

February 25, 1975

# The Lutheran Ambassador

## THE BETRAYAL

“And when he came, he went up to Him at once, and said, ‘Master!’ And he kissed Him” (Mark 14:45).

RELIGIOUS NEWS  
SERVICE PHOTO



# MEDITATION MOMENTS

## WITH JESUS AT PILATE'S JUDGMENT HALL

Read John 18:28-19:16

Very early, about six o'clock on Good Friday morning, Jesus, having been condemned by the Sanhedrin, was bound, led from the House of Caiaphas, the high priest, to the Praetorium, and handed over to the Roman governor of Judaea, Pontius Pilate. In the group of characters presented in the Passion Story is the never-to-be-forgotten name, Pontius Pilate. Touring the Holy Land, we visited Caesarea, an ancient sumptuous Roman city on the Mediterranean, about sixty-four miles northwest of Jerusalem. At Caesarea, Pontius Pilate occupied the governor's residence, and in 1961 a stone bearing his name was discovered there.

Pilate was in Jerusalem to maintain Roman discipline during the Passover Feast and, against his will, he became deeply involved at the Trial of Jesus, asking the furious crowd, "What accusation do you bring against this man?" Before the high priest they had accused Him of blasphemy. But since a church case could not be taken to the civil court, they had agreed among themselves to charge Him with disloyalty to Rome. They pressed this charge against Him before Pilate, saying that He was encouraging rebellion against Caesar and advising against paying taxes to the emperor.

From the Pool of Bethesda we went to the Church of the Flagellation (part of Pilate's Judgment Hall, where only a few of the original pillars remain) where our Arab guide Fathy explained how Jesus stood before Pon-

tius Pilate and was condemned. Since there were few pastors in our group, I was privileged to read the Gospel account in St. John 18. As we stood in this historic place, we relived that Day when Pilate judged Jesus and delivered Him to the Jews for crucifixion. The words of the Lenten hymn had special meaning:

"Follow to the judgment hall, view the Lord of life arraigned;  
O the worm-wood and the gall! O the pangs his soul sustained!  
Shun not suff'ring, shame or loss,  
learn of Him to bear the cross."

As in walking in Gethsemane's Garden, here, too, tears flowed freely, for we stood on "holy ground."

In reading our text, we notice several soul-searching questions asked by the inquisitive Pilate in his reluctant examination of Jesus. As a Lamb led to the slaughter (Isaiah 53:7), He stood silent and alone while ruthless men demanded His death. Weak, weary and helpless, He was pounced upon by wolves (chief priests, elders, etc.) who gnawed at Him, sapping the Master's strength and stripping Him of His divinity. He who at the end of time shall judge the living and the dead stood before this worldly judge. He stood there for us, a King in bonds. He stood there for us, taking all the dirt and mockery an unbelieving world could throw at Him. "Are you the King of the Jews?" asked Pilate. The question is directed to you, too. "Is Jesus King in your life, ruling and reigning on your heart's throne?"

Though deeply impressed by this One called "King," Pilate, by com-

promising with justice and Roman law, declared himself against Jesus. "What is truth?" demanded Pilate. Did Pilate, a pagan Roman, have any true respect for truth? In judging Jesus who said, "I am the Way, the Truth, and the Life," Pilate was in reality judging and condemning himself. When the world judges God and submits to the power and control of fallible man without any regard to the law of that Higher Power, then man is subject to the worst kind of judgment—separation from God for all eternity and very often judgments of various kinds (famine, poverty, disease, fear, etc.) in this life. Even the Church is judged when it "twists and denies the truth" of God's Holy Word.

With Jesus we stand at Pilate's judgment hall this Lenten season, either on the side of Pilate and the condemning crowd or among those few souls whose hearts were torn and sad at the thought of their Lord being crucified on Calvary. There is no neutral ground. We are either FOR HIM or AGAINST HIM. He is either OUR PERSONAL SAVIOR or we're worshipping "OTHER GODS." It is easily imagined that Pilate finally went the way of Judas; for he was constantly pursued by the flaming words: "Jesus loved me; I crucified Him!" The experience of standing at Pilate's judgment hall reminded me again of natural man's hatred for the Son of God. But more hopefully, we were reminded of the Savior's love, mercy, and forgiveness to all who would receive Him.

—Dale R. Battleson  
(Ed. Note: See also page 14.)

---

The Lutheran Ambassador is published biweekly (except the second issue in August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Rev. Raynard Huglen is the editor. Subscription price is \$3.50 per year in advance. Subscriptions should be sent to The Lutheran Ambassador, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn. Volume 13, Number 4

# "... ALL THINGS ... WRITTEN ... WILL BE ACCOMPLISHED...."

**Text: Luke 18:31-34**

by Rev. Richard D. Anderson  
Minneapolis, Minn.

Jesus Christ claimed to be God! Jesus Christ claimed to be the fulfillment of the Old Testament prophecies regarding the Messiah. In Matthew 5:17, Jesus tells us, "Do not think that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill." Christ was the fulfillment of the Old Testament prophecies.

Christ makes the statement in Luke 18:31 that "all things which are written through the prophets about the Son of Man will be accomplished." He goes on to share what He must suffer. I would like us to examine these things and look at the Old Testament prophecies regarding the same.

## **The Betrayal, Arrest and Trial**

Christ states that "He will be delivered up to the Gentiles, and will be mocked and mistreated and spit upon." In the Old Testament we have numerous passages which deal with this first subject. We also have many New Testament passages which show the literal fulfillment of the former.

### **Old Testament**

Ps. 41:9: "Even my ... friend ... has lifted up his heel against me."

Zech. 11:12: "So they weighed out thirty shekels of silver as my wages."

Zech. 11:13: "...took the thirty shekels of silver and threw them to the potter...."

Ps. 22:7: "All ... sneer at me ... wag the head...."

Ps. 22:8: "Commit yourself to the Lord ... Let Him rescue him...."

Ps. 27:12: "... false witnesses have risen against me...."

Is. 53:7: "He was oppressed ... yet He did not open His mouth...."

Is. 50:6: "I gave my back to those who strike me...."

Ps. 69:4: "Those who hate me without a cause...."

Is. 53:4: "our griefs He Himself bore...."

### **New Testament**

Mk. 14:10: "Judas ... went ... to betray Him."

Matt. 26:15: "And they weighed out to him thirty pieces of silver."

Matt. 27:7: "... with the money bought the Potter's Field...."

Matt. 27:39: "those ... were hurling abuse at Him, wagging their heads."

Matt. 27:43: "He trusts in God; let Him deliver Him now...."

Matt. 26:60: "... many false witnesses came forward."

Matt. 26:63: "But Jesus kept silent."

Mk. 14:65: "And some began ... to beat Him...."

Jn. 15:24: "... they have both seen and hated Me...."

Matt. 8:17: "He Himself took our infirmities...."

## **The Death on the Cross**

Jesus also said that He would be scourged and killed (Lk. 18:33).

### **Old Testament**

Ps. 69:21: "... they gave me vinegar to drink."

Ps. 109:4: "In return—I am in prayer."

Zech. 12:10: "they will look on me whom they have pierced...."

Ps. 22:18: "They divide my garments ... cast lots."

Ps. 34:20: "... all His bones; not one of them is broken."

Is. 53:9: "His grave ... with a rich man in His death...."

Is. 53:12: "... He ... numbered with the transgressors...."

Ps. 22:16: "They pierced my hands and my feet."

### **New Testament**

Jn. 19:29: "A jar ... sour wine ... brought it up to His mouth."

Lk. 23:34: "But Jesus was saying, Father, forgive them...."

Jn. 19:34: "One of the soldiers pierced His side with a spear...."

Mk. 15:24: "they ... divided up His garments ... casting lots...."

Jn. 19:33: "they did not break His legs."

Matt. 27:57-60: "a rich man ... laid it in his own new tomb...."

Matt. 27:38: "two robbers were crucified with Him...."

Jn. 20:27: "Reach ... and see my hands...."

## **The Resurrection**

Christ also said that He would rise again! (Luke 18:33).

### **Old Testament**

Ps. 16:10: "... Thou wilt not abandon my soul to Sheol...."

Ps. 68:18: "Thou hast ascended on High...."

### **New Testament**

Matt. 28:7: "He has risen...."

Lk. 24:51: "He was parted from them and carried up into heaven (KJV)."

As we examine these Old Testament prophecies, we see how the suffering, death, resurrection and ascension of Christ had been foretold. We see also how amazingly accurate the life of Christ was in fulfillment of those Old Testament prophecies! Jesus Christ was and is the true Son of God!

What does all this mean to you? I trust you have been gripped with the thought that the Scriptures are reliable and true. Since the Scriptures were accurate, down to the minute details concerning Christ's first coming, then the same must be true for



His Second Coming! In Acts 1:11, God's Word tells us that Christ will return: "Men of Galilee, why do you stand looking into the sky? This Jesus . . . will come in just the same way as you have watched Him go into heaven." In I Thessalonians 5:4, we are challenged by these words, "But you, brethren, are not in darkness, that the day should overtake you like a thief. . . ." Scripture commands us to be ready for Christ's return. Scripture also tells us how we can be ready. "But as many as received Him (Christ), to them He gave the right to become children of God, even to those who believe in His Name." By receiving Christ as our personal Lord and Savior, after having confessed our sins, we can have new life! I John 5:12 tells us that "he who has the Son has the life. . . ." I trust God's call to salvation through His Word has become a reality in your life.

Once we have allowed God to redeem us, then our task of proclaiming Christ begins! Christ commanded each believer, in Matt. 28:18-20, to be in the process of "going—baptizing—and teaching" for the express purpose of making disciples of all nations. May each of us in this Lenten season be gripped with the power available to us as we seek to proclaim our crucified and risen Lord Jesus Christ!

#### WMF WORKSHOP AT DALTON

Very cold weather and bad driving conditions no doubt kept some from attending the Workshop this year. However, 111 registered for the banquet and program given in Our Savior's Lutheran Church, ALC, at Dalton, Minnesota on February 7, 1975.

The tables were beautifully decorated by the ladies of the Dalton parish and by flower arrangements furnished by the women of Our Savior's. The theme was LOVE. A Bible verse dealing with love was attached to the decorative favor by each plate.

Our national WMF President, Mrs. Robert Dietsche, so ably led the program and meeting. Mrs. Wendell Johnson, pastor's wife of the host parish, led in devotions, reading from Isaiah 43 and stressing verse 4: "Be-

cause you are precious in my eyes, and honored, AND I LOVE YOU."

A mixed quartet of youth from Tordenskjold Congregation favored us with very good gospel song music.

One highlight at the Workshop each year is the report from the national treasurer. We rejoice as we hear how, by God's grace, we have again made most of the budgets and gone over the top in some projects, and in the total picture have far exceeded the budget. Mrs. Emberson also reviewed some of the "extras" that the WMF was able to give this past year—such as the new Dodge Van for the Bible School, that has been in constant use; the help given seminarians in paying tuition for attending the Seminar in Basic Youth Conflicts; and, just recently, being able to give a gift to each seminarian toward help in paying for some of his textbooks. This latter gift came as a surprise to them and brought such grateful letters of thanks from them. One of these letters was read to the group. After the financial report Judith Wold was asked to lead in a prayer of thanksgiving for God's blessings.

Mrs. Dietsche gave several informative announcements and we trust your representatives have passed the information on to each local group. She stressed the importance of keeping material received from the packets, the Newsletters, etc., in a loose leaf notebook and kept for continued use. When officers change, this notebook should be passed on to the new officer. There is a wealth of information and helps prepared by a number of ladies for the projects from time to time, and each local WMF is urged to make use of them.

Mrs. George Knapp, missionary to Brazil, was our speaker. Many expressed how they were so blessed by her message and someone asked that she write it up for **The Lutheran Ambassador**. This she has done so you who were unable to attend may share the blessing. Watch for it.

Mrs. Palmer Haugen led in closing prayer and Mrs. Kenneth Moland led in singing the Doxology.

Again, we left our annual Workshop with gratitude to God for His many spiritual blessings. We thank Him for the oneness we have in Christ as His

ambassadors—each in our own place of service. We thank God for the unity He gives us as women in the AFLC. May we be faithful.

Mrs. Amos Dyrud, Secretary protem

#### SO MUCH LIKE YOU AND ME

I wonder how our Saviour felt  
That day on Calvary,  
When He looked down upon those folks  
So much like you and me.

The bitterness within their hearts  
He knew with just a glance;  
He knew the hatred lurking there  
and all their evil plans.

Their wicked hearts He knew so well,  
Their hatred for the light,  
Which showed so clearly all their sins  
and revealed to Him their plight.

Yet how He loved them, every one,  
and longed their hearts to heal;  
He'd be their shelter from each care  
And gladly their burdens bear.

I'm sure His greatest pain was not  
In pierced and torn flesh,  
But there within that heart of His,  
Rejection brought distress.

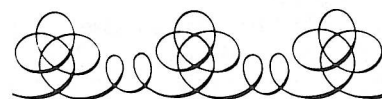
Have we rejected Him this day;  
Refused His will to do?  
Our own way is the very best,  
Surely then our souls will be blest!

O wayward children, lost and strayed,  
Because our Lord we've not obeyed;  
How even now His heart must ache  
Because His way we do forsake.

May we so fully die to self  
That His way can reveal itself  
And we'll rejoice as on our way  
We truly do His will obey.

Then gratitude will fill our hearts  
And humbled we will be,  
As we behold the grace of God  
Towards folks like you and me.

Mrs. Kent Quanbeck





# 13th Annual Winter Bible Conference Held at Dalton

The parish at Dalton, Minnesota, played host to the 13th annual Winter Bible Conference of the Association of Free Lutheran Congregations, February 6-9. It was the second time the conference had been held there, the other one being in 1967. All sessions were held in the recently expanded Zion Lutheran Church in town. Other congregations in the parish are Kvam, Sarpsborg and Tordenskjold. Rev. Wendell Johnson is the pastor.

## The Bible Studies

The four Bible studies this year were presented by Rev. Philip Haugen of Fargo, N. Dak. He used a topical study rather than a book study. It was his goal to show that we are dependent on God for all good work in our lives. In the first session he talked about "God's Work in Transformation." We can attempt to imitate Christ, but this will not make us like Him. That can only be accomplished through a new birth and that is God's work. The heart of this new birth or transformation is death to self in order that Christ can reign supremely, he said.

"God's Work in Christian Living" was Mr. Haugen's theme on Friday afternoon. He said that in his own life, the Christian walk took on new meaning when he saw more fully the meaning of the statement "we shall be saved by His life" (Rom. 5:10). Our Christian lives are Christ's work in us. He spoke of the past, future and present tenses of salvation, stressing that in this present time, too, our Christian lives are His responsibility (II Pet. 1:3).

In the third session, Saturday morning, the Fargo pastor considered "Facing Temptation," how the Lord aids the believer in this. Again, he found the key to victory as being dependence upon Christ. Victory, too, is His work. When we submit to God, He will resist the devil for us (James

4:7). We must concentrate on Jesus, in the midst of our temptations and testings.

"Witnessing for Christ" was Pastor Haugen's final topic, on Saturday afternoon. He stressed that the basis for witnessing is separation. This is not to be primarily a separation from the world, but a separation unto Christ. That is, separation from the world must not become a work of the flesh (hence, a source of spiritual pride), but result from separation unto Christ, he insisted. He went on to speak of fruit-bearing in the Christian life, how it is to glorify God and various commands and promises He has given. Again, Christ is the key to true and effective witnessing.

## The Evening Services

The evening conference speaker was Rev. J. G. Erickson, Minneapolis, Minn., pastor of Medicine Lake Lutheran Church. He chose as his first text, Is. 6:1-8, the call of Isaiah. In the temple service, Isaiah became aware of his sinfulness before God's holiness. This was the prelude to his call to service. Pastor Erickson said that peoples' "life windows" (from an illustration) get dirty and need to be cleaned. He listed three such. The first is the vertical window, looking up toward God. He can become small to us as we see our problems. With Isaiah we need to see the glory of God. The second window is the inward one which looks into self. Seeing God, Isaiah saw himself. We cannot be in God's presence and maintain a superficial view of our sins. As healing came to Isaiah, so it can come to us as we call upon the Lord. The third window which needs cleaning, Pastor Erickson called the horizontal. This one looks to the needs of others, to the harvest fields. God help us to meet the challenges before us, he declared.

The Friday night sermon came from Ezek. 37:1-10, from the story of

the valley of the dry bones. His main application was to the spiritual condition of our nation and of the churches. As the Lord made the dead bones of Ezekiel's vision come to life (a "miracle valley"), so life can come today when there is repentance, and prayers of contrition are prayed. There are no more pleasant noises in the church than the sounds of new life and of spiritual children growing up.

Pastor Erickson selected Is. 40:1-2 as his text for Saturday night. Many people had gone home for Sunday and the night was cold, but a fairly good attendance can be reported nevertheless. There is no comfort to those who are unrepentant, righteous in themselves or backsliders, but to those who are concerned, and who come to God, God's Word speaks of comfort. To the one who rests in the finished work of Jesus, there is rest ("her warfare is accomplished"). Furthermore, assurance is possible, even as Luther experienced, when one stands with God and on His Word ("iniquity is pardoned"). Finally, even as Jerusalem was told that she had received "double for all her sins," God gives full forgiveness to penitent sinners today also and imputes righteousness to them. Do not think that you can do anything toward your salvation, Pastor Erickson told his audience, but "let go and let God."

## Other Sessions

In addition to the Bible hours and evening services, there were four presentations made on a variety of subjects. The first of these, on Friday morning, was given by Rev. Dennis Gray, Grafton, N. Dak. He spoke on "Bible Camp Work," citing his own experiences with camps as a youth, as a youth worker and as a pastor. Some experiences have been rewarding, others depressing. He said that the AFLC has a real treasure in her camps. "Do we really know what we have in our camps?" he asked. Where Jesus is the center of all, then blessings and good come, he asserted. Pastor Gray concluded by suggesting that the 1975 annual conference set up a committee to study Bible camping in the church. He felt that, for

*(Continued on page 11)*

# PROPHECY PANIC!

by Bernard M. Archer

Somehow the Christians in Thessalonica had gotten into a panic. They were convinced that the return of Christ was about to take place, or perhaps even had taken place already! It may have been that they misunderstood Paul's first epistle to the church in Thessalonica, in which he told them several wonderful truths about our prospects of meeting Christ when He comes again. At any rate, they were in a flap about the future!

For this reason Paul sent them his second epistle in order to correct and calm them down. He said, "We beg you, brethren, not to be quickly shaken in mind or excited about this matter" (II Thess. 2:2).

In his previous letter he had said, "Therefore comfort one another with these words" (I Thess. 4:18). The words he was speaking about were the words concerning the coming of Christ. But they had found no comfort; instead, their nerves were as tight as the proverbial fiddle string! They were ready to jump out of their skin.

I wonder what it would have done to those Christians if they could have read some of the hundreds of books that are now being written on prophecy. What if they could have seen some of the present-day movies about the rapture?

And I wonder how Paul would react to some of the advertising lines for one of the current prophecy films: "Blood will flow like water," "See a Christian hanging in agonizing pain," "Savage cruelty at its worst."

A few weeks ago I was with a group of 70 other evangelical ministers who were previewing a Gospel film. It was the last days in living color! There wasn't anything left for you to imagine. It was all right there before your very eyes—wives shrieking when Christian husbands vanished, computer readout for 666 on the forehead, and general pandemonium!

The film disturbed me very much.

I was disgusted at what that religious horror film was doing to the audience. That whole group of Christian ministers sat there nearly petrified and hardly breathing.

The "blessed hope" of our Lord's return is supposed to be a source of comfort and joy, but those men were being emotionally bludgeoned. When the last frames of the film finally flickered out of the projector, there was numb silence.

I thought about Paul's words again: "Comfort one another"; do not "be quickly shaken in mind or excited." Could any of us in that room testify that he had been "comforted"?

Of course, I know that events of the end time will involve great trial and suffering. The book of Revelation is particularly explicit about the terrors that will grip the world before Christ's return.

But for the Christian the New Testament message is comforting, not terrorizing. Jesus said that when men's hearts were "fainting with fear and with foreboding of what is coming on the world" (Luke 21:26), His people would be able to lift their heads in joyful anticipation.

But can anyone be stirred to "joyful anticipation" by the current crop of prophecy films? It would be more accurate to say that they are being "shaken" and "excited"—the very problem that Paul was trying to correct when he wrote to the Thessalonians.

Many of us believe that we know where the source of this problem lies. The whole field of prophecy has become the plaything of a lot of rampant imaginations. For every one detail about the Lord's return that the Bible has given us, men have added 50 more details from their imagination. They have hopelessly complicated an otherwise beautiful and simple truth.

We believe the Bible from Genesis to Revelation. We are looking for Christ's return but we do not have the detailed program and schedule of

events that a lot of persons seem to have. We are trying to follow Jesus' admonition to not let ourselves "be weighed down with dissipation and drunkenness and cares of this life" (Luke 21:34). We believe that the end will not come upon us as a surprise (I Thess. 5:4), for we are keeping spiritually awake.

At the end of the age Christ will return to bring an end to all evil on this earth. Whatever view we may hold about the timing of the Great Tribulation and the rapture of the church, we know that the blessed hope of His coming will enable us to endure whatever trials and persecutions may come our way. Our persecuted brothers and sisters in many parts of the world are already proving this through personal experience. And they are joyful in spite of their sufferings.

We conclude with the advice Henry H. Halley gives in his popular **Bible Handbook**: "It is best not to cloud the hope of His Coming with too detailed a theory as to what is going to happen when He comes. Some people, we suspect, will be disappointed if Jesus does not follow the schedule they have mapped out for Him."

Mr. Archer is pastor of the First Church of the Nazarene, Edmonton, Alberta. This article is reprinted with permission from the **Herald of Holiness**.

## COMMUNION

Now I come to Thy table, Christ,  
With humble thought and word,  
Partaking of the passion feast  
Of Thee, arisen Lord.

I take Thy body's bread so pure—  
Thy life was spent for mine—  
My soul repentant bows its head  
To taste Thy blood's red wine.  
Lord, I do not deserve to take  
Of Thy redeeming grace;  
My sinful soul lifts not its eyes  
Up to Thy shining face.  
Not worthy of Thy sacrifice,  
Not worthy of Thy pain,  
I try so hard to do Thy will  
But I will sin again.

Take my life, use me as Thou wilt—  
I am bought by Thy blood,  
Freed by Thee from my load of sin,  
Chained by redeeming love.

Marlene Moline



# SCHOOL NEWS

## "LIFT UP YOUR EYES"

"I tell you, lift up your eyes, and see how the fields are already white for harvest" (John 4:35b).

The Lord Jesus Christ challenged me with these compelling words at a very early age. The faithful preaching of God's Word by the late Rev. Fritjof B. Monseth and the concern of Sunday School teachers and family encouraged me to be a witness for Christ. After graduating from high school, I attended our Association Bible School for one year where I was able to gain a deeper understanding of God's Word. I returned to my home town and attended Valley City (N. Dak.) State College for two years and then transferred to the University of North Dakota where I received my B.A. in history.

In my sophomore year of college an Army recruiter came to the campus and I soon enrolled in the Army R.O.T.C. program. At the time, I had hoped that R.O.T.C. would be a means of gaining financial aid for my last two years of college, as well as avoiding God's plan of seminary for myself. So, the summer of 1970 found me at Ft. Knox, Kentucky, where I was astounded at the magnitude of the Army. Here were men and their families, many without any spiritual guidance. During my second summer camp, this time at Ft. Lewis, Washington, the Lord spoke to me again that "the fields are already white for harvest." It was there that the call of the Army chaplaincy began to settle upon my heart.

Upon graduation from the University and as a student at our seminary, I was placed in the Cumberland and Clayton, Wisconsin, parishes to serve as a student pastor for two wonderful

years. Last summer it became my privilege and the Lord's call to work with Pastor Kenneth Anderson in McVile-Binford, North Dakota parish as an intern.

The Lord, in his bountiful goodness, supplied me with a loving wife, Evonne, who became my helpmate in the Lord's work on May 25, 1973. We look forward to serving the Lord together. This summer I am scheduled to begin training as an Army chaplain at Ft. Wadsworth, Staten Island, New York. Where He leads us after that we do not know, but truly we must lift up our eyes "and see how the fields are already white for harvest."

Tim Skramstad

## SECOND QUARTER ENDS FOR BIBLE SCHOOL

Final examinations for the second quarter are being held Feb. 24-26. The third or spring quarter begins on March 3.

Free Lutheran Seminary operates on the semester basis and began its second semester on January 28.

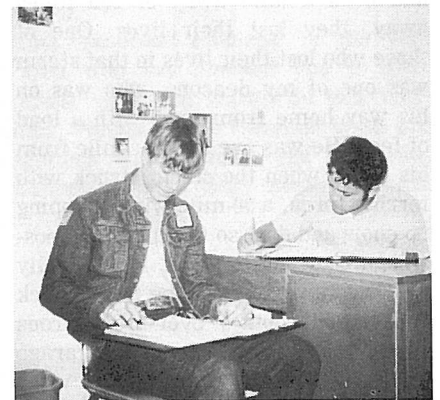
The seminary seniors are taking turns speaking in joint chapel now. Don Greven and Ragene Hodnefield have led chapel thus far with the others to follow. Rev. Laurel Udden, former faculty member and now the executive director of the Lutheran Evangelistic Movement, spoke at chapel on Feb. 19.

The Choral Club sang at the evening service at Medicine Lake Lutheran Church, Minneapolis, on Feb. 9. That morning the Senior Girls' Gospel Team was with Rev. Amos Dyrud to Faith Lutheran Church of Running Valley, Colfax, Wis., to conduct the worship service. The same afternoon

the Senior Gospel Team took part in the closing session of the AFLC Winter Bible Conference at Dalton, Minn.

Singer Roy Hope (Hope Evangelistic Association) presented the program for the monthly youth rally at AFLBS on Feb. 8. That day was also a day of prayer at the school.

Lyndell Solberg, Aneta, N. Dak., junior, was married on Jan. 26 at McVile, N. Dak., to Don Johnson and has discontinued her schooling at AFLBS. Congratulations and best wishes to Lyndell and former students who have been married during the year.



Two South Dakota students at their studies. Mark Kjos, Faith, is at the left and David Rudebusch, Ortle, at the right.

## ANNOUNCEMENTS

- Mar. 3—Third Quarter begins
- Mar. 2-6—Spiritual Emphasis Week.  
Rev. David Molstre, speaker.
- Mar. 21-27—Choral Club tour
- Mar. 26-Apr. 7—Easter recess
- Mar. 30-Apr. 14—Choir tour
- May 16—Commencement

## BASKETBALL SCORES

- Conquerors 72  
Calvary No. 178
- Conquerors 86  
Northwestern College JV 77
- Conquerors 91  
St. Paul Bible College JV 86
- Conquerors 78  
St. Olaf Lutheran 59

(Continued on page 12)



## "SO NEAR, AND YET SO FAR"

"Almost saved" is entirely lost.

This was brought forcibly home to me some years ago in North Dakota after a blizzard, similar to the one we recently experienced in this area. Seventy-five people lost their lives in that storm, many of whom were very near to their respective homes—they were almost there, but didn't make it. Almost saved, but entirely lost. They could be no more dead if they had been a mile away or ten miles away, they lost their lives. One of those who lost their lives in that storm was one of my deacons, who was on his way home from town with a load of feed. He was one quarter mile from his home when the storm struck with terrific force, a 90-mile wind whipping up snow and dust so that it was impossible to see or breathe. I personally had barely returned home from a sick call in the country over treacherous roads, had put my car in the garage and was sitting in my office when I heard that terrible roar. Hundreds of people who had been in town shopping or visiting and were returning home were caught in the storm. They tried hard to make it home, without success—they perished in the storm.

The storm raged all night, but the wind died down by morning. The radio was full of news about missing persons and Sunday morning, of course, there were no services. All roads were blocked, but rescue teams were quickly organized to hunt down the victims, most of whom were found a short distance from their abandoned cars, frozen to death. This deacon was only four rods from his house, but didn't make it. He was found the next day in a little hollow, in a kneeling position, with his back toward the wind, his hands folded, and his head bowed. "So near, and yet so far."

What a sermon the Lord preached to me through that experience. There are thousands of good, honest, church people, yes, even AFLC people, who go to church every Sunday and hear the way of salvation clearly preached. Pastors preaching their hearts out, pleading with people to get right with

God, but many are still lost, unsaved, thinking that they can make it some other way than the way God has laid out for us. Many sit side by side with saved people in the pews, but they are still not saved—"So near, and yet so far." They are almost persuaded many times, but still have not accepted Him who is the Way, the Truth and the Life, without whom there is no salvation (John 14:6). Peter also, when he was being tried before the Great Council in Jerusalem, and was asked by what power and in whose name he did those miracles, boldly told them that there was no other name under heaven given among men, by whom they must be saved, than the name of Jesus. (Acts 4:5-12). (Read it for yourselves.)

Then there was the rich young ruler, who came running, and knelt down before Jesus and asked Him, "Good teacher, what shall I do to inherit Eternal Life?" He was humble, sincere, and a nice clean man, but when Jesus told him what to do, he went away sorrowfully. The price was too great. Jesus watched him go away, and said to His disciples, "How hardly shall they that have riches enter the Kingdom of God."—"It is easier for a camel to go through the eye of a needle, than for a rich man to enter the Kingdom of God." "So near and yet so far."

There are many people like the storm victims, who think they can make it, but perish in their sincere attempts. Jesus is the only way. Accept Him and we are saved. If we do not accept Him, we are automatically rejecting Him, and we are lost. There are many people like King Festus, who, while listening to Paul preach, "was terrified, and answered, go thy way for this time; when I have a more convenient season, I will call thee" (Acts 24:25). And, like King Agrippa, who, when he heard Paul preach, said, almost thou persuadest me to become a Christian (Acts 26:28). He was almost persuaded, but didn't yield. "Almost saved, but entirely lost."

Friend, have you been "almost persuaded" when you heard a warm Gospel sermon and an earnest invitation, but have put it off, looking for "a more convenient time?" You will never find a more convenient time

than right now. "Now is the acceptable time—NOW is the day of salvation" (II Cor. 6:2). "Today, if ye shall hear His voice, harden not your hearts!" (Heb. 3:7-8) and "To whom swear He that they should not enter into His rest, but to them that were disobedient"—and they could not "enter in because of unbelief" (Heb. 3:18).

Oh, friend, come to Jesus right NOW: confess to Him your sin of unbelief and disobedience, and accept Him as your only Savior from sin and from death and eternal damnation. "As many as received Him, to them gave He the right to become children of God" (Jn. 1:12). Accept Him today and you will be ready to meet Him either in death or when He comes again for His own. Don't be among those who will be left behind. May God help you to act on what you know. True faith is action. We must open the door. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me" (Rev. 3:20). To the door of the heart, we hold the KEY. Will you let Him in today?

Rev. Trygve F. Dahle  
(from *The Green Light Spicer*, Minn.)

---

### THE CROSS OF CHRIST

I call to mind of having somewhere read of Phillips Brooks' telling of that which was done by certain savages to whom a sundial had been given. To them it was a pretty as well as an interesting present. Out of respect for the giver, they took the sundial out of its proper place and built a little house, as a museum, in which it was kept. Of course, it could not function there and was useless. Likewise whenever the cross, with that which it typifies and signifies, is not given the central place in the life of Jesus, which is its proper position according to His emphasis, its power appears to diminish in proportion to the degree it is pushed into the background, while the followers of Jesus seem to decrease in numbers and devotion in the same ratio. It is as though Jesus' bold assertion had also been stated in its negative form—If I am not lifted up, I will not draw.

—Edward L. Keller

---

# editorials

---

## GENEROUS RESPONSE

That was quite a thing, wasn't it, that the Association of Free Lutheran Congregations common work should receive almost \$94,000 in December and January and come within less than three per cent of reaching the receipts goal for the year? It is a little difficult to come by the figures in a hurry, but it is safe to say that in the very earliest years of the Association that amount (\$94,000) would have been a good total for a whole year, as far as contributions go and apart from any "forward phase" appeal.

The minimum goals budget wasn't reached (97.8), but it was close enough so that the ingathering can be considered a moral victory. You will notice in the final report on page 12 that while only World Missions exceeded its goal, the shortfalls in the other four areas were bearable.

Particularly encouraging is the fact that the shortfall for Schools was not much over \$2,000 (97.4 of goal).

In 1973-74, Schools fell over \$8,000 short of a comparable goal. The year before that the shortfall was about \$17,000 toward a goal considerably less than the one in the year just ended. So this response for the Schools is good news indeed.

It would be good if more of the yearly income could arrive earlier in the year. Actually, last year over one-third of it came during the last two months. Whatever can be done to get contributions in at other times of the year would be beneficial. If it is in your power to do something about that, then do it.

But that word of suggestion takes nothing away from a really fine response on the part of our people and friends interested in our work. We have moved over the \$250,000 mark now in total receipts. In addition there have been gifts to the dormitory project of the Bible School and there have been considerable loans to the several loan projects in the church.

Thank you for your generous response in the year just ended. Thank God who has enabled you to give. Counsel with Him about what you should do this year. Be open to His leading. Needs in the common work and in the local congregations will be increased this year. Let us meet the challenge. God's work **must be maintained**. This is no time to draw back.

## PROPHECY PANIC!

During the pastors' conference in January, one of our pastors called our attention to an article he had read in *Eternity* magazine not long before. He recommended it as something we might like to use in the *Ambassador*.

While we do keep *Eternity*, we hadn't looked through that issue at the time. But when we did read "Prophecy Panic!", it seemed to have a message necessary for our time and we are glad to present it to our readers.

There is great interest in prophecy today. Many people are talking about future events. No book in the religious field has as good a chance to sell as one which deals with prophecy. While we haven't kept up with this particular phenomena, it is safe to say that no two writers view every present day event and every detail of Biblical prophecy in exactly the same way. In the larger sense, Christians divide into several basic approaches to prophecy about end times and into several systems of interpreting the book of Revelation.

Prophecy, by its nature, lends itself to much speculation. It is well to not be overly dogmatic about things which only God in His time will reveal. Well, the article, "Prophecy Panic!", makes that point, too.

At any rate, read it and see whether it doesn't make a valid argument for our time. Perhaps you have seen one or more of the films the writer alludes to. And always, always, there is the danger when we are occupied with future things, although we must think of them, that we will fail to live and work as we should in the here and now. God help us not to fail.

## MORTGAGE BURNING AND DEDICATION AT TRINITY CHURCH

A day of rejoicing was recently experienced at Trinity Lutheran Church of Minnewaukan, North Dakota, when the mortgage was burned for the three-year-old church sanctuary, and the new education and fellowship unit was dedicated to the glory of God.

The morning worship service was led by Rev. Eugene W. Enderlein, pastor of the Minnewaukan Lutheran Parish, and the message was preached by Rev. Ernest Langness, Ishpeming, Mich., who had been a great encouragement to the people of Trinity congregation in their early months of organizing. A special thank-offering was received at this service toward the debt retirement of the church sanctuary. A large crowd attended the service and stayed for dinner served by the ladies of the congregation.

At the afternoon service a mortgage burning celebration was held for the church sanctuary. Representing the church board in this celebration were Mr. Walt Iden, chairman; Mr. Carrol Rognlie, vice-chairman; Mr. Boyd Haagenson, Floyd Peterson, and Olaf Solheim, deacons; and Mr. Roy Thompson, trustee. Mr. Victor Helberg represented the Farmer's State Bank of Minnewaukan.

The new addition, consisting of Sunday School rooms, kitchen, pastor's study, office, and fellowship area, was then dedicated to God's glory. Rev. Kenneth Anderson, chairman of the Coordinating Committee of the Association of Free Lutheran Congregations, brought the message from God's Word.

The members of Trinity praise God for His goodness and mercy to their congregation.

—Corr.



# NEWS of the Churches

## MINNEWAUKAN TEENS "WALK FOR HUNGER"

The teens of Trinity Lutheran Church of Minnewaukan, N. Dak., recently sponsored a "Walk for Hunger." The teens walked the 21 miles from Minnewaukan to neighboring Devils Lake to raise money for starving and destitute people of the world. The teens found sponsors who were willing to pay a certain amount of money for each mile the teens walked. The hours of walking were well rewarded when the teens raised \$1045.00, which was entirely sent to the World Relief Commission, an organization which aids the hungry and needy of the world. The teens were inspired to plan this project in an effort to do something practical for others in need and to obey the Biblical command, "But whosoever hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue; but in deed and truth" (I John 3:17, 18).

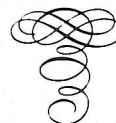
—Corr.



Shown in the photo are some of the Trinity teens signing up Mr. Carrol Rognlie, for his support for their "Walk for Hunger."



Adults of the congregation provided an escort along the way, a hot meal at lunch and campers for facilities along the way. Upon completion of the walk all the youth were treated to a meal at the Tastee Freeze in Devils Lake.



Lord, help my words to be gracious and tender today, for tomorrow I may have to eat them.



one thing, the AFLC should seriously consider purchasing property suitable for a family camp situation.

"Family Devotional Life" was discussed by Rev. Alvin Grothe, Stacy, Minn., on Friday afternoon. He called the family altar "a place of quiet rest, near to the heart of God." He remembered the family devotions in his own parental home and recognizes it as a strong influence in his life. When he would have drifted, he said, the family altar held him fast. The devil doesn't want devotional periods in a family, but Christians must set their sails to the winds of God's grace in the morning. Mr. Grothe called the family altar a haven, a plumb line, and a de-briefing, a sharing of the day's experiences, mistakes and triumphs with one another. Don't get away from the Word in the family, he admonished.

The church's president, Rev. John P. Strand, spoke on Saturday morning. After sharing some information about the ingathering for the 1974-75 budget, he talked about the church's calling of an evangelist-youth worker. He pointed out that the gift of evangelism creates the office, but a need in the church does not create the gift. A recent survey among the pastors, he reported, showed 30 of them stating that they have had no trouble in getting speakers for special services in their parishes, while seven reported that they had. Most of the pastors in the sample also declared a willingness to go out in more evangelistic work than they have been doing.

Pastor Strand talked about the youth of the church. Let us not talk about them as the church of tomorrow, he said, for they are the church of today, with their parents and elders. He expressed the conviction that there should be more talk about "congregational" work and less about youth work. We should not make too much of our youth, but help them to see rightly their place in church and family, the church president avowed.

The interesting topic of "Bible Versions" was covered by Rev. Harold Hosch, Minneapolis, Minn. He made some general and preliminary comments on Bible translation and then

answered questions. He answered his own question, why all the translations?, by saying that the church is concerned about communicating the Word of God. Our Bibles may be grouped in three ways: 1) the more literal (although exact literalness is impossible if our goal is communication). Examples are the **American Standard** and **New American Standard**; 2) the free translations (thought for thought). Examples are **New International Version**, **New English Bible**, **Revised Standard Version**; 3) paraphrases: **The Living Bible** and **J.B. Phillips**. He pointed out that there is some shading from one category to another. He pointed out that there is some shading from one category to another. Pastor Hosch asserted that we will not lose the Word of God through translation. He expressed confidence in the great majority of translation efforts which have been made.

#### The Sunday Meetings

Lay Pastor Verle Dean, Culbertson, Mont., led the Sunday School and Bible hour on Sunday morning. He stated his theme as being the Word of God, with John 8:31, 32 as a starting point. He spent considerable time in thinking about the message of John 15, the need to continue in Christ's love and to abide in Him. It is essential to be in the Vine, he said. It is the Vine which brings life to the branch and is its life. He also referred to Gal. 6:7-10 and Psalm 119:11 and 105.

At the worship service, Rev. Ernest J. Langness, Ishpeming, Mich., was the preacher. He used the text for the day, Luke 18:31-43, the healing of the blind man. At the beginning of the text Jesus spoke of going up to Jerusalem. He knew what lay ahead of Him—betrayal, condemnation to death, denial—but He went forward anyway. We think, too, how Jesus was betrayed by Israel to the Gentiles. Pastor Langness compared the blind man of the text to the spiritually blind today. They are beggars when they could be joint heirs with Christ. The blind man didn't listen to the hindrances of the crowd about him. He was healed by Jesus. So today, those who are blind in soul may be set free

unto eternal salvation if they will call upon Jesus, Mr. Langness declared.

The closing Sunday session, in the afternoon, featured songs and testimonies by the Senior Gospel Team from Association Free Lutheran Bible School, Minneapolis. The message was brought by Rev. Raynard Huglen, dean of men and instructor at the school. He spoke on "The Tenses of Salvation." Salvation speaks of deliverance from sin. It is possible because of Jesus' death for us. That action is past tense, an act of the past. The Christian also looks to a past action in his life, a time when faith came into his life. In this experience the sins of the past are taken away and forgotten by God. It is also correct to speak of present salvation, of "being saved." This is God's keeping of the believer in the midst of a dangerous world. It is growing in sanctification. In the third place, we can speak of future salvation, the final deliverance out of this sinful world. Death, then, is not a terror to the Christian. In the meantime, Pastor Huglen encouraged, let all believers work for God and make the most of life.

#### Conclusion

The morning devotions at the conference were led by Lay Pastor Sidney Swenson, St. Paul, Minn., on Friday (I Tim. 1:12 and II Tim. 1:1-14) and Rev. Frank A. Miller, Boscobel, Wis., on Saturday (Heb. 2:10-16).

Special music was provided by the Dalton Parish Choir, directed by Leonard Matson; by a male quartet from Zion Lutheran; Mrs. Terry Olson, Radcliffe, Ia.; Rev. Trygve F. Dahle, Spicer, Minn.; and by Mr. Joel Rogenes, Buxton, N. Dak., and Mr. Julian Harstad, Cummings, N. Dak.

Leaders of evening devotions were Mr. Carlton Knutson, Ashby, Minn., Mr. George Hartman, Dalton, and Mr. Laverne Thompson, Dalton.

Various other persons took part as pianists, organists, accompanists, and ushers.

Meals and coffee breaks were served by the four Aids of the host parish. About 250 persons were registered for the conference by Saturday night.



**Minneapolis, Minn.**  
 Association Free Lutheran Bible  
 School  
 March 2-6  
 Rev. David C. Molstre,  
 Thief River Falls, Minn., speaker

**Wallace, S. Dak.**  
 Calvary Lutheran Church  
 Larry V. Severson, pastor  
 Mar. 16-20  
 Rev. Robert Lloyd Lee,  
 Valley City, N. Dak., speaker

**Valley City, N. Dak.**  
 Grace Lutheran Church  
 Robert L. Lee, pastor  
 March 2-6  
 Rev. Herbert L. Franz, Cloquet, Minn.,  
 speaker  
 Rev. John Rieth, Ortleigh, S. Dak., song  
 leader

*(Continued from page 7)*

**SUMMER INTERNSHIP**

The Seminary faculty encourages pastors and parishes to send in requests for seminary students for summer internship now. Summer internship will prove a rich blessing for parish and seminarian alike as they work together in proclaiming the Gospel for the salvation of souls and the establishing and edifying of God's children.

It is the aim of the seminary that every seminary student spend two summers in church work if at all possible.

Send your requests to the Dean and if you wish further information about the program, write to him.

Rev. Amos O. Dyrud, Dean  
 Free Lutheran Seminary  
 3110 East Medicine Lake Blvd.  
 Minneapolis, Minn.

**THIRD ANNUAL SUMMER  
 SHORT COURSE PLANNED**

Free Lutheran Theological Seminary is making plans to offer its third annual Summer Short Course for pastors, lay pastors and interested laymen. The dates for 1975 are July 28-August 8. This follows immediately upon the Luther League Federation Convention to be held at Association Free Lutheran Bible School.

For specific particulars about the Short Course, please contact Rev. Amos O. Dyrud, the dean, at the Seminary.

*(Continued from page 16)*

the president, the past presidents and past vice presidents of the Synod.

Two persons will be chosen to "react" to the major presentations and there will be small group discussions on each day of the four-day meeting.

Dr. Roland P. Wiederaenders, first vice president of the Synod until his retirement in 1973, will be moderator for the convocation. LCMS President Dr. J.A.O. Preus will give the opening address and Dr. August Bernthal, fifth vice president of the Synod, will deliver the closing address. The Rev. Arnold Kuntz, president of the Synod's Southern California District, will be chaplain.

Reactors to the major presentations and other participants in the convocation are expected to represent a wide range of views within the 2.8 million member denomination. Members of Evangelical Lutherans in Mission (ELIM), the group which opposes the staunchly conservative theology advocated by the current synodical administration, have been active in planning the convocation.

The meeting was initially called for the Synod's Council of Presidents and is co-sponsored by the Synod's Board of Directors.

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

**BUDGET RECEIPTS**  
 February 1, 1974 to January 31, 1975  
 (FINAL)

	Total Budget	Received during Jan.	Total Received	(-) short (+) over	% Received
General Fund	\$ 56,000.00	\$10,583.32	\$ 54,233.92	- \$1,776.08	96.8
Schools	82,830.00	23,213.63	80,702.41	- 2,127.59	97.4
Home Missions	50,000.00	3,693.12	49,464.79	- 535.21	98.9
Foreign Missions	57,370.00	5,251.69	58,866.08	+ 1,496.08	102.5
Praise	18,000.00	3,259.59	15,212.05	- 2,787.95	84.5
<b>TOTAL</b>	<b>\$264,200.00</b>	<b>\$46,001.35</b>	<b>\$258,469.25</b>	<b>-\$5,730.75</b>	<b>97.8</b>
1973-74	\$236,202.00		\$230,946.88		97.8
<b>Legacies—\$91,653.57</b>					
<b>Dorm Fund</b>					
Cash received through December			\$177,462.58		
Cash received during January			5,018.42		
			\$182,481.00		
Unpaid pledges			13,630.00		
			\$196,111.00		
* * * * *					
Amount of Budget received during December			\$47,954.91	(18% of total budget)	
Amount of Budget received during January			46,001.35	(17.4%)	
December/January total			\$93,956.26	(35.5%)	

# Women For Christ

## F-A-I-T-H

by Mrs. Boyd Haagenon  
Minnewaukan, N. Dak.

“What is Faith? It is the confident assurance that something we want is going to happen. It is the certainty that what we hope for is waiting for us, even though we cannot see it up ahead” (*The Living Bible*, Heb. 11:1). Also in chapter 11, men of God in days of old were famous for their faith. It tells of Abel, Enoch, Noah, Abraham, Sarah, Jacob, Joseph, Moses and many others. It is a tremendous faith chapter.

In the New Testament, the words faith and believe occur almost 500 times, while in the Old Testament (KJV), the word faith occurs only twice, according to Tenney's *Bible Dictionary*. It also goes on to say that Faith is trust in the person of Jesus, the truth of His teaching and the redemptive work which He accomplished on Calvary. Jesus made plain that faith in Him was necessary for eternal life. “But without faith it is impossible to please him: for he that cometh to God must believe that He is, and that he is a rewarder of them that diligently seek him” (Heb. 11:6).

By daily reading and studying God's Word and communicating with God in prayer, we are able to strengthen our faith. We need to keep our faith alive and growing as we read of current events and hear of many changes in the times we are living in.

When we think of the changes in attitudes and morality in the world in the last 20 years, we wonder what it will be like in 20 more years. How wonderful it is to know that even when everything around us changes, “Jesus Christ the same yesterday, and today and for ever” (Heb. 13:8).

In relationship to my life, I like to claim the verse on faith found in Luke 17:19, “And He said unto him, Arise, go thy way; thy faith hath made thee whole.” Over 20 years have passed since doctors told me that I had an illness that was chronic and one which I had to live with all my life. It was ulcerated colitis and I was in and out of hospitals for a year and was even unable to care for my year-old son. After struggling with an illness that long and losing much weight and becoming very weak and also having had 15 blood transfusions, I wondered if I would even live. Oh, how I turned to Jesus and prayed that He would heal me and, praise the Lord, my prayers were answered!

Gradually my health improved and when examined a few years later, the doctor who told me that I would live with this all my life was really amazed and could hardly believe that I was healed.

Since then, many things have happened in my life and I can see that God has a plan for each of our lives, if we would only put Him in COMPLETE control. “And if God cares so wonderfully for flowers that are

here today and gone tomorrow, won't he more surely care for you, O men of little faith?” (Matt. 7:30, LB).

How wonderful it is that no matter what happens to us, we have a Savior whom we can take our problems to and He understands and gives us peace, joy and strength.

I would like to share some thoughts from II Peter 1. “The faith I speak of is the kind that Jesus Christ our God and Savior gives to us. How precious it is, and how just and good He is to give this same faith to each of us. Do you want more and more of God's kindness and peace? Then learn to know Him better and better. For as you know Him better, He will give you, through His great power, everything you need for living a truly good life: He even shares His own glory and His own goodness with us! And by that same mighty power He has given us all the other rich and wonderful blessings He promised; for instance, the promise to save us from the lust and rottenness of the world around us” (*Living Bible*).

Jesus is the sure foundation in a rapidly changing world that threatens to destroy everything we have ever known. Put Him in command of your life by repenting of your sins and receiving Him by simple FAITH.

## JESUS, THY NAME HATH POWER TO BLESS

Jesus, Thy Name hath power to bless  
My troubled soul in all distress.  
On us, dear Lord, bestow Thy grace  
And guide us safely all our days.

The only Son of God Thou art,  
Forgive our sins and cleanse our heart;

Behold and help us in our need,  
Thou who art God and Man indeed.

In Thee is all our righteousness,  
In Thee all peace and blessedness.  
Who trusteth in Thy holy Name  
Shall be redeemed from sin and shame.

We praise Thee for Thy living Word,  
And for Thy sacraments, O Lord.  
Grant us Thy peace in all our strife,  
And after death eternal life.

Basilus Fortsch  
(from *The Hymnal*)



# WE WALKED THE WAY OF SORROWS

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

"So they took Jesus, and He went out, bearing His own cross, to the place called the place of a skull, which is called in Hebrew Golgotha. There they crucified Him, and with Him two others, one on either side, and Jesus between them" (John 19:17-18).

The Christian visitor to Jerusalem today can never forget that this is the holy city, the great city where our Lord was crucified. The Jerusalem of the Gospels lies buried far beneath the Jerusalem of today and only here and there can we look down into it. Where is the street along which Jesus walked and stumbled bearing His cross? Can we identify "the place called Golgotha" where they crucified Him? Golgotha and the Tomb, which were just outside the city walls when Christ was crucified and buried, could now be well within the present city walls. In other words, the city of Jerusalem has spread northwards since Bible times. On the other hand, the Biblical Jerusalem extended a good distance south of the present city walls, and included the whole area right up to the edge of the Kidron Valley to the southeast and of Ge-Hinnom to the southwest. There is, therefore, a big difference between the Jerusalem Christ saw and the old city we see today.

After the Lord Jesus had been sentenced to death by Pilate and mocked by the soldiers, "He went out, bearing His own cross," weak, bleeding, stumbling under the weight of it. Because of this, Simon of Cyrene was summoned to carry it for Him. The Church of the Holy Sepulchre is believed by Roman Catholics to be the traditional site of Golgotha, where Jesus was crucified, buried, and resurrected from the tomb. Near the Church, starting near St. Stephen's Gate, lies the Via

Dolorosa (Way of Sorrows), the way taken by Jesus from the place where He was condemned to Golgotha. Every Friday at 3 p.m. a pilgrim's procession retraces the steps of Jesus. At Notre Dame de Sion (Sisters of Zion Convent), we were taken about ten feet or so below the present ground level of the city to view what may be a portion of the original street where Jesus walked as He entered Jerusalem on Palm Sunday. Inscriptions on the ancient street describe the nasty games the Roman soldiers played to torment the Jewish prisoners. Here, Sister Agnes said that "Love Crucified Jesus," meaning that His great love for sinners led Him to the cruel cross. She described this place as the "Way of Pain," and meditating here, our tears again flowed as we thought of that Sacrifice for us.

Leaving the present city walls, we came to Gordon's Calvary, named after General Gordon, an archeologist who discovered what most Protestants accept as Golgotha, the Place of the Skulls. The site is located above a noisy bus terminal. Studying this rather conspicuous hill, we could see in the skull-shaped rock holes which looked like eye sockets. Could this be the real Golgotha? The name "Golgotha" has to do with the appearance of the place. The words of the Negro spiritual come to mind: "Were you there when they crucified my Lord?" Are we at Golgotha this Lenten season? Do we really believe what Sister Agnes said, that "Love Crucified Jesus," His great love for you, me, and all mankind?

Calv'ry's mournful mountain climb,  
There, adoring at His feet,  
Mark that miracle of time,  
God's own sacrifice complete;  
'It is finished,' hear the cry,  
Learn of Jesus Christ to die.

Does a person ever really discover himself until he finds himself standing on that place? The Christian must stand "beneath the cross of Jesus" and again ponder the mystery and glory of Christ crucified! At this cross all human greatness becomes nothing. At this cross sinful and restless hearts find forgiveness and peace in Him whose blood was shed for us.

When I survey the wondrous Cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

This is what we experience when we lift our eyes to the hill of Golgotha. Few of us are privileged to "walk the Way of Sorrows" and stand on "holy ground" in that Holy Land we know as Palestine. But more important than touring Palestine is that of standing on "solid ground" in our personal relationship to the Lord Jesus Christ. We sing, "On Christ the solid Rock I stand, all other ground is sinking sand." To visit "His Land" is a great and wonderful experience, but to KNOW HIM and "the power of His resurrection" is even a greater experience. We may question whether "The Church of the Holy Sepulchre" or "Gordon's Calvary" is the exact site of our Lord's death, burial, and resurrection, but we DARE NOT question the truth of this Passion Story if we are to call ourselves Christians.

## 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  
Leeds

Mrs. Hilda Hefta Nelson, 77, Sept. 13,  
1974, Lebanon

Churchs Ferry  
Harriet Halvorson, 63, Dec. 7, 1974,  
Lebanon, Leeds

Minnewaukan  
Edwin Parelius Rognlie, 81, Dec. 24,  
1974, Trinity



## THE CHURCH AROUND THE WORLD

**\*\*249 million Bibles and Scripture portions were distributed by the United Bible Societies in 1973, up 14 percent over 1972. Twenty-six languages received new translations, bringing the total to 1,526 in which at least a portion of the New Testament is printed.**

**\*\*Muslims living near The Evangelical Alliance Mission's hospital on the Arabian Gulf show growing openness to the Good News. Several conversions are reported. The converts are facing severe harassment from their families.**

**\*\*Despite repression, revival is on in Romania. 25,000 baptisms were recorded last year. Warehouse "churches" are packed out. Universities have tried to combat the movement by showing the superiority of atheism, but several students and teachers have been converted. Leaders are under close scrutiny, and some have been imprisoned.**

### 6 of 41 ARE NEW APPOINTEES TO LC MEETING IN MINNEAPOLIS

New York—(LC)—The ninth annual meeting of the Lutheran Council in the USA will be held in Minneapolis instead of Denver on March 13 and 14. Of the 41 representatives scheduled to attend from the three Lutheran bodies that are associated in the cooperative agency, 16 will be new appointees.

This will be the Lutheran Council's fourth meeting outside of New York City and the second in Minneapolis, where it convened in 1972. The council's constituting convention was held in Cleveland in 1966 and its eighth annual meeting was in St. Louis last year.

The site of this year's sessions was changed by the Executive Committee when studies indicated that it would be more costly to meet in Denver than in Minneapolis, a major consideration in view of the financial crunch facing the council as well as other church

agencies. Staff participation in the meeting will also be held to a minimum.

The Executive Committee will meet on March 12, as will the cabinet of council executives, and other committees. All sessions will be held at the Sheraton-Ritz Hotel.

This will be the first meeting to be attended by Dr. George F. Harkins as general secretary of the LC/USA. In previous years since the council's founding, he has been a representative of the Lutheran Church in America as secretary of that church body, and served as secretary of the council, also playing a prominent role in formulation of its constitution and by-laws.

Business sessions of the council will include the election of a new secretary to succeed Dr. Harkins. Dr. Arnold R. Mickelson of Minneapolis, general secretary of the American Lutheran Church, who is president, and Dr. Herbert Mueller of St. Louis, secretary of the Lutheran Church-Missouri Synod, who is vice president, are completing their second year in office. Both are eligible for election to a third term.

The Lutheran Church-Missouri Synod has the largest turnover of representatives, half of the 14-member delegation headed by Dr. J.A.O. Preus, Synod president, being newcomers.

### ETHIOPIA FREES PRESIDENT OF LUTHERAN CHURCH THERE

Geneva — (LC) — Ethiopian authorities have freed Mr. Emmanuel Abraham, president of the Evangelical Church Mekane Yesus in Ethiopia (ECMY), who was a minister in the country's former imperial government.

This was learned January 27 in a message from the ECMY to Lutheran World Federation headquarters here which said Mr. Abraham had been released by decision of the Provisional Military Administrative Council.

Responding with a cable on behalf of the LWF, its president, Dr. Mikko Juva of Finland, and the federation's general secretary, Dr. Carl H. Mau Jr., said:

"We rejoice and give God thanks for the good news just received. Our churches throughout the world will be informed. Please extend our warm greetings and best wishes to the church and especially its president."

The 61-year-old Ethiopian layman, who was Minister of Mines until political changes started early in 1974, has been in detention since last May. He has been in government service in a variety of capacities since 1931 and has presided over the 210,000 member ECMY for the last 11 years.

Mr. Abraham is well-known throughout international Lutheranism, having served as a member of the LWF executive committee from 1957-1963. He has also been a member of the federation's Commission on World Service since 1963, presently as first vice-chairman.

Before losing his ministerial post, Mr. Abraham played a key role in the creation of a Christian ecumenical committee which since mid-1973 has been a main coordinating unit for the shipment and distribution of aid materials to famine victims in Ethiopia.

The Ethiopian church, a member of the Lutheran World Federation and the All Africa Conference of Churches, has experienced rapid growth in recent years and has played a prominent part in literacy and development efforts in the country. It was constituted as an independent body in 1958.

### SPEAKERS NAMED FOR LCMS THEOLOGICAL CONVOCATION

St. Louis—(LC)—Five Lutheran Church-Missouri Synod theologians have been asked to make major presentations at the theological convocation scheduled here April 14-18.

The five named include Dr. Ralph Bohlmann, acting president of Concordia Seminary in St. Louis; Dr.

Howard Tepker, professor at Concordia Seminary in Springfield, Ill.; Dr. Fred Krammer, also at Concordia in Springfield, and Dr. Martin Franzmann, formerly a professor at Concordia in Springfield and now on sabbatical leave in England. Dr. Herbert Bouman, a faculty member at Concordia Seminary in Exile (Seminex) will also make a major presentation.

Nearly 300 participants are expected for the convocation which will deal with issues relating to the current theological controversy within the Lutheran Church-Missouri Synod.

Dr. Bohlmann's presentation will be on "The Church Under the Scriptures." Dr. Bouman's presentation

will be on the same topic. Dr. Franzmann will discuss the "Historical-Critical Method of Scriptural Interpretation." Dr. Kramer will deal with the "Relationship Between Gospel and Scripture" and Dr. Tepker will make the presentation on "Inspiration and Inerrancy."

Papers from the major presentors are to be in print by March 1 and mailed to convocation participants, who will include representatives from the Synod's colleges, seminaries, districts, synodical staff and certified teachers.

Concordia Seminary in Exile (Seminex) will also be represented, as will

(Continued on page 12)

## Directory of the Association of Free Lutheran Congregations

### OFFICERS

#### President

Rev. John P. Strand  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### Vice-President

Rev. R. Snipstead  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### Secretary

Rev. Dennis D. Gray  
1586 Hill Avenue, Box 497  
Grafton, N. Dak.

### CO-ORDINATING COMMITTEE

#### Chairman

Rev. Kenneth L. Anderson  
McVille, N. Dak.

#### Secretary

Mr. Sheldon Mortrud  
715 S. Tindolph Ave.  
Thief River Falls, Minn.

### ASSOCIATION SCHOOLS BOARD OF TRUSTEES

#### President

Rev. E. J. Langness  
858 N. Pine St.  
Ishpeming, Mich.

#### Secretary

Rev. Leslie Galland  
Spicer, Minn.

#### Dean of Free Lutheran Seminary

Rev. Amos O. Dyrud  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### Dean of the Bible School

Rev. R. Snipstead  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

### WORLD MISSIONS

#### Chairman

Mr. Robert Knutson  
McVille, N. Dak.

#### Secretary

Rev. Eugene W. Enderlein  
Box 95  
Minnewaukan, N. Dak.

### HOME MISSIONS

#### Chairman

Rev. Herbert L. Franz  
1301 Wilson Avenue  
Cloquet, Minn.

#### Secretary

Rev. Larry V. Severson  
Wallace, S. Dak.

### PUBLICATIONS AND PARISH EDUCATION

#### Chairman

Rev. Raynard Huglen  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.

#### Secretary

Mrs. Melvin Walla  
Lot 78, Oak Ridge Estates  
Fergus Falls, Minn.

#### Executive Secretary

Miss Judith Wold  
324 N. Arnold  
Thief River Falls, Minn.

### YOUTH BOARD

#### Chairman

Rev. Forrest Swenson  
518 North Main Street  
Tioga, N. Dak.

### STEWARDSHIP

#### Chairman

Rev. Wendell Johnson  
Dalton, Minn.

#### Secretary

Mr. Robert L. Dietsche  
Sand Creek, Wis.

### BOARD OF PENSIONS

#### Chairman

Mr. Clifford Holm  
3100 East Medicine Lake Blvd.  
Minneapolis, Minn.

#### Secretary

Rev. Jerome Nikunen  
805 2nd St. N. E.  
Roseau, Minn.

### WOMEN'S MISSIONARY FEDERATION

#### President

Mrs. Robert Dietsche  
Sand Creek, Wis.

#### Secretary

Mrs. Oscar Christopherson  
8080 12th Avenue South  
Minneapolis, Minn.

#### Treasurer

Mrs. Reuben Emberson  
Esko, Minn.

#### Executive Secretary

Miss Judith Wold  
324 N. Arnold  
Thief River Falls, Minn.

### LUTHER LEAGUE FEDERATION

#### President

Rev. Kenneth Moland  
Kenyon, Minn.

#### Secretary

Miss Linda Moan  
3110 E. Medicine Lake Blvd.  
Minneapolis.

#### Treasurer

Miss Kathi Jones  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn.