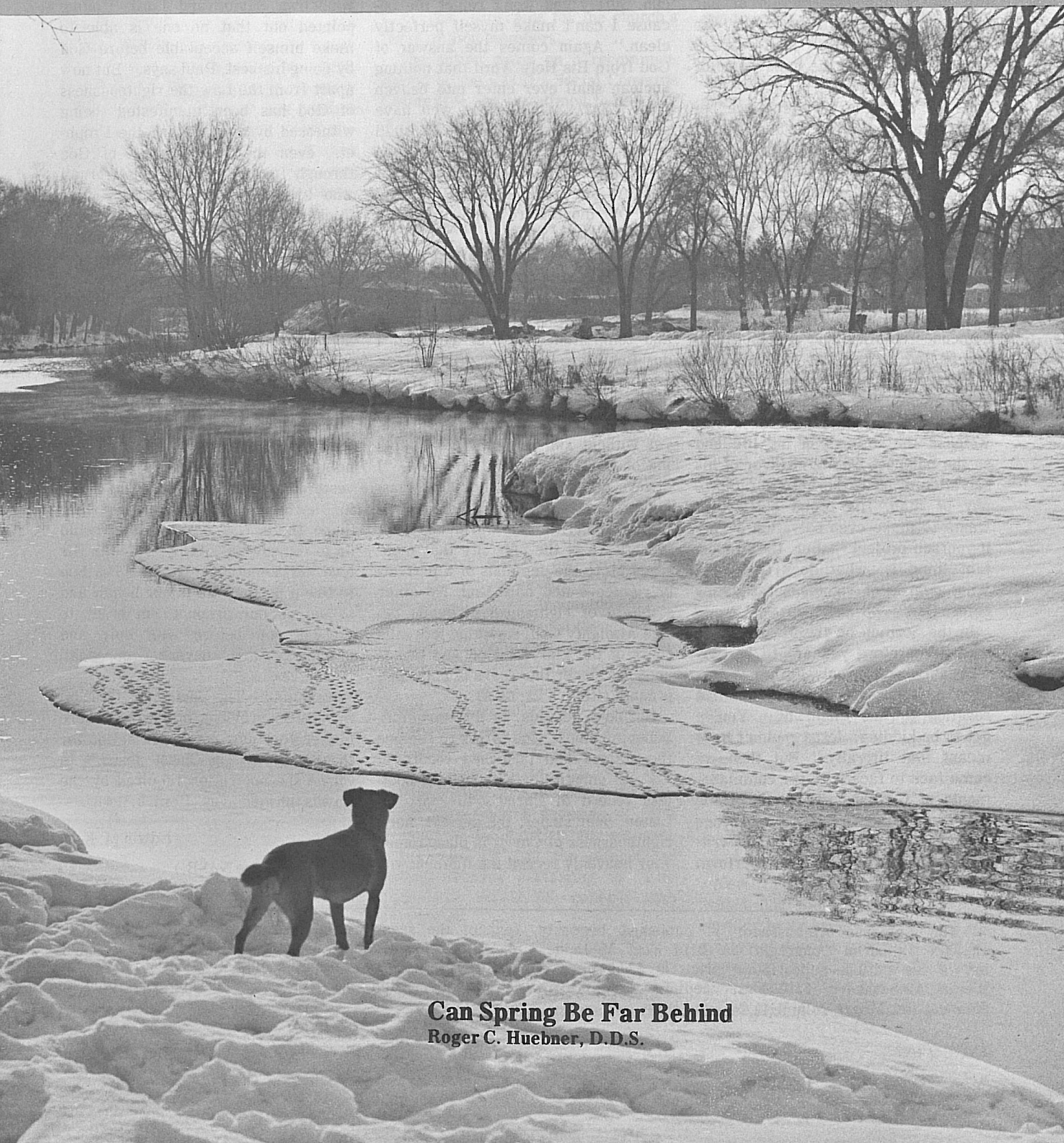


February 26, 1974

The Lutheran Ambassador



Can Spring Be Far Behind
Roger C. Huebner, D.D.S.

MEDITATION MOMENTS

YOU SHALL BE PERFECT

During the Lenten and Easter season we stress in a special way the life, death and resurrection of our Lord as He gave Himself for our redemption. Today we shall share a few thoughts about the importance of His holy life here on earth.

As we read the Scriptures we become aware of the fact that the people of God are to live holy lives. Realizing this, I don't suppose anyone who is a Christian or who has desired to be one has not striven to reform his life and make it more acceptable to God. The question then is, what degree of perfection does God require in order that we be declared acceptable to Him? Most of us have probably heard someone remark about a person who has passed away, "I'm sure he went to heaven because he was such a good man." The supposition is that the good deeds of the deceased outweighed the failings in his life and so the balances swung in favor of his salvation. This is the natural philosophy of man. His proud old nature wants to make even salvation a "do-it-yourself-project." But the important thing is, what does God say? What degree of righteousness avails before God?

In the Sermon on the Mount, Jesus said, "Therefore you are to be perfect, as your heavenly Father is perfect" (Matt. 5:48). Our first human reaction to this might be, "You've got to be kidding; Jesus couldn't have meant that literally." But then we come face to face with the commandments of God and the words of the Apostle Paul: "Cursed be everyone who does not abide by all things written in the book of the Law, to perform

them" (Gal. 3:10). "But, Lord" we might argue, "I'm doing the best I can. Surely you won't reject me because I can't make myself perfectly clean." Again comes the answer of God from His Holy Word that nothing unclean shall ever enter into heaven (Rev. 21:27). Only those who have clean hands and a pure heart shall stand before God (Ps. 24:3, 4). When we realize that God really means what He says, we stand before Him helpless. Our mouths are stopped, as Paul says in Romans 3:19.

Now then, let us look at the life of Christ. He came into this world, took upon Himself human flesh and became a man. He faced hardships, trials and temptations, just as you and I do. But there was one great difference: He never slipped once; He never yielded to one temptation. He was "tempted in all things as we are, yet without sin" (Heb. 4:15). Speaking of His Father's will, He said, "I always do the things that are pleasing to Him" (Jn. 8:29). Here is the only perfect life the world has ever seen. Here is the only life that measured up to the demands of a perfectly righteous and holy God. No other standard of righteousness avails before Almighty God. Anything less falls short of the glory of God and brings upon the sinner the wages of sin which is death (Rom. 3:23; 6:23).

But now, get this: to the repentant, believing sinner God offers to remove the stained and tarnished record of sin and substitute the glorious, spotless record of Christ's life instead. Listen, dear sinner, the perfect, holy, righteousness of Christ is placed upon your heavenly record the moment you

come to the end of your own resources and by faith accept Christ as your own Savior and Lord. Having pointed out that no one is able to make himself acceptable before God by doing his best, Paul says, "But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all who believe" (Rom. 3:21, 22). Just think of it! **THE RIGHTEOUSNESS OF GOD, the perfection He demands,** is imputed to our record when Jesus becomes our Savior.

After man's fall in Eden, God knew that no mortal man would ever be able to make himself right again. All the very best attempts of man would fail because they would come out of a sinful human nature which could do nothing but sin. But God could not lower His standards. He is perfectly holy and righteous. He is the same yesterday, today, and forever. Nothing unclean can stand before Him. Since there was nothing man could do to remedy the situation, God in His love did something. He sent His Son to live a perfect life in our behalf and to die on our account "in order to present you before Him holy and blameless and beyond reproach" (Col. 1:22).

Hallelujah! The perfection God demands He provides in Jesus. "There is therefore now no condemnation for those who are in Christ Jesus." In Christ the perfection required by the Law is fulfilled in us (Rom. 8:1, 4).

Edwin M. Kjos

(Bible texts are NASB.)

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JESUS knew ABOUT the CROSS

by Rev. Kenneth Pentti,
Bessemer, Mich.

Text: Matt. 16:21-23: "From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men."

Jesus came not on earth to take a kingdom, but to die. He came not to reign, and be ministered to, but to shed His blood as a sacrifice, and to give His life as a ransom for many.

A right understanding of this matter throws strong light on the lessons which this passage contains.

In the first place, we learn from these verses, that there may be much spiritual ignorance even in a true disciple of Christ.

We cannot have a clearer proof of this than the conduct of the Apostle Peter, as stated in this passage. He tries to dissuade our Lord from suffering on the cross. He did not see the full purpose of our Lord's coming into the world. His eyes were blinded to the necessity of our Lord's death. He actually did what he could to prevent that death taking place at all! And yet we know that Peter was a converted man. He really believed that Jesus was the Messiah. His heart was right in the sight of God.

These things are meant to teach us that we must neither regard good men as infallible, because they are good men, nor yet suppose they have

no grace, because their grace is weak and small. Like Peter, such may now be in the dark, and yet, like Peter, enjoy one day the full light of the Gospel.

In the second place, let us learn from these verses, that there is no doctrine of Scripture so deeply important as the doctrine of Christ's atoning death.

We cannot have clearer proof of this than the language used by our Lord in rebuking Peter.

The truth is that our Lord would have us regard the crucifixion as the center of Christianity. Right views of His vicarious death, and the benefits resulting from it, lie at the very foundation of Bible Christianity.

Have we ever asked ourselves what benefits we as believers receive from the cross?

First, when a sinner meets his Savior at the cross of Calvary, the Christ of the Cross REACHES UP and blots out all the charges that are listed against him in God's record of his life. God has a record of each and every one of our lives, and if it wasn't for the cross and the shedding of blood at the cross we would still be in our sins. The blood of Jesus cleanses this record, so that Paul could say, "There is therefore now no condemnation for those who are in Christ Jesus" (Rom. 8:1). Forgiveness is an act of God which He carries out when man takes his place beneath the cross of Jesus. Forgiveness takes place in heaven. So, rather than trying to find some feeling that will indicate forgiveness, we must go to the Word of God which tells us what God does with our record in heaven, namely, that He blots out as a thick cloud our transgressions (Is. 44:22). He even blots them out of His memory. "Being justified by faith,

we have peace with God." All this because of His death on the cross.

Secondly, the Christ of the Cross REACHES INWARD to cleanse the conscience so that man may have the peace of God. The conscience needs to be cleansed not only from sin, but also from dead works (Heb. 9:14). The one who has been to the cross is to walk in the light, which is to acknowledge and confess all known sin (1 Jn. 1:7). As long as this is true in his life, he is continually cleansed. Since this is God's verdict, it is true even though our own hearts condemn us, for God is greater than our hearts. When the Supreme Court has spoken, the lower courts must be silent. God pronounces the verdict FORGIVEN over the repentant heart, because of Christ's obedient death at Calvary.

Thirdly, the Christ of the Cross REACHES INTO THE PAST. Often past sins haunt us, but Christ can take care of them. When we are forgiven, the past is as if it had never existed. When the prodigal son returned to his father, his father forgave him, restored and reinstated him. This does not mean that the saved soul no longer has a sinful nature, but when Jesus died He dealt with our sinful nature. At the cross there is provision for deliverance from the rule and reign of sin. Christ wants to indwell us and be in us the power that is victorious over sin day by day, hour by hour, moment by moment. We are crucified with Him, our old nature was crucified with Him. I have been crucified with Christ; it is no longer I that live, but Christ who lives in me (Gal. 2:20).

Finally, the Christ of the Cross REACHES FORWARD. He is able for all time to save those who draw near to God through Him, since He

always lives to make intercession for them (Heb. 7:25). This Christ of the cross is living now. He ministers at the Father's right hand as our Advocate. He pleads our case. When our accuser accuses us before God day and night, Jesus presents His blood as payment for our sin and Satan has no answer, so he must flee. This new and living way which the Christ of the Cross opened is still open, and if we continue on this way, we will be led all the way Home.

I must needs go home by the way
of the cross,
There's no other way but this;
I can ne'er catch sight of the gates
of light,
If the way of the cross I miss.

The word of the Cross is good news, it is Gospel. As you survey the wondrous cross this Lenten Season, may you get a view of the Christ of the Cross that shall refresh your weary soul. Maybe you are weary of looking at yourself. May you find the rest for the soul that comes from looking to Jesus, the Pioneer and Finisher of your faith.

LORD, AS TO THY DEAR CROSS

Lord, as to Thy dear cross we flee,
And plead to be forgiven,
So let Thy life our pattern be,
And form our souls for heaven.

Help us, through good report and ill,
Our daily cross to bear,
Like Thee, to do our Father's will,
Our brethren's grief to share.

Let grace our selfishness expel,
Our earthliness refine,
And kindness in our bosoms dwell
As free and true as Thine.

Should friends misjudge, or foes de-
fame,
Or brethren faithless prove,
Then, like thine own, be all our aim
To conquer them by love.

Kept peaceful in the midst of strife,
Forgiving and forgiven,
O may we lead the pilgrim's life,
And follow Thee to heaven.

John H. Gurney
(from *Pilgrim Hymnal*)

A FIRM FOOTING

Reprinting the writing of an evangelist among Scandinavian Americans a generation and two ago.

THE LORD' SUPPER: FOR WHOM INTENDED —WHAT IT IS

Jesus gave to His disciples so much during the years He walked with them: Much of His love and forbearance and a training for the great work He had called them to. He gave them the Word of eternal life.

At the last meeting, the night He was betrayed, He gave blessings to them in a new manner: He gave Himself to them through bread and wine.

The simple meal He then prepared for His people, Paul calls the Lord's Supper (I Cor. 11:20).

It was Jesus who gave us the Supper, therefore it is called His Supper. Therefore it also is so important.

For Whom Is The Lord's Supper Intended?

It is right to ask about this. Not the least in our days with the big increase in the number of unconverted communicants, who partake of this sacrament in our churches.

What we have seen and heard during many years of travel among our people coincides with what Pastor S. H. Njaa writes in *Northwood-Emisaeren*, when he says:

"It has appeared in various places that the more spiritually dead the congregations are, the greater number of people attend the Lord's Supper. This proves two facts. First, that the invitation has been given out in such a way that the people felt they could go to communion without any serious self-examination. Second, that the conscience of the people has become so dull and careless that they could go to the holy table without any feeling of condemnation over themselves."

The more spiritually dead, the more people to communion!

Where this is the case, there the devil is leading in a cunning manner to deceive souls until they are lost forever.

To give an invitation to worldly people in an uncertain and untrue manner

is to deceive the conscience that does not feel any judgment over itself.

When the pastor, then, in addition lays his hand upon the heads of these unconverted people and makes use of such strong expressions as these, that he on behalf of God and his holy office declares to the people the gracious forgiveness of all their sins in the name of the Father, the Son and the Holy Spirit—can really the self-deception and the leading astray from the truth be made any worse?

For whom is the Lord's Supper really intended, then?

In his Explanation, *Truth unto Godliness*, Dr. Erik Pontoppidan says:

Q. 722. For whom is the Lord's Supper instituted?

For true Christians, who are of the age and understanding, that they can examine themselves, but not for insane people or young children.

Q. 723. Are then all who have reason and understanding fit to partake of the Holy Supper?

Indeed not. According to Christ's institution no one should eat of this bread and drink of this cup but His own disciples, namely His penitent and believing followers; but not at all those who live as the enemies of His cross.—I Cor. 10:21: 'Ye cannot drink the cup of the Lord, and the cup of devils. Ye cannot be partakers of the Lord's table and of the table of devils.'

Q. 724. Has then an ungodly person no right to the Sacrament of the Altar, or any benefit therefrom?

None whatever, so long as he continues in his impenitence, without a change of heart, for as one that is physically dead cannot eat ordinary food, thus one who is spiritually dead, that means, unrepentant, which is to be dead, though living. Such a one cannot receive any benefit from spiritual food, which requires spiritual life, that is to be strengthened by such food.

Q. 725. But will unconverted people not be awakened and become better when they receive the Sacrament, and should therefore be allowed to come?

No, indeed, for the Sacrament of

the Altar is to seal the faith and strengthen it, therefore must these people first get heartily converted, otherwise they will be in a worse condition than before—not better. For the Means of Grace do not benefit because they are used: they only benefit when they are rightly used and in the right order.

I Cor. 11:17: You “come together, not for the better, but for the worse.”

And verse 30: “For this cause many are weak and sickly among you, and many sleep.”

The Supper is for true Christians, for Christ’s repentant and believing followers.

Pontoppidan’s “Children’s Instruction” concerning the Lord’s Supper is built upon the solid foundation of God’s Book.

Down upon your knees before the Bible, you men, who shall proclaim to the people all the council of God unto salvation!

Return to a true respect for our Lutheran “Children’s Instruction,” you preachers, teachers and leaders!

The carnal mind wants to settle down in peace just in an external worship. The human heart is sufficiently false and deceitful, without being strengthened in its false imagination by an unbiblical and un-Christian communion practice.

Let the dividing lines be made clear!

What Is The Lord’s Supper?

1. It is food for our faith.

There is something mystical about the Holy Supper—a holy mysticism, that we do not understand. In fact, how much do we understand, when it comes to the deep things in the life we have in God?

But we walk in faith also, as regards this gift. Jesus gave the “Supper” first to His disciples. And it was so important that the Lord later on revealed and explained it more in detail to Paul, and he delivered it on to the Living Church of God. I Cor. 11:23.

2. It is food to foster obedience.

“And as they were eating, Jesus took bread, and blessed it, and broke it, and gave it to the disciples, and said, Take, eat; this is my body. And He took the cup, and gave thanks, and gave it to them, saying, Drink

ye all of it” (Matt. 26:26-27). And this was in the night in which He Himself was obedient unto death.

He is our Savior, and we also call Him our Lord. Then it is most befitting that we bring into captivity our own thoughts and feelings, and obey Him also, when it comes to gather around the Lord’s Table.

3. The Lord’s Supper is a memorial meal.

“This do in remembrance of Me,” said Jesus (Lk. 22:19).

The heart of Jesus surely rejoices when His friends set their thoughts on Him—remember Him. But it is not for His sake it is needed the most, but for our sake. We certainly need to remember Him.

And when He did give His Supper as a special memorial of Himself, then He also gave with it the outward token of His great sacrifice for us: The broken bread points to His body, which was broken for us. And the wine speaks of His precious blood where-with He redeemed us unto God—the blood that cleanseth us from all sin.

“For this is my blood of the New Testament, which is shed for many for the remission of sins,” Jesus said.

The new Throne of Grace is erected through His blood. There our sins are hidden from the face of God. This is what the Holy Supper is a memorial of.

“Dear dying Lamb, Thy precious blood
Shall never lose its pow’r,
Till all the ransomed Church of God
Be saved, to sin no more.”

4. The Lord’s Supper is the fellowship-meal of God’s people.

When Christian people are sighing under a burden, off and on, and complain about the great wrong in Communion, en masse, then they mostly are given the very thin comfort, that they shall have nothing with other communicants to do: (sic) If they are unconverted, they should have nothing with believers to do (sic) at the Supper table, for the believer shall be alone with Jesus at that place, they say.

Nothing is more fundamentally wrong than this.

For if there ever is a place the Christian shall not be alone, it is just exactly at the Communion table.

Otherwise a Christian must often be alone with His Savior, especially in his secret chamber. But in the Lord’s Supper it was not secret privacy Jesus gave unto us, but it was the fellowship-meal of the saints He gave us in His own Supper.

However, He gives Himself to the individual even there—and good it is. Otherwise many Christians would never receive any blessing in Communion. For the sense of fellowship has been robbed from them by an un-Christian custom and false explanations, just on the very point where it should be a refreshing fountain of strength.

The Lord’s Supper is the meal of fellowship for the saints. This we need to discover anew. At the Communion table the spirit of brotherly love and intimate fellowship with the other saints should prevail.

“Take this and divide it among yourselves,” Jesus said.

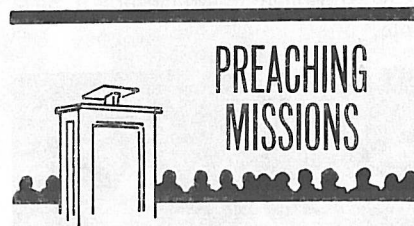
Then you know of no contempt, but in a humble spirit, you tie with the brethren the knot of sweet fellowship.

We need to make use of every means that will keep the brotherly spirit warm and strengthen the union of saints. And just on this point the Communion is given us as one of the fountains of strength.

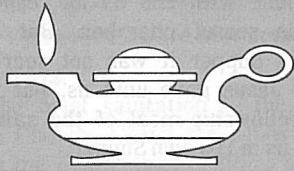
Let us use the Holy Supper just as Jesus has given it to us.

(To be continued)

—Peder Fostervold



Minneapolis, Minn.
Rosedale Lutheran Church
Rev. Laurel M. Udden, pastor
March 3-7
Rev. Herbert L. Franz, Cloquet,
Minn., speaker



SCHOOL NEWS

HUSBAND, WIFE ATTENDED AFLBS THIS YEAR

There was a husband and wife couple attending AFLBS for the first two quarters of the present school year. They were Gordie and Roxanne Engebretson, whose home town is Clearbrook, Minn.

Gordie, 22, attended Olivet College, Olivet, Mich., for two years and the St. Paul campus of the University of Minnesota for two years, receiving his Bachelor of Science degree last summer.

Roxanne, 23, is a graduate of the Lutheran Deaconess School of Nursing in Minneapolis and is a Registered Nurse. She has continued to work at the Deaconess since getting her degree.

They were married on Dec. 16, 1972. Both felt the desire to go to Bible school for their own personal enrichment and edification. They have been good students at AFLBS, ranking near the top scholastically. They found life very busy while attending school, but said that the effort was very much worthwhile and wish that they might have completed the whole year.

Gordie will be going into wildlife conservation work and would prefer to be stationed in Minnesota if possible.



Gordie and Roxanne Engebretson

Gordie and Roxanne are members of Elim Lutheran Brethren Church in Clearbrook.

CLEMENTE PINTO HONORED AT FAREWELL PARTY

Clemente de Santos Pinto, who attended Free Lutheran Seminary during the first semester, was honored (and surprised) at a farewell party on Feb. 11 at Medicine Lake Lutheran Church by some of his friends. He returned to his native Brazil last week. Under his visa it wasn't possible for him to continue his seminary training here and hence the necessity of going back to Brazil earlier than he had planned.

Clemente came to the U.S. over a year ago with Jonathan Abel. He attended Northland Junior College in Thief River Falls, Minn., for a while, living with Mr. and Mrs. Chester Dyrud, whose son Connely is a missionary in Brazil.

He made many friends while he was here, cementing ties between the American church and the church of Brazil. A rather recent convert, he readily revealed the love of Christ in his heart.

Clemente will further his education



Elaine Willand, left, and Paula Benson at work washing dishes.

in his homeland and will eventually become a pastor in the Association church there.

Clavin Knapp led the farewell program. Ragene Hodnefield gave the devotions. Rev. Amos Dyrud brought a short talk, as did Jonathan Abel. Priscilla Wold read an original poem. Ginny Johnson and Eleanor Christianson sang a duet and there were some small group songs, one by the Knapp family. Missionary George Knapp closed the program with prayer. Mission Club president Kathryn Hodnefield presented Clemente with gifts and greetings from friends.

Refreshments were served to all present.

SUSPENSION OF DORM CONSTRUCTION PROJECT CONTINUES

As this issue of the *Ambassador* was prepared the suspension of work at the building site for the boys' dormitory at AFLBS was still in effect. It began on January 25 by order of the Plymouth City Council. No building permit had been issued yet (although temporary permission had been granted) and this brought the ban on further activity.

Disagreement over structural plans submitted to the Planning Commission of Plymouth seemed to be the chief reason for the delay in getting the permit. There has also been some confusion concerning the layout of fire hydrants in the Bible School area.

During the delay some valuable time has been lost and some ideal winter days have been missed that could have been utilized for building.

(As of Feb. 20, the construction work remained at a standstill.)

BASKETBALL SCORES

AFLBS Conquerors 57
Beautiful Savior Lutheran 49

AFLBS Conquerors 56
Mt. Olivet Lutheran 52

ANNOUNCEMENTS

Apr. 5-6—Promotion Days
Apr. 14-21—Choir and Choral Club Tours
May 17—Syttende Mai and Commencement

Another View of Violence

by Dr. Roger Ose

I read an article in a Lutheran church paper some months ago that implied that violence on television and the movies is one of the major causes of violence in America. A natural conclusion might be that children who aren't exposed to violence on radio, TV, or movies, would not be as inclined toward violence as those who encounter it through these sources.

Not so. We live with our two small boys in a small farming community in South Madagascar. The only radio program our children hear is the 6 AM Voice of America news broadcasts. The nearest movie theater is seventy-five miles away in Tulear. Our children have never seen a movie in a theater. The nearest TV sets are in the capital city, six hundred miles north of us. So they don't learn violence from those sources.

But they are both aware of prisons, death, soldiers, and fighting. For example, one day Daniel, age four, said, "I'm going to put you in prison." Later that day Scott, our two-year-old, was pretending he had ships loaded with toys heading for far-away places like America. Then he said, "Now I want this load to go to prison."

Suddenly I recalled where they had learned about a prison. The evening before Daniel found a picture of Peter chained in prison between two guards (Acts 12). He wanted me to read that story for family devotions. Then he asked one question after another about prisoners, mean soldiers, iron prison gates, and bad men. Even our two-year-old was quite fascinated by the story and the questions that followed.

Another time we were looking at a picture of the boy Eutychus as he sat sleeping on the window ledge three stories above ground (Acts 20). Paul's sermon lasted till after midnight and the sleeping boy fell to the ground—and died. With God's help Paul brought him back to life. We had to read that story each evening for a week.

One morning Daniel said, "Daddy, I'm going to kill someone with my spear." I knew where he got the idea. The night before he had seen the picture of the soldier complete with helmet, shield, spear, shoes, and belt (Ephesians 6). That Scripture portion led to a series of questions on swords, soldiers, killing, and even Viet Nam.

The part they seem to remember best about the Christmas program at church was the scene where King Herod commanded his soldiers to kill all babies around Jerusalem. Even yet Daniel pretends he's King Herod giving orders and Scott is the soldier. I'm supposed to be the Baby Jesus that they search for. That's a violent story.

Not only do they learn violence from our Bible stories, but they also learn it observing people and animals in our town of Bezaha. One day we were at the market and a big truck came down main street. One old man didn't want to get out of the way, and he apparently swore at the truck driver. The young driver drove around him, got out of his truck, knocked him down, and then pounded and kicked him. Nobody came to help the old man. Even yet when we're at the market Daniel asks about that old man.

Dogs are abused in this culture. Many of them look as if they had their last good meal six months ago. They sometimes have sores on their backs, and we can almost count their ribs. Several times our boys have watched adults beating a dog because it came too close to their food stand at the market. Both our boys have asked, "Why are people so mean to dogs? Daddy, if we had a puppy we'd love it nice."

Cattle are valued out here. They are fed and cared for sometimes better than a man's own family. But the ox teams have a rough life. As the ox carts go past our home we don't have to wait long before we see a driver beating his oxen for one reason or another. He drives with the reins in one hand and the whip in the other.

Our boys learn violence even from the way animals are treated here.

They're learning it in another way, too. This morning I noticed the story books they were looking at: "Fe Fi Fo Fum," the nursery rhymes children love, and the first one was about grinding the bones of Englishmen for bread; "Snow White and the Seven Dwarfs," a horror story of a step-mother who killed Snow White; "Chicken Little," the story of a chick who thinks her world's falling apart; "The Gingerbread Man," the story of a happy little boy who was lied to by a fox, and then eaten alive; "Tom and Jerry Meet Little Quack," a mean Tom cat stole a duck egg and it hatched—then he intended to eat the little duckling.

Alas! They had two Concordia Publishing House quality religious books for children. But it was the same story with different names. One was of Jonah being swallowed alive by a huge fish, and the other book was of a good man being thrown into a den of lions. In the end the good man was spared and the wicked men were thrown into the pit of snarling lions. Both our boys have awakened at night with nightmares of snarling beasts coming to eat them. They tell us so.

What shall we do about it? A young couple in Germany decided that their children would not learn violence. They are living in a country that has suffered such misery because of war. Their problem is temporarily solved, as they have just one baby girl. But wait till they have a son. Boys seem to have a natural instinct for violence.

We try to recognize it as a normal part of a child's interest. When it's story time in the evening they seem to prefer stories of my days in the Army to any other stories. We have no toy guns, but they like to use sticks for guns. They take an interest in the policemen and soldier boys around town who carry guns.

Violence is a part of normal daily experiences for a child whether he grows up in Minnesota or Madagascar. We try to teach our children some of the causes of violence, and how to deal with them. We emphasize

[Continued on page 10]

Women For Christ

HE RESTORES MY SOUL

by Mrs. Laurel Udden,
Minneapolis, Minn.

It seems to be a pretty common experience of the Christian that he must pass through days or maybe longer periods of time when he is beset by a feeling of spiritual dryness or depression. Have you ever experienced times when doing the work of the Lord has become a drudgery? Maybe outward circumstances or some physical ailment have compounded the feeling of helplessness. Or maybe you just feel helpless because you don't have the ability or energy or efficiency you see in others. You can't seem to get going and do what you should for God. You see others being used of God in a great way, and though you rejoice in this, it also causes inward pain at your own uselessness.

At times like this, what a precious promise from the Word of God this is: "He restores my soul." We seem to think that when we are full of joy and enthusiasm for the work of the Lord, and when we feel the sweetness of his grace, God's favor shines upon us and we truly love Him. But God allows us to go through those desert experiences for a purpose. In her book, *Beyond Ourselves*, Catherine Marshall has a chapter entitled "The Power of Helplessness." The world is baffled by this kind of power, but Paul said in II Cor. 12:10: "For when I am weak, then am I strong." The greatest hindrance to real usefulness in the kingdom of God is self-sufficiency. God needs to make us realize that in ourselves we "can do nothing" (John 15:5). In order to do that He sometimes needs to take us through some trying experiences—or leave us

in the desert for a time so that we get thirsty and long for the streams of living water. It is only at a **point of need** that we grow and are ready to imbibe some new spiritual truths.

Harder yet is the experience some go through of being seemingly "set aside" by God, in the midst of some service for Him. John Milton expresses so well some thoughts on this in his poem "On His Blindness."

When I consider how my light is spent

Ere half my days in this dark world and wide,

And that one talent which is death to hide

Lodged with me useless, though my soul more bent

To serve therewith my Maker, and present

My true account, lest He returning chide.

"Doth God exact day labor, light denied?"

I fondly ask, but patience to prevent That murmur soon replies, "God doth not need

Either man's works or his own gifts. **Who best bear His mild yoke, they serve Him best.**

His state is Kingly: Thousands at his bidding speed,

And post o'er land and ocean without rest,

They also serve who only stand and wait.

Dear child of God, if you are in the desert, look up and know that God's love and favor have not departed from you. Praise Him for He is working out His purposes in your life. Trust and follow Him though it may seem fruitless and barren, and remember that He who promised to restore your soul also promised to make your cup overflow!

LADIES HONORED AT WILLMAR



The WMF of Zion Lutheran Church in Willmar, Minn., honored three of its older members at the January 22nd meeting. Honorary membership pins were presented to Mrs. Anna Knutson, left, Mrs. Jonas Helland and Mrs. John Farness. Three charter members of the church took part in the candle lighting and presentation of the pins. They were Mrs. Edgar Lane, Mrs. Roger Rasmussen and Mrs. R. M. Konsterlie. Rev. Leslie Galland is pastor of the congregation.

CHILDREN ENROLLED AT CULBERTSON



Five children were enrolled in the Cradle Roll by the WMF of the Culbertson, Mont., parish, Verle Dean, pastor, in November of last year. Pictured here with their mothers are Jennifer Lin Mohagen, left, of Bethel, and Wendy Rae Qualley, Faith. Enrolled, but unable to attend the ceremony were Julie Kay Nielsen, Bethel, Paul Clinton Jacobs of Bethel, and Ricky O. Dahlberg, Faith.

editorials

MR. SMITH WILL REPORT ON S. A. TOUR

Hopefully, by next time, we can carry the first of the reports on the tour a group of people made to our mission field in Brazil earlier this month. Mr. Gene Smith of Minneapolis, a member of Medicine Lake Lutheran Church, has consented to be the reporter.

The group returned on February 17 from the trip that took them to several other places in South America besides Brazil. The main purpose of the journey was that those in the tour group would become acquainted firsthand with the AFLC mission work in Parana, Brazil. Then it is hoped that they will report back to the rest of the church about what is being done to bring the Gospel of Jesus to that area of the world.

All of the space which he desires to make his report will be given to Mr. Smith so that he can tell about the tour fully.

Miss Judith Wold, executive secretary of the Women's Missionary Federation, also went on the trip and will share her impressions from a woman's point of view on the Woman for Christ page.

Watch for these reports in forthcoming issues of **The Lutheran Ambassador**.

REVIEWING THE PAST FISCAL YEAR

The end of January marked the end of the Association's fiscal year. In the previous **Ambassador** the final tally on the ingathering for our common endeavors was reported. It showed that \$230,946.88 had been received from congregations and individuals during the year or 97.8 of the minimum goal that had been set.

The total given sets a new AFLC record and tops last year by over \$7,000. Even more remarkable is it when one notices that the previous year's figure includes a special debt retirement offering of over \$54,000. In other words, in current funds, over \$52,000 more was given this past year than in 1972-73.

General Fund and Foreign Mission goals were both exceeded (these are minimum goals), the latter by 15.8 per cent. The Home Mission mark was almost attained. The Praise Fund had a shortfall of almost 35 per cent.

There was good news for Schools even though the goal was missed by ten per cent. In actual dollars, over \$18,500 more was given to Schools in the recent fiscal year than the year previous when only 76.4 per cent of the goal was achieved. Weighted against that fine accomplishment is the \$8,000 that wasn't received and that still hurts.

In addition to other income, almost \$82,000 was given to the dormitory fund in 1973-74, bringing the grand total of contributions for common work to \$312,874.29, not far from a third of a million dollars. God-willing, that milestone could be scaled this year.

Now, for a look at the goals for 1974-75. They add up to \$264,200, an increase of \$27,998 over the past year. This, too, will be a challenge for the AFLC, but with united action and the faithful assistance of other friends that goal can be attained.

Hearty thanks to all who stand by and help the work to grow. May 1974-75 be a Christ-honoring year also, as we share in the partnership of the Gospel.

THE PITFALLS OF A BI-WEEKLY

Two examples of the problem an editor faces in covering rapidly changing events in a bi-weekly paper come to mind.

The first concerns the dormitory building project at AFLBS. Developments in securing a building permit and construction progress can happen quickly. What we report here has been sent to the printers at least two weeks before our readers see it in print. Occasionally only a week or so has elapsed. But at any rate, our report is sometimes outdated by the time you read it. We try our best, however. It has been difficult to cover the negotiations about the building permit and we hope you understand. What we write may be inoperative, to use a current term, by the time the **Ambassador** comes to your door.

The second example has to do with the doctrinal controversy in the Missouri Synod. Again, things are happening daily and what we report may have been bypassed by some other development before we can get the news to you.

Specifically, we editorialized last time about an advisory committee set up by Dr. J. A. O. Preus ("Preus Action Wise") to spell out the limits of the controversy in his church. (It was based upon a news release also carried in that issue.) Since that was written no more has been heard about that committee and possibly it was an idea that just didn't work out. We liked the idea, however, and think it was a good one. Perhaps others did not and it died a-borning.

It is our hope that our readers appreciate the schedule we work under and realize that where events change quickly a bi-weekly paper such as ours is at a definite disadvantage when it tries to report on them.

DO YOU THINK ISRAEL WILL EVENTUALLY BE DESTROYED BY HER ENEMIES?

That is a very pertinent question these days. I do not need to answer it. God has the correct answer.

Here it is:

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; **The Lord of hosts is his name.**

If those ordinances depart from before me, **saith the Lord,** then the seed of Israel shall cease from being a nation before me for ever.

Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, **saith the Lord"** (Jeremiah 31:35-37).

What an answer!

The little nation of Israel with a population of a little over three million is completely surrounded by enemies. With the Arab nations of about one hundred million people to their south, east and north, plus the mighty Russian nation with over two hundred million, and with her mighty fleet in the Mediterranean, where can she turn?

Can these enemy nations with their modern military equipment, trained armies with a total population of more than three hundred million destroy the little nation of Israel?

The Lord's answer is;

Yes, "IF."

Let us consider the Lord's IF'S:

1. If the enemies of Israel can blot out the sun.
2. If they can blot out the moon.
3. If they can blot out the stars.
4. If they can measure heaven above.
5. If they can measure the foundations of the earth beneath.

The Lord said, if they can do these things, then I also will cut off the seed of Israel from being a nation before me for ever.

This is the Lord's answer.

Let the ungodly Communists who defy God try their power on blotting

out the sun, the moon and the stars, and let them measure the heavens, and the foundation of the earth.

That is impossible, you say.

Yes, and it is just as impossible to destroy Israel.

Many enemies of Israel have tried to destroy her, but they found out by so doing they destroyed themselves.

God has punished Israel for their rejection of Jesus Christ, their true Messiah; but He will never permit any nation on earth to destroy her.

For more than four thousand years, amid all conditions, and under different governments, the Jewish people has existed as a distinct race. Though down-trodden, oppressed, persecuted and carried captive to other nations, we still have the Jew as a distinct race on earth. No other nation can trace its lineage as far back and so reliable, as the people of Israel.

Truly Israel is the undisputable proof that the Bible is the Word of God.

Rev. Lars Stalsbroten
Vancouver, Wash.

FILL ME WITH YOUR LOVE

Fill me with Your love, Oh Lord,

And let me humble be,

Content to walk along the paths

That You have planned for me.

Let gratitude within me swell,

And awesome reverence be

A part of every waking day

That You have given me.

Cleanse me of all impure thoughts,

My mind be stayed on You,

For only **You** can satisfy

This longing within me.

Open up great windows, Lord,

Within this soul of mine,

That the radiance of Your countenance

May ever in me shine.

Mabel Quanbeck
McVille, N. Dak.

SEVERAL PREACHING MISSIONS NOTED

Rev. Larry V. Severson, Wallace, S. Dak., spoke at a series of meetings Feb. 3-7 at St. Olaf Lutheran Church, Chamberlain, S. Dak. His topic was "Christian Growth." Rev. Dale R. Battleson is pastor of the host church.

At Victory in Christ Lutheran Church, St. Paul, Minn., Francis Monseth, pastor, a weekend Bible conference was conducted Feb. 15-17. Rev. Laurel M. Udden, of the Association Schools faculty, was the speaker. The local pastor also participated.

Rev. Dennis Gray, Grafton, N. Dak., is preaching at the Spiritual Emphasis Week at Association Free Lutheran Bible School this week, Feb. 24-28. Sessions are held at Medicine Lake Lutheran Church.

[Continued from page 7]

the positive aspects of Bible stories and children's stories. We encourage them to be a friend of the one who said, "Blessed are the peacemakers, for they shall be called the sons of God."

(Ed. Note: Roger Ose is a missionary in cooperative work with the Malagasy Lutheran Church. He was born and raised at Thief River Falls, Minnesota. His parents, the Torkel Oses, are members of the AFLC congregation there.)



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.

SOUTH DAKOTA

Wallace
Mr. Glenn Andrew Urevig, 77,
January 30, Calvary



STUDENT BODY, FREE LUTHERAN SEMINARY, 1973-74

The students of FLS are, first row, left to right, Clemente Pinto*, Tim Skramstad, Richard Anderson, Donald Greven, Garrett B. Frank and Roger Pauluk; second row, Wesley Langaas, Ralph Rokke, Mauritz Lundeen, Rodger Olson and Ronald Hoehne; and third row, Ragene Hodnefield, Dale Mellgren and Dennis O'Neil. *No longer at school. Not pictured: George Knapp, Norman Tennebo and Dean Casselton.

**NEW MEMBERS RECEIVED AT
MINNEWAUKAN**

Several new families were received into membership at Trinity Lutheran Church in Minnewaukan, N. Dak., recently. Pictured here are Mr. and Mrs. Paul Stensland, Monte, Bob and Faron; Mr. and Mrs. James Holstein; Mrs. Anna Jabs; Mrs. Sandra Tofsrud, Allan, Brenda and Cindy; Mr. and Mrs. Duane Huffman; Mr. Dan Huffman, Janet, Joan and Julie; and Mr. and Mrs. Jerome Ahlberg, Joanna, Jack and Janine. These new members were honored at a fellowship dinner in January, according to Pastor Eugene Enderlein.



BEHOLD I STAND AT THE DOOR

by Clarence Edward McCartney

Rev. 3:14-22.

In the brief salutation to the Laodicean Church, Christ describes himself as the Amen, the beginning of the creation of God. This is equivalent to the Alpha and Omega with which Christ proclaimed Himself to John in the vision on Patmos. It is interesting to note that in the Letter to the Colossians, the church within a few miles of Laodicea, and which letter Paul requests be sent on to the Church at Laodicea, the major note struck is the pre-eminence of Christ. In this Letter He is described as the "beginning of the creation of God," meaning not that he was the first of created beings, but that He Himself is the Creator. In the Letter to the Colossians He is described as the "image of the invisible God, for by Him were all things created that are in heaven and that are on earth, visible and invisible; and He is before all things, and by Him all things consist." The Church must recover today the high New Testament sense of the glory and rank of Christ, for His authority as a teacher and His power as a Redeemer rests upon His rank as the Eternal Son of God.

Neither Cold Nor Hot

In contrast with the other letters, in the Letter to the Laodiceans there is no word of commendation, for apparently there was no ground for such commendation. Abruptly comes the stinging condemnation. "I know thy works, that thou art neither hot nor cold. I would thou wert hot or cold. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." The Laodiceans were well acquainted with the therapeutic springs in their vicinity, and at Hierapolis. There were boiling hot springs and cold springs, but there were also mineral springs that were tepid. Nothing is more nauseating than warm salt waters. This is the meaning and this is the power of the metaphor employed here by Christ. The state of this church occasions the utmost loathing and disgust. The church is not accused of false doctrine, or gross immorality, but of luke-

warmness and indifference to Christ and to the faith.

This Laodicean indifference and lukewarmness is a true description of more churches than that one condemned at Laodicea. One of the great actors, Forrest, used to say to ministers that they proclaimed truth as if it were fiction, while actors proclaimed fictions as if it were truth. The great need of the church is a recovery from its state of lukewarmness. On the banners of the Salvation Army you will see inscribed Blood and Fire, the Blood of the Cross, the Fire of the Holy Spirit. It avails nothing that we hold the true Christian doctrine as to the Blood of Christ, the Atonement for sin, unless we hold it in the warmth and fire of the Holy Spirit. We speak of the heroic spirits of the past, and praise men of heroic times, but the mantle of their zeal and enthusiasm does not touch our shoulders.

"Come, Holy Spirit, Heavenly Dove, With all thy quickening powers, Kindle a flame of sacred love, In these cold hearts of ours."

A lukewarm state of faith and love results in pride and a feeling of false self-satisfaction. The church which doesn't care becomes a church that is self-satisfied. It was so here at Laodicea. It said, "I am rich, and have need of nothing." Christ awakens the church out of its smug, self-satisfaction. "Thou knowest not that thou art poor, wretched, and miserable, and blind and naked. I counsel thee to buy of me gold, tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear and to anoint thine eyes with eye salve that thou mayest see." The garment of self-satisfaction is torn from this unworthy church, and it stands exposed in all its poverty and wretchedness and nakedness. Alas, to how many of our churches today, so far as the faith and love and labor of many of those who compose them are concerned, must utter those same burning words,

Here is the true picture of the complacent and self-satisfied sinner. He is not openly an unbeliever. There are no flagrant transgressions of the moral code, and he regards himself as

reasonably satisfactory in life and conduct. But when his eyes have been opened, when he has been turned from the power of Satan unto God, then he has an altogether different thought of himself. He sees how poor, miserable, wretched and blind he was.

A Glorious Conclusion

The conclusion of this severe and condemnatory letter to the church at Laodicea is the most beautiful of all these beautiful conclusions and promises. Here we have love's beautiful climax, "Behold, I stand at the door and knock." The mighty Actor and Conqueror of the Apocalypse, before whom all things in heaven and earth and under the earth bow down in worship and adoration, appears now as a suppliant at man's heart. "Behold, I stand at the door and knock." There He is, like a weary traveller, just as you have seen him in Holman Hunt's famous painting, the dews of night distilling upon his brow, the lantern in one hand, and knocking with the other; the head bent forward eagerly to hear if there is an answer to his knocking. This, I think, is the most moving thing in the Apocalypse; not the great White Throne, not the sound of many waters, not the sea of glass mingled with fire, nor the fourfold Halleluia that rings out over a reconciled and conquered universe; not the New Jerusalem, but Christ knocking at the door of the sinner's heart!

You Can Shut Him Out

Christ comes to knock at the door of the heart, but we have the power to close the door against Him. He never breaks in. The door must be opened unto Him. The sunlight, the most wonderful thing in our universe, travels inconceivable millions of miles from the sun to reach those who live on this planet. But if you hold a book or a coin before your eye, or draw down the thin curtain and veil of your eyelids, you can shut out all the glory of the sun. So is it with the Son of Righteousness. He has come from afar to shine in our hearts; but, if we will, we can exclude Him and exclude His light.

Years ago a yacht came to anchor

[Continued on page 14]

THE SOUL'S ESCAPE AND FREEDOM

"Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped" (Psalm 124:7).

Mr. Figgis tells us of a man who is not a Christian, but who regarded the whole meaning of religious experience as summed up in these words of the Psalmist. And most certainly these words do suggest the great redemptive facts of escape and freedom. The soul becomes enmeshed in the net of circumstances, the fettering tyranny of sin and guilt and worldliness, and it cannot get away. The more it struggles the more it is entangled, like a bird which is caught in the net. The only hope of deliverance is by some strong and gentle interposition which will lift us out of the net and give to us the joy of winged freedom.

It is this entanglement which constitutes life's servile bondage. Our souls are so often caught in the net. It may be the strong net of the passions. It may be the finely woven net of small worries, which can imprison us as perfectly as a net which is made of the cables of imperious vice. Or it may be that our business interests become our snare, and we get into toils from which we cannot escape. Our feet are fast, and we cannot use our wings. We are scarcely pedestrians, and we intended to be the "birds of God." We are in worldly bondage, though God purposed that we should "mount up with wings as eagles." And the trouble is, we think that by struggling with our bondage we shall gain our freedom. Yes, we say, "I really won't let things get such a hold on me." Or we say, "I am going to hold things more at arm's length." Or we say to ourselves, "I must deal strongly with that hand, I must show that I am the master." But we just go stumbling on, and the net is winding itself ever more desperately about our souls.

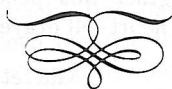
Let us listen to one who escaped, "Mine eyes are unto the Lord, for He shall pluck my feet out of the net." That is how we find our deliverance.

It is not ours to do the plucking up, it is ours to do the looking up. God will look after our feet if we look after our eyes. The soul that turns to the Lord finds a sure escape. This looking unto the Lord may be the dumb gaze of imperious need. Or it may be just the exclamatory cry, "Lord, help me!" But whether dumb or speaking the look means appeal, and confidence, and surrender. And as soon as such eyes are turned toward the Lord the spiritual deliverance begins. When God has our wills He can release our souls. The net is broken and we escape.

I can imagine nothing better for us to do than to read all that is said in the Word of God about the glorious freedom which God purposes for His children. Let us read about the vast inheritance of the saints in light. Let us read about the height and length and breadth of the love of God in which we are to live and move and have our being. What a heaven of a home for the soul to soar in! And then let us read about the things which God hath prepared for them that love Him. And then let our eyes begin to wander over the unsearchable riches of Christ. And when we are getting some expanded sense of the freedom which is ours in Christ, let us look at the miserable nets in which we are entangled. Ay, let us look at them until we are ashamed of our shame. And then surely our eyes will be unto the Lord, and we shall cry for our salvation. And the Lord will lift our feet out of the nets, whether they be dirty nets of passion, or the seductive nets of vanity, or the small wiry nets of petty cares—He will lift us out of the nets. And when our feet are free we shall find we are provided with wings.

J. H. Jowett

(from *Springs in the Desert*)



'TIS MIDNIGHT, AND ON OLIVE'S BROW

'Tis midnight, and on Olive's brow
The star is dimmed that lately
shone:

'Tis midnight, in the garden now
The suffering Saviour prays alone.

'Tis midnight, and from all
removed,
Immanuel wrestles lone with fears;
E'en the disciple that He loved
Heeds not his Master's grief and
tears.

'Tis midnight, and for others' guilt
The Man of Sorrows weeps in blood;
Yet He that hath in anguish knelt
Is not forsaken by His God.

'Tis midnight, and from
ether-plains
Is borne the song that angels know:
Unheard by mortals are the strains
That sweetly soothe the Saviour's
woe.

William Bingham Tappan
(from *The Hymnal*)

ASHAMED OF JESUS?

People are not ashamed to curse and swear. Nowadays even women take the name of God in vain and know full well that they are not committing a breach of "good etiquette." But to mention the name of God seriously and lovingly, of this they are ashamed. There are without a question not a few people who would rather be looked upon as scoundrels than to be known as living Christians.

O. Hallesby
(from *Why I Am a Christian*)

CHRIST'S HOLINESS

His holiness is attested by His sinlessness. Which of you convicteth me of sin? With this challenge He confronts His accusers. On various occasions they charge Him with sins, but at no time could they substantiate their charges. His challenge is to the effect, that either He must be in error, or they. If He is—why do they not convict Him of sin, why not prove a sin against Him?

Paul Press

Letters TO THE EDITOR

PROUD OF THE USELESS!

Every individual has those blessings from God of which he is justly proud. But I am proud of something which is probably quite useless to me. I have a state teacher's certificate which allows me to teach in the elementary schools of Minnesota—a certificate which I will probably never use. And yet, this is one of my own personal prized possessions because I consider it a rare honor to have the privilege of being considered capable to work with young children. Christ—the promised Messiah—turned out to be a useless possession to the ancient Israelites but what great personal pride each Christian takes in Him today.

As a seminary student of the Association I am nearing the end of my formal academic education. I have been privileged to enjoy many challenges and exciting new insights in pursuit of my educational and spiritual growth. But I would now like to challenge the members of the Association with a reminder from Holy Scriptures.

"Train up a child in the way he should go and when he is old, he will not depart from it" (Proverbs 22:6).

The Association has provided a Christ-centered seminary and Biblically-orientated Bible college for the training of its future leaders, but is that enough? Should we—dare we—be content with that?

No nation in the world ever set the child more in the center of importance than did the Jews. For the Israelites, the child was the most important member of the community and one rabbi once exclaimed that the world exists only by the breath of school children.

The Association has a great blessing in its Bible college and seminary but what have each of our congregations done on a local level to "train up a child"?

Certainly, each group has its necessary and important programs such as Sunday school and so forth but what church body doesn't have these programs? These part-time exercises in Christian education are only the bare minimum—should we be satisfied with only maximizing the minimum? Or do our churches have the necessary vision to provide the minimum maximum in Christian education—a full range of programs starting with local Christian day schools and eventually area high schools and expansion of the Bible college to a teacher-training institution.

A challenge? Yes—but can we capture the vision so necessary to make this God-given challenge a reality. A Jesuit priest once said, "Let me have your child through elementary school and the world can do what it wants with him thereafter." There is a great deal of practical advice in that statement.

I'm sure that this challenge seems overwhelming to many of our congregations and a thousand reasons can be advanced as to its impracticality. But my challenge is not proffered as to the **How** this can be accomplished for all Christians know that the Almighty God accomplishes this through the Holy Spirit.

My challenge to the congregations of the Association is **When!**

Luther regarded the neglect of education as the work of the devil and so he writes: "I beg of all of you in the name of God and our neglected youth, not to think of this subject (Christian education) lightly . . . for the right instruction of youth is a matter in which Christ and all the world are concerned."

And again he writes: "In my judgment there is no other outward offense that in the sight of God so heavily burdens the world, and deserves such heavy chastisement, as the neglect to provide children with a Christian education."

The choice is up to each congregation. Is Christian education going to be in the future of today or in the future of some far-off tomorrow?

May the grace and peace of God answer your heart-felt prayers.

Garrett B. Frank
St. Paul, Minn.

[Continued from page 12]

in the waters of Moray Firth.* Two young men put off from the yacht in a boat, and although the day was well advanced, started on foot on an excursion through the Highlands. Night overtaking them, they knocked late in the evening at the door of a cottage near the road. They were roughly answered by a voice within which told them to be gone and to disturb the inmates of the house no more. They made their way to another cottage, where they were hospitably received and put up for the night. Imagine the chagrin and shame of the occupants of the first cottage when they learned in the morning that the two young men were none other than two of the chief personalities of the Kingdom, the Duke of Clarence and Prince George, the late King of England. But a greater than any earthly potentate knocks lovingly, earnestly, and patiently at the door of our hearts.

How He Knocks

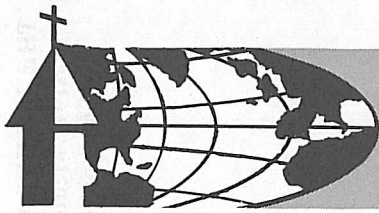
He has many ways of knocking. Sometimes by blessings; the day of your marriage, the birth of your child, the honors and success that came to you in life, your health and prosperity. Again, He knocks with the echoing knock of adversity, sickness, disappointment, sorrow.

"In our joys and in our sorrows,
Days of toil and hours of ease.
Still he calls in cares and pleasures,
Christian, love me more than these."
The harder the heart, the more tightly closed the door, the more earnestly He knocks. What wonderful love, what wonderful patience. If He would knock at the door of that unworthy and repellant church a Laodicea, then He will knock at the door of the most hostile and unworthy heart. Some of you know that He is there. Some of you have heard clearly through the divers and multitudinous noises of this world, no matter how hard you have tried not to hear it, the sound of the knocking of that Scarred Hand. When will you open?

"Behold, a stranger's at the door.
He gently knocks has knocked before.
Has waited long, is waiting still.
You treat no other friend so ill."

(from **The Expositor and
Homiletic Review**)

* W. Hay, "God's Looking Glass."



CHURCH-WORLD NEWS

THE CHURCH AROUND THE WORLD

****The largest student missionary convention in history was held in Urbana, Illinois, December 27 to 31, 1973, with a registration of 14,158. Students at the convention contributed \$190,000 to support five student projects around the world. (800 students attended the first Asian Student Missionary Convention which was held concurrently in the Philippines.) After the Urbana conference, many students indicated they felt called to missionary service overseas. The convention was marred by the deaths of two Inter-Varsity staff workers in a bus enroute to the convention.**

****3,300 Korean soldiers were baptized in a recent mass baptism. 150,000 have accepted Christ in the last two years. 35 per cent of the entire army are now Christian. The Korean Chief of Chaplains and 55 of his associates are graduates of an evangelical seminary and are dedicated soul winners.**

****Senator Mark Hatfield's resolution setting aside April 30, 1974, as a National Day of Humiliation, Fasting, and Prayer was called up for immediate consideration upon its introduction and was adopted unanimously. At presstime, action by the House of Representatives was expected soon. The resolution is patterned closely after a proclamation issued by President Abraham Lincoln on April 30, 1863.**

****Drinking is a problem in the American military. A survey of 9,910 servicemen indicates that 36 per cent of the officers and 70 per cent of the enlisted men are heavy or problem drinkers.**

LCMS COMMISSION ADOPTS STATEMENT ON ABORTION

St. Louis, Mo.—The Lutheran Church-Missouri Synod's Commission on Theology and Church Rela-

tions last week adopted a statement that restressed the Synod's stand against abortion and initiates "Life Concerns" programs for the church's three million members.

The action came on a recommendation of the CTCR's Social Concerns Committee and was timed to coincide with the first anniversary of the U.S. Supreme Court's landmark decision legalizing therapeutic abortion (January 22).

At its 1971 Milwaukee convention, the LCMS took the position that "willful abortion is contrary to the will of God." The Social Ministry Affirmations adopted during the same convention encourage all people to "...avoid preventing God's will... through such acts as abortion or euthanasia."

Synodical president J. A. O. Preus said following the CTCR decision that application of the Affirmations has become "increasingly imperative." "As president of the LCMS, I want to associate myself with this reminder from the CTCR and its Social Concerns Committee. At the same time, I would like to invite the administrative leaders and clergy, not only of my own church body but also of all other denominations, to set before their constituencies the urgency of following moral principles in both private and public life." Dr. Preus made specific reference to abortion and euthanasia.

Proposals for the "Life Concerns" movement in the Missouri Synod call for both immediate and long-range planning. The first phase of the program will feature a series of pilot workshops, publication of resource study material and the offering of special courses pertaining to "Life Concerns" in LCMS colleges and seminaries.

The CTCR Statement on abortion, in its entirety reads as follows:

The first anniversary of the U.S. Supreme Court decision on the issue

of abortion (*Roe vs. Wade*, January 22, 1973) offers an opportune moment to protest the legalization of non-therapeutic abortions. Without a doubt one of the most crucial issues presently facing almost every citizen of our country is the attitude toward human life, not only the life of the child yet unborn, but also the life of the aged and the terminally ill, and of all those who may seem to be a burden to family and society. Within this context the LCMS today recalls that its 1971 synodical convention has taken the position that "willful abortion is contrary to the will of God," and has stated in its Social Ministry Affirmations:

By reason of the Father's creation and the Son's redemption of man, God has exalted him above all creatures and has given to him the privilege of becoming His child. Therefore, human life must be treasured, supported, and protected.

We encourage all people to avoid perverting God's will... through such acts as abortion or euthanasia.

In other action during the CTCR meeting, the following were elected officers: chairman—Rev. Karl L. Barth of Milwaukee, president of the South Wisconsin District of the LCMS; vice-chairman—Dr. Henry J. Eggold, acting president of Concordia Theological Seminary, Springfield, Ill.; and secretary—Mr. Richard Korthals, a layman from Arcadia, Michigan.

YALE, PRINCETON ATTRACT LUTHERAN SEMINARIANS

New York—(LC)—Yale Divinity School has more Lutheran students enrolled in its bachelor of divinity and master of divinity programs than any other non-Lutheran theological seminary, according to a survey conducted by the Office of Research, Statistics

and Archives of the Lutheran Council in the USA.

Thirty-three Lutheran students are studying at the New Haven, Conn., school, the survey revealed. Fifteen Lutheran students are in the basic ministry programs at Princeton (N. J.) Seminary, a school affiliated with the United Presbyterian Church, and 12 are studying for a B.D. or M.Div. at Union Seminary in New York, a non-denominational school.

The University of Chicago Divinity School has the largest number of Lutherans in its doctoral program, the survey showed, with 12 Lutherans enrolled for the school's highest aca-

demical degree.

Large numbers of Lutherans were also found in the continuing education or advanced degree programs at Andover Newton Theological Seminary in Newton Center, Mass. (20); Harvard Divinity School in Cambridge, Mass. (15); the Graduate Theological Union in Berkeley, Calif. (14); Trinity Evangelical Divinity School in Deerfield, Ill. (14); Eden Theological Seminary in St. Louis (12); Pittsburgh Theological Seminary, (11); and Gordon-Conwell Theological Seminary in South Hamilton, Mass., and the Hartford (Conn.) Seminary Foundation (10 each).

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