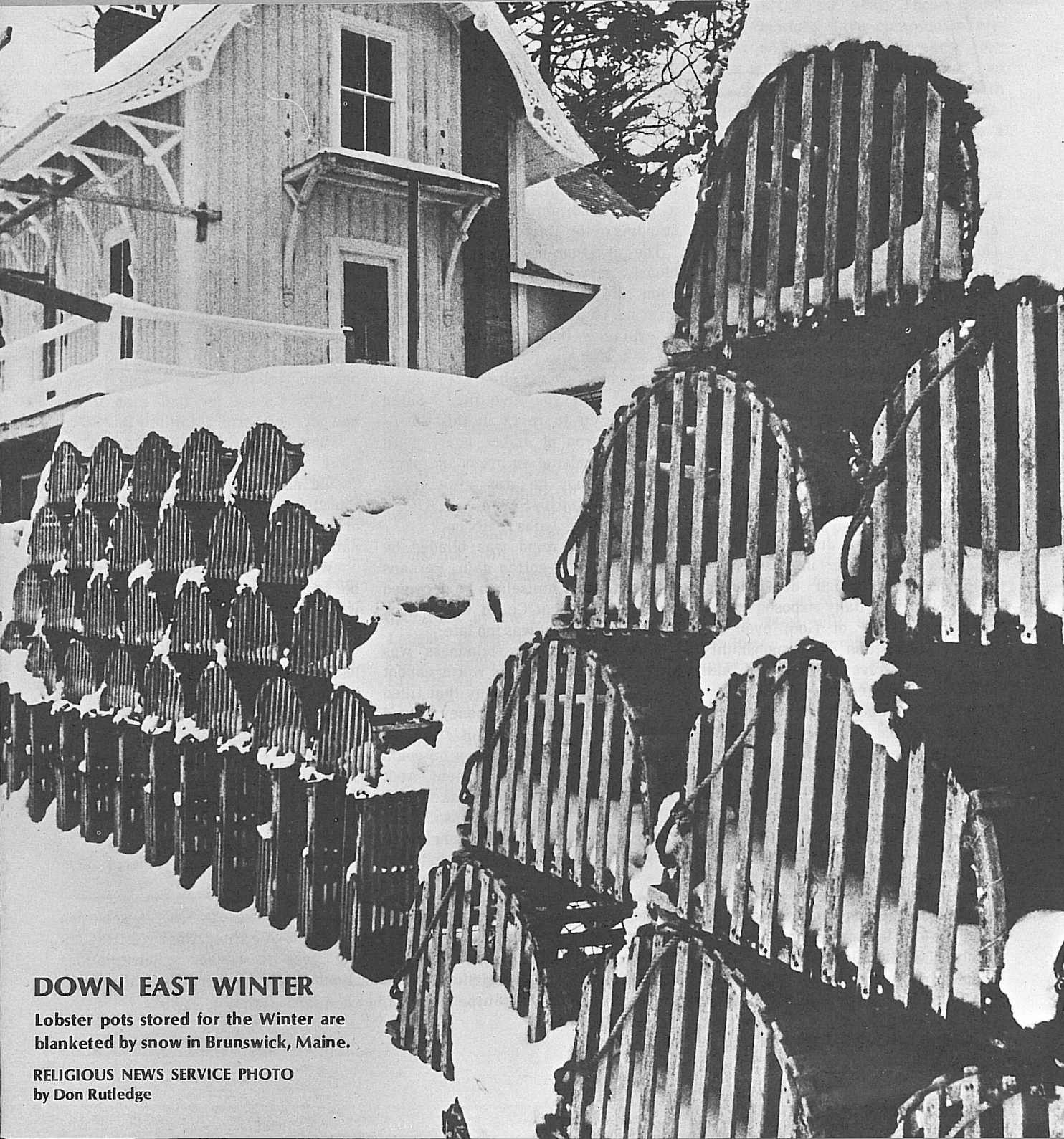


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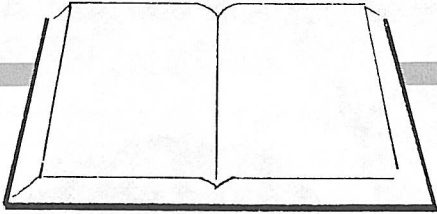
The Lutheran Ambassador



DOWN EAST WINTER

Lobster pots stored for the Winter are
blanketed by snow in Brunswick, Maine.

RELIGIOUS NEWS SERVICE PHOTO
by Don Rutledge



According to the Word

THE TRAGEDY OF JUDAS

Lenten Questions—"What will you give me if I deliver him to you?" (Matthew 26:15).

Judas: the name rings down through the ages as a synonym for all that is base and vile: the apostle who turned traitor. How little he must have thought of Christ that he could even ask such a question.

And yet it was not always so. Judas had not always been a traitor, of this we may be assured. The fact that he was chosen by Jesus Himself to be one of the Twelve is sufficient proof that there was the making of an apostle in him.

The treachery of Judas was a development, not the impulse of a moment. For though he followed Christ, and was daily exposed to the life-giving power of God, even assuming a position of responsibility among the Twelve, there was a fatal unsundered area of his life.

Judas was a thief.

Some of the popularized Biblical novels in recent times have attempted to present a new, reinterpreted Judas. Now he comes complete with the most noble of motives; i.e., that of trying to prod Christ to assume the kingship via a miraculous display of power

against His captors. Thus, Judas' most serious offense becomes just a tragic and unfortunate misunderstanding of the Messiah's mission.

The question of Judas' motive is clearly answered in God's Word. In John 12:4-6, his opposition to Mary's offering of love is recorded, and it is explained that he would take for himself what was put into the common money chest.

"What will you give me?" Satan was allowed to reign in this unsundered area of Judas' heart, until his greed became so great and overwhelming that he was even ready to put a price on his Savior.

And what did Judas really get?

At first his mind was blinded by the glitter of ill-gotten gain. Perhaps he had allowed himself to be deceived into believing that Christ would work a miracle before it was too late.

Then suddenly his blindness was swept away, and human words cannot begin to express the agony that filled his dark, torn soul. The money burned in his hands like coals of fire, but even after throwing it away he could not rid himself of the torment. And, oh, how alone he was now. "What is that to us?" his fellow conspirators coldly replied to his words of anguish.

"With hell in his heart and the

price of blood in his hand." Judas brought his miserable life to an end by his own hand. His death stands for all time as a warning to every betrayer of Jesus Christ: even though Judas realized his sin, and "repented" from the depths of his heart, he had rejected the Source of faith and forgiveness, dying in despair. May God preserve us from the "repentance" of Judas!

"It was good for that man if he had not been born" (Matthew 26:24).

What would Satan have to bid to "buy" Christ from you? This question should not be a startling one to any Christian who is aware of the depths of evil still contained in our old natures.

"What will you give me?" Can we be so sure that in our cowardliness we are not often dealing with this same question in our own lives? When we soften our convictions to avoid losing a friend; when we are silent lest our words be followed by loss of popularity or comfort; when we join in ungodly laughter to avoid ridicule; thus we commit the crime of Judas: putting a price, and a cheap one, on our relationship to Christ.

"Lord, is it I?"

Robert L. Lee

The Lutheran Ambassador is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Mpls., Minn. 55427. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$3.50 per year in advance. Subscriptions should be sent to **The Lutheran Ambassador**, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55427. Second-class postage paid at Minneapolis, Minn. Volume 10, Number 3

The Key to Victory

"LORD, TEACH US TO PRAY"

by Anna Hoppe

"When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly."—Matt. 6:6.

The Holy Scriptures abound in narratives of prayers ascending to God from the hearts and lips of believers in both the Old and New Testaments, and the wonderful, oft-times supernatural and miraculous ways in which the Giver of all gifts replied, and bestowed the boon requested.

The same prayer-hearing and prayer-answering God lives today, and in His Word He admonishes us to make our wants and wishes known to Him in prayer. Do we always do so?

How much fretting, and worrying, and care and trouble and anxiety would we spare ourselves if on all occasions we would come to Him in childlike faith, calling Him by the dear name of Father, as His in-dwelling Spirit bids us to, and then unburden our hearts to Him, asking Him to grant us our desires according to His Will, in the name of Jesus.

Prayer holds the key to victory over temptation and besetting sin; it is the door to entire consecration,—to soul-liberty, and through it we gain that filial confidence, that assured hope of acceptance with God, and that intimate union with Him in all that respects our purposes in life. It

is through the study of the divine Word and illumination of the Spirit that the soul learns the simplicity and power of faith. But how often in our feebleness of faith we will not wholly trust ourselves to Him until after legal struggles, broken resolutions and will-work have driven us to despair! "If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). Then why not to His own! The Old Adam is as rebellious and domineering as ever, and must be daily drowned as Luther puts it. But He has promised to give us the victory, and if earnest prayer is made for the fulfillment of His promises, we have His assurance that He will answer our prayer.

It is inspiring to attend services, to listen to prayers and join in them, to praise Him in song, or to pray to Him with others. It is delightful to be busy about the affairs of the Kingdom, and to be most religious, giving time and money and thought to Him, but refreshing, and blessed, and needful, and edifying as these acts of devotion may be, it is possible to go through the routine and still not converse with God, still not have real heart-to-heart conversations with Him, as friend to friend.

He desires us to cast all our cares upon Him—cares of the soul and body—our anxieties for ourselves and others. He wants us to ask His counsel, to seek His comfort in days of trial, and need, and illness, and sorrow, in perplexity and soul-travail,

and in all the difficulties of this complex life.

Martin Luther used to pray three and four hours a day, closet prayer. Our Lord spent the night alone with God. The world will spend all night at a ball. How rarely will the Church spend all night with her God. "At night," says Whitfield, "my heart was so full, I could only pour it out in awful silence. O the happiness of communion with God!" Bishop Phillips Brooks was once found in his cabin, prostrate upon His face, and overheard saying: "O Lord Jesus, Thou hast filled my life with peace and gladness. To look into Thy face is earth's most exquisite joy."

"Pray without ceasing." Perpetual prayer is God's safeguard against laxity. But how weak is the flesh! Still we have His promise in the Word that "the Spirit also helpeth our infirmity" (Romans 8:36). Jacob's withering thigh in the midnight wrestle, Moses' drooping hands at Horeb; Our Lord's sweat of Blood at Gethsemane illustrate this. How often have we followed our reasoning and relied upon our own wisdom and capacity for sound judgment when confronted by difficult situations! And how often did we seek other counsellors, ignoring Him! How often have our expectations remained unrealized, our plans thwarted, and our hopes unfulfilled because of our super-wise self-assertion! But His dear Son atoned for our prayerlessness when He prayed that agonizing prayer alone

(Continued on page 5)

WHY CONFESS CHRIST?

"If thou shalt confess with thy mouth Jesus as Lord and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation" (Rom. 10:9-10).

Herein do we find a pertinent statement, which upon due recognition materially and spiritually affects our thoughts, actions, and very lives. We find that man has always acknowledged his dependence upon a higher Being, although perhaps not stating any belief in a God; and this acknowledgement of helplessness has found refuge in a faith relating to an after-life of shorter or longer duration, or else complete extinction upon physical death. At any rate, belief in a guiding force is an inborn trait within human beings and thus helps perpetuate lives of worth or worthlessness as measured by the world today.

Naturally confession must follow after the acceptance of Christ into our lives—not before, but even so, many reasons must be forthcoming for the injunction. This one accounts for it partially, I believe, that is that through confession man is brought into a deeper mental and spiritual contact with Christ. We find that constant advertising of our ware results eventually in its highest merits becoming a living, breathing element in our own lives, and, not by disrespectful comparison the same may be applied to Christianity. Following out this salesmanlike attitude then, we know that a greater realization of the plan of redemption is provoked through sincere efforts on our part to make Christ count in other lives as He has in ours, and it is through this appreciative nature that Christ's opportunity comes for spreading His Gospel that alone has power to heal and that has power to end the tyran-

nies obsessing the world today—politically, economically, and socially.

We Christians then, to tell the truth, can hardly refrain from proclaiming so great a Gospel. How can we, when all things have become new and former things, selfishness, hatred, greed, etc., have passed away? No, rather our attitude will naturally be one of praise. We find in our hearts the desire to expound, set forth and make clear the Gospel. We find that urge from within to tell men what the Word of God means to us, testify and bear witness to the effect which the Gospel has had upon our lives. We believe that the telling of our personal experiences in Christ, is a means of grace to our hearers, is not a form of egotism but a glorification of Him. Christians have learned from their crucified and risen Lord that a life given to the love of God and one's neighbor is stronger than evil because it is an instrument of the eternal purpose of God, hence they want to be true to that quest of righteousness, that test of love to which they are called—confession!

And why not? It is His due. God has sent Him; God has commissioned Him; God has equipped Him; He is the anointed of God. Dare we do otherwise?

He loved us with a supreme love; shall we not love Him who first loved us? He died! O, by His agony, and bloody sweat, by His cross and passion, can we be unmindful of such things? He is risen and lives again; can we do ought but bow before Him? He sitteth at the right hand of God; can we disobey One to whom all power is given in heaven and earth? for He will come shortly, and we must give account of our works. Casting aside, though, the known power of the Divine, does not His glorious person, matchless character in that He is all goodness, fullness of love, pat-

tern of tenderness, truth and faithfulness, inspire us to hold His banner high?

We as Christ's people ought therefore to be imitators of Him, so that the world will realize that we have been with Him, have been taught of Him, have caught the very idea of the holy Man of Nazareth and are expanding it into our very lives and everyday actions. We should be like Him in His boldness, stand up for the right, champion the truth, but mixing this boldness with love and sincere humility. We should carry Christ with us into the public (and there's where the test comes) where our very words are caught, our very lives examined and taken to pieces, that through it all we might have the assurance within us that "It is no longer I that live, but Christ that liveth in me."

We should be like Christ and confess Him for our honesty's sake and our own happiness' sake, as there is nothing that can so further, prosper, assist us, and make us radiant as full submission to His will. We ought for religion's sake, if we love it, be consistent, try our hearts, our words, our deeds, so that her name will not be sullied and mocked by the world. "If ye love me," Christ says, "keep my commandments."

We find that Paul the apostle persuaded men concerning Jesus, and this surely constitutes the Christian mission even today. To the millions of people in this world of ours who religiously rank from the believers to the atheists, with all degrees of unbelief, prejudice, etc., in between, do those who have caught a vision of Christ's calling turn attention. Their's is the task of transforming by Divine help a sin-ridden, unhappy, and spiritually-blind people. Theirs is

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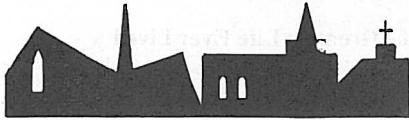
MEET

the

Churches

OF OUR

FELLOWSHIP



Today: **United Lutheran Church, McLeod, N. Dak.**

United Lutheran Church, rural McLeod, N. Dak., was organized on April 7, 1964. It was started by a group of six families who felt that they did not want to continue in the American Lutheran Church. The church building was purchased at this time. It was a former ALC church that was closed and the congregation had merged with another one. Pastor John Abel, now a missionary in Brazil, along with different pastors and laymen from the Association of Free Lutheran Congregations served the congregation until Rev. R. P. Haakonson, Moorhead, Minn., an independent

Lutheran pastor, was called in September of the same year. He continues to serve United Lutheran.

Since the church began there have been nineteen young people confirmed. At the present time there are eight in the confirmation class. Five young people have attended or are presently attending the Association Bible School in Minneapolis.

Worship services, Sunday School and adult Bible class are held each Sunday. Ladies Aid and Luther League meet once each month.

Some of the activities of the congregation include one mission Sunday each month, evangelistic services spring and fall and the annual fall mission festival.

The church building is located 12 miles north of Wyndmere and 2 miles west, in Richland County.

Many souls have been won for the Lord since the church began. We thank and praise the Lord for this and the many other blessings He has given.

LOCAL CHURCH NOTES

Grand Forks, N. Dak.—The annual all-Norwegian service was held at Trinity Lutheran Church on Sunday, Jan. 2. Rev. Carl J. Field of East Grand Forks, Minn. conducted the service. A fellowship hour followed with a number of Norwegian delicacies being served.

Eight young people were received into the Trinity Luther League at

the annual banquet on Jan. 16. Wayne Pederson, AFLC youth director, was the guest speaker.

Tioga, N. Dak.—The leaguers of the Tioga parish sponsored a winter retreat at the Epping Bible camp lodge on the weekend of January 14-16. The guest Bible teacher was Mr. Wayne Pederson, Minneapolis, our AFLC youth director. The program began on Friday evening with a film, "No Need to Hide," the story of converted gang leader Nicky Cruz, and concluded on Sunday morning with a worship service led by Mr. Pederson. Saturday was devoted to plenty of time for recreation, and some practical studies on Christian life and growth. The total attendance was 39.

Following the retreat, some of the leaguers who attended conducted an "Afterglow" family night service in the Zion Lutheran Church, Tioga, that same Sunday evening, sharing reports and testimonies, and many special musical numbers.

(Continued from page 3)

in Gethsemane. What He endured for you and for me in that awful hour neither tongue nor pen can describe. May He by virtue of His bloody sweat-drops forgive our past laxity, and so fill us with His love that our sweetest moments in the future will be those in which we hold communion with Him—heart-communion!

Prayer is the barometer of our faith, and God's response is commensurate with our faith. Intense faith cannot exist with little prayer. When it is apparent that spiritual conditions in the Church have reached lowtide, and that the love of many has waxed cold, as crowded ball-rooms and theatres, and vacant pews too clearly indicate, when lukewarmness and indifference, and spiritual slothfulness seem so general, when the destructive floods of Modernism are sweeping over the Church, is not a call to prayer, Spirit-born, closet-prayer on the part of all true believers in season?

"Satan trembles when he sees
The weakest saint upon his knees."

God is able to answer as He did in Peter's day, even if it requires an earthquake to bring the boon asked for! Then LET US PRAY!

—The Friend



United Lutheran Church

BOOK REVIEWS FROM THE BIBLE BOOK NOOK

My Son, My Son, by Bernard Palmer
Price \$3.95

Reviewed by Mrs. Reuben Gunderson

Bernard Palmer is writing this novel from the anguish and bewilderment of his own personal experience with his son. Royce and Penny Lawson experience despair and victory in the life of their son Craig. He begins at an early age to rebel at his parents' authority and also of the school. He goes from one escapade to another leaving his parents to spend many sleepless nights and frustrated days. Craig is bitter against them and God. He turns to alcohol and many other evils of the world. The parents bring him to the Lord in prayer constantly and yet do not see an answer to their request. He marries and has a daughter but treats her and his wife shamefully. As he comes to himself he is seriously ill and then finally quits running from God and surrenders to the Savior. In a short while the Lord takes him home to Himself.

Holy War, by Ethel Barrett
Price \$1.95 (paperback)

Reviewed by Mrs. Delbert Jones

Diabolus (Satan) has been sent to the bottomless pit by King Shaddai, God. Diabolus wants to get control of Mansoul (you). Diabolus decides the best way would be to use lies and deceit so they will be invited by the people into the beautiful city (Mansoul). So Diabolus enters the city as a beautiful dragon.

Mansoul was a beautiful place where there was no son and King Shaddai came to visit with them each day. Diabolus and his army succeeds in entering and gaining control. So King Shaddai and Emmanuel (Christ) have to leave. But at the beginning King Shaddai and Prince Emmanuel had planned Emmanuel would die for the sins of Mansoul and Shaddai would raise him from the dead. Record of this was kept in a book, the Bible.

And so the story goes on. This story is an allegory depicting the city, Mansoul, as man, which was invaded by the Devil and corrupted by sin, and redeemed by Christ.

This book is of value in that it shows

how the Devil works to gain control of our lives. It is a good book for all ages, believers and non-believers.

Parents on Trial, by David Wilkerson
Price .75

Reviewed by Mrs. Reuben Gunderson

This book is especially written for parents. The problem of drug addiction stems from the homes from which these young people come. The parents are the ones who are delinquent as they offer no love, no security, no feeling of being wanted to the young people. David Wilkerson says he has never met a drug addict whose parents had succeeded in instilling sound spiritual precepts in his life. Many of these young people come from wealthy homes, but the home was lacking in discipline and good sound Christian training. Parents need to examine themselves and return to the old standards of a home life built around their family. The book is well written and easy to read.

There is one objection to this book. The author quotes Norman Vincent Peale, who said, "It is easier to be moral than immoral." It is a matter of self control. Scriptures would say it is much easier for our nature to want to be evil rather than good.

Living Hope, by Leonard C. Masted
Price \$1.00

Reviewed by Mrs. Reuben Gunderson

This book contains sermons written by Pastor Masted on the "Living Hope" which we can claim because of the resurrection of Jesus Christ from the dead. The Living Hope is obtained by the elect. Elected by God the Father, the Christian is sanctified by the Spirit. There is transforming power in the living Word of God. The Gospel begets life, the Gospel nourishes life, the Gospel supports life. Christ is the believer's entire foundation.

These messages are taken from the I Epistle of Peter.

The Time of the End, by A. W. Knock
Price .15

Reviewed by Mrs. Reuben Gunderson

We need to see that God has a plan for the world and that He is working out that plan amidst the

changes of world history. The promise of Christ's coming must not be looked upon as a matter of curiosity, but as a fulfillment of the many promises in the Bible.

Paul, in I Thess. 4:16, 17, tells us Christ will come personally, and He will come suddenly. The time of His coming no one knows. It is determined by the Father.

The author also writes briefly in this booklet about the battle of Armageddon, the great tribulation and the reign of the Antichrist.

The Greatest Life Ever Lived

Price .15

Reviewed by Mrs. Reuben Gunderson

This little book is God's Word briefly written as a story. This is the life of Jesus from His birth until His death. It is written in our language of today, as if it were happening right now.

Marriage and Divorce

by Theodore H. Epp

Price .20

Reviewed by Mrs. Reuben Gunderson

Home was the first institution provided by God for man's benefit. Divorce is destroying that which God instituted and pronounced holy. Marriage is the tenderest and most sacred relationship of life. This union, oneness of the two involved in marriage, has been chosen as an emblem of the union of Christ and His Church. God made no provision for separation, or divorce, because marriage was instituted before the entrance of sin. 2500 years later, Moses gave permission for divorce under one condition, and permitted it because of the hardness of the hearts of the Israelites.

God commands that we should not be unequally yoked together. Standards must be lowered if a believer and an unbeliever are to be married. Can two walk together except they be agreed? It is impossible on the spiritual level for a believer and an unbeliever to be really happy together.

These books may be purchased from the Bible Book Nook, 809 McHugh Ave. South, Grafton, N. Dak. 58237. Something for tax and postage would be appreciated with your order.

MAY I KNOW I AM SAVED?

It is not possible to know that. That is something you cannot know until you die, some say. And they insist that is a sign of spiritual pride to think and talk about knowing that one is saved. All that anyone ought to say is that "I hope so. I am trying to be saved." That is a sign of humility, they say. And humility is a precious Christian virtue.

Because of such thinking and talking many among us are bewildered and troubled, living in the dark and in fear, lacking peace and joy and power in our lives.

We should expect that God would have something to say about a matter of such vital importance. He does. God says clearly and definitely in His Word that **you may know** that you are saved. "These things have I written unto you that believe on the Name of the Son of God that **ye may know** that ye have eternal life" (I John 5:13). Note that He says, "**Ye may know.**"

What right has anyone, then, to say that we may not know that we are saved? That we may not know while we are living here on earth? God says plainly in His Word that we may know that we are saved. Of course, only those who are saved can know that they are saved. There is no use wondering why you do not have the blessed assurance that you are saved so long as you merely **hope** that you are saved.

The very moment that you accept Jesus as your personal Savior salvation becomes your personal possession. That very moment Jesus moves in to live in your heart. From now on it is not only **Christ for you**, but

Christ in you. But His coming into your heart to live and to rule is a very definite experience. So much so that you cannot fail to know about it. It is only reasonable to assume that the heart in which Christ lives and works, under normal conditions, will be aware of His gracious presence and wonderful power.

But so many are not sure that they are saved because they cannot feel that they are saved. They lay so much stress on feelings—feelings of ecstasy. They seem to expect some supernatural demonstration of the presence of the Spirit. Now feelings and experiences have their rightful place in Christian life. It is perfectly natural to feel joyful over the fact that one is saved. But these feelings and experiences must not be made the basis for your being saved. The basis for your salvation must ever be, **not what you feel, but what Christ has done for you**—His atoning death and triumphant resurrection. You will have to learn that your feelings are not always to be trusted. They vary from day to day and from hour to hour, so very often affected by your physical health and the circumstances surrounding you. You will have to learn to go by **what God says and not by how you feel.** What Christ has done for you and what God says He will do for you, that is the foundation that is ever firm and secure.

There are those who lack assurance that they are saved because they have not had the same spiritual experiences that others say they have had. But no two persons need expect to have the same spiritual experi-

ences. We do not have the same feelings and reactions to things in general, so why should we expect that our spiritual experiences should always be the same? What our feelings and experiences were when we were saved is a matter of little consequence. The important thing is that we are saved, and that we take God's Word for that.

Then there are those who insist that they believe, but they are not saved. Does that make sense? "He that believeth on the Son hath eternal life" (John 3:36), Jesus says. He does not say **shall have eternal life**, but he **has eternal life** right now.

So many confuse knowledge of and belief in Bible facts and events with faith in Christ. Knowing **about** Christ is one thing. Knowing Christ is quite another matter. Saving faith is a matter of the heart. When we receive Christ into our hearts, there to live and reign, then we are saved. "He that hath the Son hath life" (I John 5:12).

It is a question, then, of having Christ in the heart. And how do we receive Christ into our hearts? Jesus Himself tells us that, "Behold, I stand at the door and knock. If any man **hear my voice and open the door**, I will come in unto him" (Rev. 3:20). When you opened the door He came in, came in to stay. He is there now unless you have forced Him out. As long as you want Him to stay, He stays. You certainly know if you want Him to stay. So you may know that you are saved.

But, you say, isn't it true that the Word of God speaks of something within the believer that tells him that he is saved? Yes. "He that believeth on the Son of God hath a witness in himself" (I John 5:10). What is that something within? It is the Holy Spirit. "The Spirit Himself beareth witness with out spirit that we are the children of God" (Romans 8:16). And that Spirit is the same Spirit that speaks through the Word of God to tell you that you are saved. **So if you take God at His Word you may know that you are saved.**

Blessed assurance, Jesus is mine!

Oh, what a foretaste of glory divine!

—Courtesy, Tract Mission

I took his hand

GEORGE WASHINGTON: MISSOURI SLAVE

February is a patriotic month, said our pastor here one Sunday night. So I must tell you about George Washington, one of my most recent and happy acquaintances among the aged. He certainly is aged—born April 23, 1827, in Lexington, Missouri. You should see his stately bearing! A silvery crown of hair encircles his colored brow. And what a soulful look there is in his eyes!

Upon being transferred to the Hospital station for 'chronics' he shared a room first with a Norwegian and a German. It was here I first met George Washington. He sat in his bed, hands folded, talking to himself. The look he returned to me when I greeted him I shall long remember. From his sincere and mellow eyes there beamed a friendly warmth that spoke of spiritual peace and inner joy. It reminded me of the reflection of the sun's rays on a quiet sea after a storm. If the Norwegian whom I was visiting had not been so burdened of heart I would no doubt have paid closer attention to the strange humming, barely audible, coming from George. However, the radiant smile and the joyful undertone of his song gradually took form in my memory as I rode home on the street car. It was the little song known to us all from **Uncle Tom's Cabin**:

"O, I'm going to glory—won't you come along with me

Don't you see the angels beck'ning,
and a calling me away?

Don't you see the golden city and
the everlasting day?"

Some days later George Washington was transferred to a room two stories

up, where he felt much more at home. He couldn't stand all the tobacco smoke from the pipes of his Norwegian and German roommates. "And so dey was nice enough to move me up here, where I kin communicate wit' de Lawd wit'out no distu'bance," he explained. He has little else to do, except when his foot or his right knee begins to ache, whereupon he strokes it gently and hums some snatch of a spiritual.

George was actually born into slavery. He remembers well how at the age of five he and his parents, his brothers and sisters were driven out on "Massa's" plantation to work hard all day long for food and clothes. At that time he knew of no other system than the one in which everything belonged to the "boss."

Years passed in slavery until the war came with its emancipation. In 1863 George came as a freed slave to Fort Snelling and since then has lived in Minneapolis. "But here I became," he said, with a vigorous sad shaking of his head, "a wus' slave den evah befo', a slave of drink 'n tobacco. But now not all de money in Minn'apolis could get me to taste whiskey. While I lived in sin and worldly pleasu'es I thought I was havin' me a good time, but since I've been saved and Jesus came into my heart twelve years ago to give me true happiness, I mus' say dat de time I spent in sin was cert'nly not a good time. It was de devil's time. Now I sing, 'I once was lost, but now I'm found; I once was blin', but now I see.' It's grace dat has led me so far, an' grace shall lead me home."

While George Washington witnessed so beautifully to his conver-

sion and to God's gracious power in changing his old heart, truths like these came to my mind:

"Who satisfieth thy desire with good things so that thy youth is renewed like the eagle" (Psalm 103: 5).

"The righteous shall flourish like the palm tree: He shall grow like a cedar in Lebanon... They shall still bring forth fruit in old age; They shall be full of sap and green: To show that Jehovah is upright; He is my rock and there is no unrighteousness in Him" (Psalm 92:12, 13-15).

There was nothing shy or elusive about his eyes as he looked at me steadily with a calm joy and said: "In Jesus we are free men and with Him we shall conquer all evil."

Our little visit closed with a prayer, in which he also took part, with warmth and fervor.

—Wm. Hagen

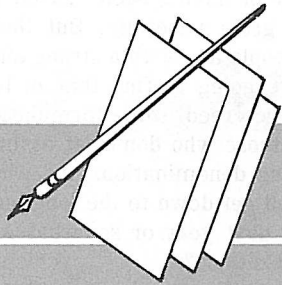
ON SAVING SOULS

Success in saving souls is evidence that a man understands the Gospel, and understands human nature, that he knows how to adapt means to his end, that he has common sense, and that he has that kind of fact, that practical discernment, to know how to get at people. And if his success is extensive, it shows that he knows how to deal with a great variety of characters, in a great variety of circumstances, who are yet all the enemies of God, and to bring them to Christ. To do this requires great wisdom. And the minister who does it shows that he is wise."—Charles G. Finney in **Revivals of Religion**

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EDITORIALS

THE LODGE

"The Christian will refrain from belonging to organizations which practice a religion without Christ as the only Savior. Belonging to such a group places the believer in a hopelessly compromised position and destroys his witness for Christ."

Declaration of Faith, IV:6

From the start it should be noted that the thesis is speaking of "organizations which practice a religion." This eliminates a good many service and social groups in which membership may be held. But it does include any that fit the following definition: "a secret fraternal benefit society which has a printed ritual with prayers, altar, chaplain, burial ceremony, an oath, the claim of spiritual advancement, and the guarantee of heaven as a reward for following the principles of the order." (J. W. Acker, *Strange Altars*.)

Surely there is no value in being less than frank on this matter and therefore it should be stated in the next place that this thesis is concerned principally with the fraternal organization known in everyday terms as the "Masonic Lodge." Some of the things said about the Masonic lodge may be true to an extent in regard to other fraternal organizations.

There are generally three objections raised against the Masonic lodge. 1) It is a secret organization. 2) It requires an oath for membership and the swearings involve some very gruesome promises. And, 3) the lodge has a religion and it is not the Christian religion.

In regard to swearing an oath, we are reminded of Christ's prohibitions of Matthew 5:34-37. Christians have accepted the legal oaths of society, but all others ought to be shunned. But it is on the third objection to the Masonic lodge that we wish to spend the most time, that it has a religion which is not Christian.

Well-meaning lodge members, of which there are thousands in the Lutheran churches of America, will protest that their lodges do have the Bible in plain sight for all

to see and that the words of Jesus are quoted by the chaplains, and we would not dispute these claims for a moment. One of the problems is that a Masonic lodge in a Moslem country would have the Koran where the Bible lies in the United States and Mohammed would be quoted instead of Christ. In India it could well be the Veda which would lie with the compass and the square as "the great lights of Masonry."

Furthermore, in order that no offense be given and all be accommodated, whatever their faith may be, the name of Jesus is deleted from the Scripture passages from which the readings are taken. "God" and "Lord" may be used, but not "Jesus."

Anyone who joins the Lutheran Church has given at least outward assent to the sole authority of the Scriptures, and which Scriptures include, among other statements, this one: "And there is salvation in no one else, for there is no other name (Jesus) under heaven given among men by which we must be saved" (Acts 4:12). In addition to the Bible itself, every Lutheran church member has given at least outward assent to the five chief Symbols of the faith, none of which allow for the worship of any other gods.

We can agree that no man should be persecuted for his religious beliefs and convictions. We can agree that in many organizations of this world people of varying beliefs, and no recognizable belief, will be thrown together. But if an organization has a religious system within it and that system seeks to accommodate all beliefs in order that none be offended, then this system certainly cannot be called "Christian."

Another problem concerning the Masonic lodge is that it teaches salvation by good works. Perhaps this is most clearly shown in the funeral service. From the Blue Book of a certain lodge in Minnesota, we quote these words from the "Master's" address at the grave of a departed member: "And having faithfully discharged the great duties which we owe to God, our neighbor, and ourselves; when at last it shall please the Grand Master of the Universe to summon us into his eternal presence, may the trestle board of our whole lives pass such inspection that it may be given unto each of us to 'eat of the hidden manna' and to receive the 'white stone with a new name' that will insure perpetual and unspeakable happiness at his right hand."

And, a little further on, the "Master" says, as he holds up the apron or lambskin, "It should continually remind us of that purity of life and conduct which is so essentially necessary to our gaining admission into the Celestial Lodge above."

Indeed, it can be said of the funeral service for a Mason that it does not portray salvation as the product of God's grace through Christ. Their reluctance to use the name of Jesus is a barrier and the emphasis is upon works and the good life rather than on the sacrifice of Jesus at Calvary.

The concern of members of the Masonic lodge for one another is admirable. That the organization has performed notable charitable work cannot be denied. But concern and charity can be demonstrated through means other than the lodge, too. Furthermore, we are sure that many

a lodge member has been unaware of the conflict between his church membership and Masonic membership. We can, however, ask that those who have elected membership in the Masonic lodge carefully examine the issues involved. To us, membership in both cannot be other than a compromise of what one is to accept in the Christian Church.

Other lodge memberships ought to be thoroughly thought out also. Do any of the charges made above apply also to them? While the issues pointed out above may not hold, is the spirit of them something that is making one a better person or proving a hindrance? Let Jesus Christ control.

JESUS PEOPLE CHURCHES

We haven't commented on the so-called Jesus People movement yet because we haven't felt qualified to do so. We've never seen a "Jesus People" member nor read a great deal about them.

But from such limited contact it does seem fair to say that some good has come from this unusual development and some lives have been saved for Christ. Therefore, that wise counsel of Gamaliel, given at that early trial of the apostles, seems good advice in this situation, "If this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God" (Acts 5:38b-39).

All has not gone well for the Jesus People. Already there has been a noteworthy split in the ranks through the formation of a radical cult within the movement called

the "Children of God." Linda Meissner, former leader of the Jesus People's Army in the Pacific Northwest and one-time co-worker of David Wilkerson in New York, recently went along with the Children of God. Mr. Wilkerson has now publicly spoken out against her.

The Jesus People have shown little interest in creeds and confessions, speaking only of having been "saved by Jesus." And that is the one great necessity. But these friends, most of them young people and with a strong anti-"established church" bias, are going to find that in life you have to come down to some creed, some formulation of belief. We are speaking of those who don't get assimilated into some already-existing denomination. And when they form their own beliefs and get down to the long pull, if Jesus doesn't return in the next year or so, what will they have proved by **their** organizations?

It seems rather sad that Jesus People churches should spring up here and there. Whatever direction they take doctrinally, they could find some already existing denomination very much like them. Why then strike out on their own? These young friends must surely have the humility to realize that wisdom and, yes, commitment, were not really born with them.

They have had genuine Christian experiences, some of them, but a real test for them now is whether they get grounded in the Word of God and to do that they will do well not to disdain those who have spent many years in evangelical study of the Scriptures. We pray that their hearts may be open for this lest they fall by the wayside. May our hearts be open to them in love and may we have the wisdom to act rightly toward them.

TRUST IN JEHOVAH

Say to this mountain, "Go,
Be cast into the sea;"
And doubt not in thine heart
That it shall be to thee.
It shall be done, doubt not His word,
Challenge thy mountain in the Lord!

Claim thy redemption right,
Purchased by precious blood;
The Trinity unite
To make it true and good,
It shall be done, obey the Word,
Challenge thy mountain in the Lord!

Self, sickness, sorrow, sin,
The Lord did meet that day
On His beloved One,
And thou art "loosed away."
It has been done, rest on His Word,
Challenge thy mountain in the Lord!

Compass the frowning wall
With silent prayer, then raise—
Before its ramparts fall—
The victor's shout of praise.
It shall be done, faith rests assured,
Challenge thy mountain in the Lord!

The two-leaved gates of brass,
The bars of iron yield,
To let the faithful pass
Conquerors in every field.
It shall be done, the foe ignored,
Challenge thy mountain in the Lord!

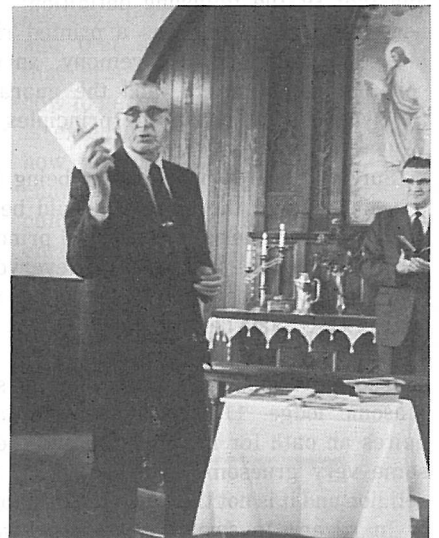
Take then the faith of God,
Free from the taint of doubt:
The miracle-working rod
That casts all reasoning out.
It shall be done, stand on the Word,
Challenge thy mountain in the Lord!

—Author Unknown
(from **The Old Testament and
Fine Arts**)


PASTORS, TAKE NOTE

Many of you haven't returned **The Lutheran Ambassador** Topic Guides mailed out before Christmas. It would be much appreciated if you would do this very soon. Thank you.

The Editor



Mr. Hans Tutvedt is shown displaying the items which were to be placed in the new cornerstone of Stillwater Lutheran Church, Kalispell, Mont., on the occasion of the congregation's 60th anniversary on Nov. 21, 1971. The cornerstone had been removed at the 50th anniversary. Rev. John P. Strand, president of the AFLC, is pictured at the right.



WOMEN *for Christ*

DOES HE WALK WHERE YOU WALK?

by Carola Stenberg
Everett, Washington

From door to door I delivered those necessary medicines. Little did I think that each room would speak and challenge me!

There she sat with a bunch of Bible cards and her eyes closed. A graduate nurse who had lived a full life, now stricken with a disease that left her shaking, unsteady on her feet, easily depressed and extremely sensitive. Card by card shifted through her hands as she "stored up the Word" and drank of the "Living Water."

I heard a mumble as I rounded the corner with my medicine cart. A gray head rested on her bedside table in front of her as she prayed audibly on and on about her roommate's problems, her family and her own needs. She couldn't see and had to have help quickly many times during the day and night for her biological needs but God had promised her, "Call upon me and I will answer thee."

Challenged by the picture of the rubber-banded bunch of Scriptures and that mumbled prayer I enter a room that requires something beyond my own endurance and wisdom. A crippling illness left this patient, just past fifty, with twisted limbs and with cataracts robbing his eyesight. Bitter thoughts, loneliness and a caustic yet whining tongue has stolen away his peace, joy and love. What can we do to show that Christ can make a difference?

Down the corridor to a room where

soft music played and a head lifted up with unseeing eyes as I entered her room. Two major brain tumor surgeries had not been able to remove the whole tumor and its growth presses on sensitive tissue giving almost constant pain. Valleys of despondency come and go and in-between those frequent pills, we pray for a chance to witness to one whose heart seems open but the desired response is so slow.

A shriveled up old man, who often loses his necessary nourishment, smiled as I said, "Good Day!" A sincere child of God waiting for his home-going, who wonders aloud again and again, "Why must I wait so long when I'm ready to go?" Ninety years is a long time, but the Lord must have something yet for this saint to do here. Ready to meet his Master—am I?

A Swedish writer for the *Svenska Posten* in Seattle for many years, has long lived past her "six months" time limit given her four years ago. Time becomes endless and attacks of pain more frequent. And I hear her say, "God has forgotten me." But I can remind her that He has promised her, "I will never leave you nor forsake you."

Each one a soul, a need, a challenge, a candidate for heaven. For you, it may not be a rest home or hospital, but your neighbors or fellow workers or family can present the same opportunities... to be His "sent one."

**CENTRAL MINNESOTA WMF
MET AT SARPSBORG
LUTHERAN**

The Central Minnesota District

Women's Missionary Federation met on October 12, 1971, at Sarpsborg Lutheran Church, rural Dalton. After a welcome by our president, Mrs. Charles Rovang, the singspiration was led by Mrs. George Hartman and the organist was Mrs. Ernest Walvatne. Our theme songs were "Turn Your Eyes Upon Jesus" and "I Look Not Back." Mrs. Pauline Pope led in devotions, reading from Numbers 21:8-9 and John 3:14-21.

The theme for the rally was "Look Unto Me," the theme verse being Isaiah 45:22: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

Mrs. Milton Erickson, Sarpsborg W.M.F. president, welcomed us with Acts 3:19. We were favored with a solo by Mrs. Stanley Christenson, "He Never Changes."

The morning Bible Study was led by Pastor Fred Carlson. He gave us a background of our theme verse. Isaiah was a great prophet and he received his message from God. The book of Isaiah is full of the Gospel message of Jesus Christ. In Isaiah 6, Isaiah saw God's holiness and his own sinfulness. He received forgiveness at the altar and then received his call to go and preach. Moses was instructed by the Lord to make a bronze serpent and whoever was bitten by the serpents could look at the bronze serpent and live. John 3:14 says, "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up that whoever believes in Him may have eternal life." This is a personal decision for each of us to make. Do we see our sinfulness and our need of looking unto Jesus? After receiving forgiveness we must point people to Christ. Do not point to a doctrine or a theory but to the uplifted Christ on the cross. Let us make it our goal to witness to one person every day, Pastor Carlson urged.

Mrs. Christenson sang "I Can't Understand." A potluck dinner was served at noon.

The afternoon session began with a prayer fellowship led by Pastor Julius Hermunslie. Psalm 91 was read. The Sarpsborg trio composed of Mrs. Erickson, Mrs. John Olson and Mrs. Allan Rovang sang "No One Ever

Cared for Me Like Jesus" and "Come to the Saviour" during the afternoon.

Our guest speaker was Pastor Kenneth Ellingson of the Lutheran Evangelistic Movement. He read John 20:21: "Jesus said to them again, 'Peace be with you. As the Father hath sent me, even so send I you.'" The world sees Christ only through us who know Him. How many times do we pass by, like those in the account of the Good Samaritan, when we see people in need of deliverance? It may be easy for us to say "I'll pray for you" but our concerns don't last long. When the world looks at us, do they see Jesus or just religion? We are living in a world that is under the prince of darkness, a world that is scared and frightened. Even Christians are worrying about the future. Those who know Jesus have no right to worry because all these things must happen before Jesus comes again. We say "I can do all things through Christ who strengthens me" and then sometimes we can hardly get through the day. We have a treasure that the world has never known and we are tongue-tied and immobilized. Pastor Ellingson said, "You are the key to someone's life."

A greeting was given by Pastor Kenneth Anderson, who was in the area for evangelistic meetings. The offerings for the rally were for My Missionary for a Day and the General Fund of the W.M.F. Pastor Hermuns-lie pronounced the benediction. There were 80 present to fellowship around the Word and with one another.

Mrs. Harold Erickson, Secretary

(Continued from page 4)

the task of bringing Christ's kingdom on earth, and with serving Him, confessing Him, and living His life, does that objective gradually take form. That common bond of sympathy and sorrow for unfortunate beings—the worldly may be classed as such—finds greater inspiration for untiring efforts when Christ's own words are considered, "Come unto me all ye that labor and are heavy laden, and I will give you rest." What love and what a Gospel for us to give—yes, to give unreservedly.

Our persuasions ought, of course, include all people with all their various soul-attitudes, but we can specify a few here particularly, for instance, people who believe the truth notionally and yet do not receive it into their hearts. "At some time," they say, they'll accept Christ into their lives, but not now. These need awakening to their perilous condition, their false hope of a last minute acceptance.

Some people are earnestly seeking salvation but have chosen a wrong method of search, which can only end in disappointment. They are seeking the living among the dead, are trying to save themselves first, and then come to Jesus. Here we find a great field for earnest work, convincing such that Christ Himself said, "I am not come to call the righteous, but sinners, to repentance."

Then there are those who have tried a long time to do their best and, having never succeeded, are falling into a state of despair, a paralysis of the mind, as it were, with regard to heavenly things. Are we meeting the challenge here set forth? Are we with Paul saying, "As though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God."

We ought to persuade men to think of Jesus the Saviour, study His work and character, trust Him and avow that trust. Attempts to sneak to heaven along some back lane are in themselves despicable. Rather lead men into the King's highway, to take up the cross and follow Him, and of such Christ says, "I will confess before my father which is in heaven."

Our persuasions may perhaps, often fall upon barren ground, but that situation has always confronted his disciples. We know that Christ while on earth was not received in the hearts of all His hearers, but even so His work has been going on. Many who have been without hope, without God, and without fear of eternal things have heard the doctrine of free, rich, sovereign mercy, have turned from their sins and laid hold upon the hope set before them.

Seeing the fruitage, are we not again impelled from sheer thanksgiving on our part to stress more forcefully the sweet invitation of Christ, "Whosoever will, let him take of the

water of life freely"? Surely Christian faith has absolute warrant in Christ; Christian hope draws from His unwavering confidence; Christian love issues from the fountains of His redeeming grace and returns thither in deeds of sacrifice. Surely then our knowledge ought to widen out, our consecration be confirmed, our outlook steadier. We ought by all our experience to become more Christ-like, better reflectors of the heavenly light, fitter temples of the Holy Ghost. Then when the last uses of time have been served, the salvation, which we received as a gift and tested in the task and discipline of our earthly lot, will be conferred on us; service without hindrance, enjoyment without shadow, open vision and perfect fellowship will be ours.

—Esther Borrevik in
**The Lutheran Free Church
Messenger**

O ONE WITH GOD THE FATHER

O One with God the Father,
In majesty and might,
The brightness of His glory,
Eternal Light of light,
O'er this our home of darkness
Thy rays are streaming now;
The shadows flee before Thee;
The world's true light art Thou.

Yet, Lord, we see but darkly:
O heavenly Light, arise,
Dispel these mists that shroud us,
And hide Thee from our eyes.
We long to track the footprints
That Thou Thyself hast trod;
We long to see the pathway
That leads to Thee, our God.

O Jesus, shine around us
With radiance of Thy grace;
O Jesus, turn upon us
The brightness of Thy face.
We need no star to guide us,
As on our way we press,
If Thou Thy light vouchsafest,
O Sun of righteousness.

W. W. How
(The Lutheran Hymnary)

THE WHOLE ARMOR OF GOD

"For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" Eph. 6:12.

"Wherefore take unto you the whole Armor of God (why?) that ye may be able to stand.... For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of this world, against spiritual wickedness in high places." When do we take the Armor? "FINALLY" (verse 10,) after obeying the precepts pertaining to childhood, have grown to full stature, and are able to bear arms as good soldiers of the Cross.

"Take unto you the... Armor." We have not always borne arms, for we were sometimes children—even babes in Christ. Take... the whole (not part) for the whole spells victory, whereas one piece short of the whole may mean defeat.

By the marvels of God's grace puny man is enabled to stand against the devil himself, and against all the powers of darkness, but only as he is obedient to the Captain's commands: stands with feet shod, sword in hand and in the power of His might.

What soldier in the Apostle Paul's day would dare go forth in the day of battle without his shoes? or without his girdle which held the breastplate in place, without the breastplate itself, the shield, the helmet, or without his sword? For all were vital. Yet, not more so than the Christians cor-

responding spiritual weapons. The Lord's soldier also must go forth with feet shod. His shoes are "the preparation of the Gospel of peace."

All may not be able to go to the Seminary (training camp). Yet all may be none the less prepared! For all alike may be indwelt by The Teacher Himself, and sit long hours apart with God and His Word.

To the soldier a well fitted shoe is essential. None is at his best without it. Without this "preparation of the Gospel of peace" God's soldier can never go forth with confidence and assurance.

Of greater importance still, is the SHIELD OF FAITH. Without faith the shoes would never be put on; the Armor would be laid down, and hope die in infancy. Once faith is cast aside we are exposed to all the fiery darts of the wicked one, who is ever ready with his poisoned arrows to shoot at the upright in heart, and many are his arrows of resentment, pride, hatred, envy, strife, conceit, criticism, jealousy, rebellion and all their related evils. Yet none of these can pierce through the shield of faith.

The GIRDLE OF TRUTH is ever without price. Any deviation from truth is not only unbecoming to the soldier of the cross, but disqualifies him for God's best. The Lord himself is truth, His Word is truth! His own speak the truth, love the truth, live the truth and are undergirded with truth. In anything short of truth sin is involved, and there must be a reckoning for sin here, or hereafter.

Another indispensable bit of armor is the BREASTPLATE OF RIGHTEOUSNESS. If a thing is not right it is wrong. The wrong doer has laid off his breastplate, and the heart is exposed in the day of battle.

The HELMET is a truly foundational part of the soldier's equipment. In fact this whole passage of scripture is written to CHRISTIANS, and unless you KNOW that you have "The Helmet of Salvation" you are not eligible to engage in this warfare nor claim the promises of God at all. Make SURE that you have taken the Lord Jesus Christ as your personal Saviour and are trusting not in any works of yours, but ONLY on what He did for you on Calvary's cross for your salvation.

THE SWORD OF THE SPIRIT (which is the Word of God) is then yours to use as your weapon to cut your way through the forces of evil and the powers of darkness which war against the soul. Jesus beat back Satan's attacks with scripture, every time. Love it, spend much time becoming familiar with it so you can use it as He used it, and you have His promise "resist the Devil and he will flee from you."

"We Wrestle," the Apostle Paul says, against principalities, and against powers. To wrestle implies close contact with this enemy of all righteousness. The Weapons of our Warfare are not carnal, not for long range fighting; they are for close combat. God's soldiers do their best fighting (it is said) upon their knees, their grandest wrestling, and win their greatest victories there.

If we find ourselves defeated, void of love, joy, peace and the accompanying attributes of the Spirit, it may be well to check the armor piece by piece, for some part is surely missing. One piece has been laid aside and the adversary never fails to take advantage of any newly surrendered ground. Strength to stand was only promised to those who go by the blueprint.

STAND! is the final command. We were not asked to rush into battle with the powers of darkness, nor to tread presumptuously upon the enemy's territory, but only to stand our ground. We are to go forward only at the Captain's command. There are surely advances and promotions for every soldier in the Lord's army as he follows the cloud by day and the fire by night. But when hard pressed and hemmed in, with no way out, around, over or under, STAND! "Stand still and see the salvation of the Lord."

None of us are expected to overthrow Satan's kingdom single handed, but we ARE expected to stand fast and to refuse to give one iota of our God-given heritage into the enemy's hands.

"FINALLY MY BRETHREN." The final exhortation is, "Be strong in Lord, and in the power of His might." This is an order from Headquarters. It infers power, enablements, courage, and that WE CAN. WE are obligated to obey orders. This is a per-

sonal responsibility. It is up to us. FINALLY, brethren, be strong." But note that God does not expect you to win the victory by virtue of your own might or power—your strength is to be "in the power of HIS might." All you have to do is trust His promise—He will always enable you to do everything He demands of you. So we CAN and should be MORE than conquerors through Him that loved us and gave Himself for us.

Ethel Meadows

"No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" II Tim. 2:4.

—Book Fellowship

ON STEWARDSHIP

God is, in an infinitely higher sense, the owner of all, than any employer can be said to be the owner of what he has. And the church of Christ never will take high ground, never will be disentangled from the world, never will be able to go forward without these continual declensions and backslidings, until Christians, and the churches generally, take the ground, and hold to it, that it is just as much a matter of discipline for a church member practically to deny his stewardship as to deny the divinity of Christ, and that covetousness fairly proved shall just as certainly exclude a man from communion as adultery.—Charles G. Finney

Do not pray for tasks equal to your power.

Pray for powers equal to your tasks.

—Phillips Brooks

Hypocrites may counterfeit the children of God in many things but they can not love their enemies from their hearts.

—Bogatzky

Peace, if possible, but the truth at any rate.

—Martin Luther

To do so no more is the truest repentance.

—Martin Luther

Our wills are ours to make them Thine.

—Alfred Tennyson



RNS Photo

WINTER AFTERNOON

CHURCH-WORLD NEWS

DR. HOFFMANN REPORTS ON VIETNAM VISIT

ST. LOUIS, Mo.—“The change in morale is different each year... this year the men are certain of the fact that they will be coming home, only the date is not known... I have a feeling the drug situation is more under control... the increased activity in bombing was because of the rapid advance of North Vietnamese troops in Laos and Cambodia.”

These were some of the observations given by Dr. Oswald Hoffmann at a news conference here today on his return from his third Christmas visit to South Vietnam.

“I talked to servicemen and women in groups and individually,” Dr. Hoffmann said, “at camps, in hospitals, at air bases and aboard the aircraft carrier Coral Sea.” Dr. Hoffmann, the speaker on the worldwide Gospel radio broadcast *The Lutheran Hour*, also visited U.S. servicemen stationed in Okinawa, Thailand and Korea during the two week trip which was made at the invitation of Gen. Creighton Abrams and other commanders.

“We’ve got a lot of great young people serving their country in these far away places,” Dr. Hoffmann said, “and I went out there to tell them that the people here at home care, the church cares and God cares.”

Dr. Hoffmann said one base commander commented that the young men still are concerned about going out on patrols, “most of the fire bases in the out areas have been taken over by the South Vietnam forces” Dr. Hoffmann said, “but there are some still manned by U.S. troops. This officer commented about the willingness of his men to go on patrols when they know the need. He said they are fine young men doing their duty. I told him ‘You’ve got fine young people out here because there are fine young people at home.’”

Dr. Hoffmann was accompanied on the Christmas tour by Jane Briggemann—Miss Nebraska of 1969—and Charles King, former director and soloist for the Wings Over Jordan Choir. Both are accomplished musi-

cians and added greatly to the Christmas programs, Dr. Hoffmann said.

“Christmas Eve we had a special service at U.S. Army headquarters in Long Binh.” *The Lutheran Hour* speaker said, “but for nearly an hour and a half before that service, we spent visiting in a hospital, singing and talking to the men there. We went through every ward—even the psychiatric ward—where I spoke to each individual and Jane and Charles sang carols—it brought tears to the eyes of one of those tough, crusty nurses.”

Dr. Hoffmann also expressed the feeling that there is no doubt that the United States policy is to get out of “active combat” and “maybe next year we will have so few support troops there it will not be necessary to make such a Christmas visit. I certainly pray this will be so—and, by the way, so do the troops. In the services conducted by our chaplains, I have the impression that they pray for peace more frequently than our pastors do here at home. And the men and women respond to the Christmas story, too... I told them to commit themselves to Christ where they are and many of them came up later to thank us for being there.”

Dr. Hoffmann, whose home is in Frontenac, Mo., a St. Louis suburb, has been *The Lutheran Hour* speaker since 1955. The program, which is sponsored by the Lutheran Laymen’s League, is heard on more than 1,700 radio stations around the world. The LLL is an auxiliary organization of *The Lutheran Church-Missouri Synod*.

SEVEN CLERGYMEN ASSIST CHAPLAIN AT WITTENBERG

Springfield, Ohio—(LC)—A Lutheran university here has appointed seven clergymen from various denominations as “coordinate chaplains” to university students.

Wittenberg University announced that United Methodist, Jewish, Presbyterian, United Church of Christ, Episcopal, Roman Catholic and Baptist clergymen will regularly assist the Rev. Robert E. Karsten, pas-

tor at the University’s Weaver Chapel.

The ministers represent the seven major denominations, in addition to Lutherans, of the students at Wittenberg.

Each “coordinate chaplain” will address one of the chapel services held daily during the year. Those whose denominations have communion services will preside once each year at a Wednesday evening service, and all the ministers will consult with students on campus religious issues. Students may also be referred to a pastor of their own denomination for spiritual help and counseling.

Mr. Karsten said that the goal of the program is to “provide students of different denominations with opportunities to worship according to the traditions of their own faith on their own campus.”

The campus pastor will meet regularly with the coordinate chaplains for consultation on student religious life.

Wittenberg University, a school of the Lutheran Church in America, enrolls about 3,200 students.

LUTHERAN COUNCIL CONVENES IN MINNEAPOLIS, FEB. 28-29

New York—(LC)—The sixth annual meeting of the Lutheran Council in the USA at Minneapolis next February 28-29 will be highlighted by a dinner for some 250 persons, including representatives of the cooperative agency’s three participating church bodies, staff members and invited guests from the Twin Cities area.

The Lutheran Brotherhood, fraternal insurance society based in Minneapolis, will be host to the dinner on Monday evening, Feb. 28.

Sessions of the Lutheran Council at the Sheraton-Ritz Hotel will be preceded by a two-day meeting of its Executive Committee from Sunday evening to Monday noon, Feb. 27-28, with the Council scheduled to convene at 2 p.m. on the 27th until the afternoon of the 28th.

Standing committees of all six divisions of the Lutheran Council—in theological studies, educational, mission and welfare services, public relations, and service to military personnel—will hold their semi-annual meetings from Wednesday, March 1, through Saturday, March 4.

Representing the three bodies as-

sociated in the Council will be 16 delegates from the Lutheran Church in America, 14 from the Lutheran Church-Missouri Synod and 12 from the American Lutheran Church, each headed by their presidents, Dr. Robert Marshall of the LCA, Dr. J.A.O. Preus of the LCMS and Dr. Kent Knutson of the ALC.

THE LUTHERAN AMBASSADOR
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