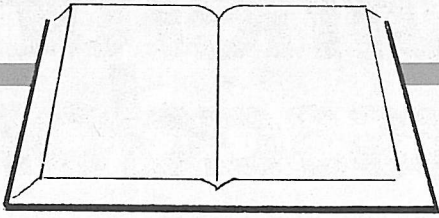


February 27, 1973

# The Lutheran Ambassador



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



## *According to the Word*

### LENT AND THE CROSS IN YOUR LIFE

#### Self-Denial

**Luke 9:21-27** It is strange to me that during the Lenten Season, when our church pews are once again filled, as during Christmas, that Scripture speaks so strongly. Yet I feel we cannot enter into an experience of self-denial and cross-bearing without a personal confrontation of Jesus, of self, and of repentance brought about by viewing the work of the cross. It is interesting that as Jesus speaks to us of suffering and death, He does not speak softly, but He frankly tells us the consequences if we dare to follow. Therefore, remember as we enter into the Lenten Season that what Jesus experienced is only valid as you forget self, take up your cross and follow him.

In this portion of Scripture Jesus is carefully placing before us the importance of having our priorities determined. What is really most important of all? What is there that demands of us whole life committal, more than anything else?

These past months we've heard first about the possibility and then the reality of establishing a peace settlement in Vietnam. I often wondered how Mr. Kissinger and the others could think of anything else as they spent hour after hour in conference with the President, and then made long trips by air to France. Still there was the most important time of all

as they met with the delegation representing the Communists. One hour stretched into hours, a day became a week, and the weeks stretched into months. Setting up priorities was equally necessary for the President, especially as Inauguration Day drew near. At this critical time this day had its own importance as it is a legal necessity to the Office of the President.

Now, what happens in our lives is that too often we think life has to be filled with glorious exciting events and we are disappointed with the mundaneness of daily life. Inaugurations only come once in a term of office. This is especially true of our relationship to Jesus Christ. The faithful are more than willing to consent to this invitation by Jesus to self-denial on Sunday morning at 11 a.m. to noon. But somewhere between noon and 1:30 p.m., something happens so that when any noise is made to distort the message told by the network announcer about the particular sporting event, the wrath of Dad is turned loose. "Self-denial," "cross-bearing," "losing one's life," etc., are pious words for the church and... well they... us. Oh, you know what I mean. Yes, I do. They are just words and that is just the problem. Too many words without any reality. Words that express something that someone else has experienced. They are not an expression of my life.

Some years ago a friend of mine, being a golf fan, not only played with

great enthusiasm but attended the major tournaments held at local courses. I never had a great interest in golf so I did not attend with him, but some other friends did. They told me how they followed various well-known golfers, standing in the galleries. Every once in a while our friend would disappear and they would begin to look for him. All of a sudden they would see him catching up to the gallery stuffing his New Testament into his pocket after witnessing to another spectator. While he loved golf, he had a deeper, meaningful, abiding love toward God for sending His son, Jesus Christ. He loved (and still does) to talk about Jesus Christ and His salvation.

Self-denial, then, is not a hermit-type of withdrawing. It is denial of self. It is being able to disown one's own will and seeking to obey Jesus. Self-denial is the gracious working of God where we are able to lose sight of ourselves and see, as did Peter, James and John, "JESUS ONLY." This glorious experience is not at all related to the prohibitive resolution-making that far too many associate with Lent. It is the experience of the individual coming to know or being brought face to face with Jesus Christ. It is a collision with the Divine, the stark reality of the holiness and love of God and my ineptness because of sin. Self-denial? Oh, more than that—having Jesus Christ and all He means.

Richard W. Gunderson

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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 11, Number 5



# The "Pentecostal" Movement and the Jesus Revolution

John A. Slade

It has been said that Christianity has two great branches—Catholic and Protestant. Some are now saying that there are three branches—Catholic, Protestant, and Pentecostal.

Pentecostalism itself is not a denomination, but a rapidly growing religious phenomenon among all major sections of Christendom. Religious commentators are beginning to recognize it as the third force in the Christian world. Sometimes called "the Charismatic movement," it is no longer confined to the small Pentecostal groups as it once was. This activity is becoming quite widespread within the Catholic Church as well as the more conservative Protestant denominations. It can be identified by the experience of speaking in tongues (glossolalia). Interdenominational groups, like the Full Gospel Business Men's Fellowship International, are very active in spreading the "Pentecostal baptism of the Spirit." So many charismatic groups are springing up, especially in the youth generation, that this movement has been dubbed "the Jesus Revolution."

The apostle John has this word of wise counsel: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1). Following is a six-point evaluation of the modern Pentecostal movement:

## 1. Pentecostalism Lacks the Apostolic Emphasis on the Gospel of Christ.

The New Testament accurately records the Gospel that was preached

by the apostles. They went everywhere proclaiming the good news of what God had done in Christ for the salvation of the human family. In the words of Paul, "God was in Christ, reconciling the world unto Himself" (2 Cor. 5:19). The message of those early Christians was an exaltation of Jesus Christ. He was God, incarnate in human flesh, who kept the law of God for us. He died for our sins, rose again for our justification, and ascended to the right hand of God for our acceptance and restoration to the Father's favor. Christ Himself, the Representative of the human race, was set forth as the "wisdom, and righteousness, and sanctification, and redemption" (1 Cor. 1:30) of all who would believe on Him as their Substitute before the bar of eternal justice.

The New Testament also shows that faith in Christ's work for us will bring about dynamic changes in the life of the believer. The Holy Spirit brings peace, joy and love, as well as various gifts, to those who accept what God has done in Christ for their justification and salvation. Rough, uneducated fishermen became refined and forceful exponents of the Gospel. Cruel persecutors of the followers of Jesus became ardent and loving disciples. Some of the followers of Christ were given gifts of prophecy, healing, tongues, etc. Yet with all the spiritual power and gifts that were manifested in the lives of the apostles, they did not go around preaching, magnifying and extolling their experience in the Spirit. Said Paul, "For it is Christ Jesus as Lord whom we preach, not ourselves" (2 Cor. 4:5, Phillips). Cer-

tainly God wants to manifest His grace in human lives, but that is not the Gospel. That is the result of believing the Gospel. The Gospel transcends human experience. It is the record about what God has done in Christ for poor, guilty, sinful man. It is something that God did completely outside of us, but nevertheless something that He did for us; and the right believing of this brings the true experience of salvation in the individual soul.

In Pentecostalism the Gospel message of our forgiveness and acceptance in Christ has been subordinated to an emphasis on the personal, subjective experience. The Holy Spirit's work in the believer is its "gospel." This inverts the whole New Testament emphasis. Instead of really glorifying Christ, it degenerates to the glorification of human experience. When people become preoccupied with what God is doing in them, they lose sight of what God has done outside of them. Whenever men try to reduce Christianity to the dimension of their own human experience, it becomes a cheap, egocentric counterfeit of apostolic Christianity.

## 2. The Pentecostal Movement Is Based on Subjective Experience Rather Than on the Objective Word of God.

Genuine "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). Faith does not rest on our experience, however elevating and Spirit-filled that experience might be. Our salvation rests entirely upon Christ's experience for us, just as Isaiah says, "By His knowledge shall My righteous Servant justify many" (Is. 53:11). And the apostle Paul declares, "By the obedience of One shall many be made righteous" (Rom. 5:19). It cannot be stressed too strongly that Bible faith rests upon something that was done entirely outside of us. The Word of God instructs the sinner in the knowledge of Christ's infinitely perfect character, His infinite sacrifice on the cross, His triumphant resurrection.

This knowledge of what God has done for him creates faith in the sinner's heart. Faith rests on the certainty of that objective salvation, feeling or no feeling. If the believer feels sinful and destitute of the Spirit, he

may rest in the fact that Christ died for the ungodly. If he is filled with the Spirit and transported to the mountain top of Christian experience, he still knows that his experience cannot save him or recommend him to God.

In modern Pentecostalism the subjective experience becomes the all-absorbing element of religion. In this case people cannot help but build their faith on something inward rather than on something outward. Faith comes to rest on miracles, wonders, feelings, things that the worshiper can sensibly experience. The Pentecostal will try to extol **reality** and **substance**, but he confuses the experience of a poor, finite and sinful human being with reality and substance. The truth of the matter is that the only reality and substance that a Christian possesses is what he has by faith in Jesus Christ. A Christian's treasure is in heaven. He is righteous only by faith and shall be saved only by hope.

The Pentecostal will say, Seeing is believing. But subjective experience is no criterion for truth. A true Christian must live by every word that proceedeth out of the mouth of God. He must not judge after the sight of his eyes or after the hearing of his ears (Is. 11:3). He will remember that Jesus said that many would come in His name and show great signs and wonders, and if possible deceive the very elect (Matt. 24:24). The Bible says that in the last days Satan will work with all signs and power and lying wonders (II Thess. 2:9). In the last judgment many will come to Christ, saying, "Lord, Lord, have we not...done many wonderful works?" But Jesus will say, "Depart from Me, ye that work iniquity" (Matt. 7:22, 23).

If ever humble, earnest, searching of the Word of God for light and truth were needed, it is now. By the utterances of the Bible, every experience and miracle must be tested. If we trust in our senses, we shall surely be deceived. If we trust our experience, we merit the condemnation of fools, for it is written, "He that trusteth in his own heart is a fool" (Prov. 28:26). There is a constant danger that religious enthusiasts will mistake their whims and impulses as the Holy

Spirit, when in reality they are the promptings of the wayward human heart.

### **3. Pentecostalism Is More Catholic Than Protestant.**

Anyone who understands the real principles of the religious struggle in the sixteenth century, will appreciate that Pentecostalism is Roman Catholic in its most fundamental principles. On the other hand, it is clearly contrary to the principles of the great Protestant Reformation.

There are two aspects of redemption: (1) God's work for us in Christ; (2) God's work in us by the Holy Spirit. All Christians will subscribe to these two aspects of man's salvation. The struggle of the sixteenth century was this: Roman Catholicism taught that men could be just in the sight of God on the basis of what God's grace did in their experience. In other words, it based its faith and hope of salvation on Number 2. The Reformers contended that the sole basis of salvation was God's work already accomplished in Jesus Christ. In other words, they based their faith and hope of salvation solely on Number 1.

Between these two great systems of thought there can be no reconciliation or compromise. Men will either have a Catholic relation to God or a Protestant one, and there is no middle ground. The only reason that people today can imagine that the gulf between Romanism and the true Protestantism can be bridged, is because they have allowed false sentiments and principles to erode their faith. A new generation is arising that has either forgotten or does not care for the mighty Reformation truth of justification by faith.

Pentecostalism is doing more than anything else to bring Catholics and Protestants together. But it is not bringing Catholics over to Protestant principles. Rather, it is bringing Protestants over to Catholic principles. This is because Pentecostalism, along with Romanism, places supreme emphasis on God's work of grace in the human heart instead of God's work of grace in Jesus Christ.

It should ever be remembered that the Holy Spirit does not speak of Himself. He comes to glorify Christ, and will use men and women who will

cooperate in that great purpose (see John 16:13, 14).

Pentecostalism makes the baptism of the Spirit the end, and Christ only a means to that end. This is an utter perversion of the Bible order. True Christianity has Christ as its center. The believer makes Christ his end, and the Spirit is given him to persevere in that faith. To sinful, fallen, needy men, the Gospel presents Jesus as the Pearl of great price, the infinite Treasure of eternity, the fulness of the Godhead bodily, the One who is the righteousness, wisdom, sanctification and redemption of all who believe. The Holy Spirit comes to teach poor, blind men that great and glorious truth. The Spirit never turns the focus of attention away from Jesus to His own merit (John 16:13, 14). When a sinner believes in Jesus, the righteousness of God and the accumulated wealth of eternity are all his in Jesus Christ. The Holy Spirit is given to the believer as the down payment and guarantee of that great inheritance (Eph. 1:13, 14).

Moreover, the Spirit teaches the believer that his Treasure is only in heaven, and that he can never look to any thing or any experience down here as the fulfillment of life. Life can only be fulfilled at the coming of Jesus to receive His own unto Himself; and the Spirit is given to stimulate their love for His appearing and to sustain their hope of His coming (Rom. 8:23-25). Meanwhile they live by faith, and remain righteous and acceptable to God only because their Substitute is wholly pleasing to Him.

### **4. Pentecostal Theology Degrades God Into a Popular Somebody.**

In Revelation 14 an angel is represented as proclaiming "the everlasting gospel" to every nation on earth. It is important to notice that his first words are, "Fear God, and give glory to Him..." Rev. 14:7. If, as Solomon says, the fear of God is the beginning of wisdom, then the modern Charismatic movement is the beginning of folly. This word "fear" means an attitude of reverential awe in view of the unspeakable majesty, power and holiness of God. It is an attitude born of knowing the infinite distance between the holy Creator and the sinful creature, yet at the same time knowing that that distance has



been spanned by God's grace in Jesus Christ. Certainly God wants His people to be joyful in His love and mercy, but reverence is the first law of worship. The religion of the Bible does not bring God down to man, but lifts man up to God.

Pentecostalism tends to make of God a popular Somebody. Under its influence, people will shout, dance, laugh and leap for joy, and they are encouraged to do this in the complete absence of faith or obedience.

Furthermore, God says, "Come... let us reason together" (Is. 1:18). The Pentecostal emphasis on the spectacular, the novel, and emotional experience, inhibits man's highest critical faculties and makes it impossible for God to educate the mind to the right kind of thoughts about His character and work.

#### **5. The Pentecostal Experience Lacks the New Testament Emphasis on Repentance, Faith and Obedience.**

Even in the realm of subjective experience in the Gospel, Pentecostalism fails to place the primary emphasis where the New Testament places it—on repentance, faith and obedience. Jesus commanded His disciples to preach repentance and faith. Paul preached "repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20:21). Repentance means a godly sorrow for sin. The heart will never experience this unless it becomes sensible of its own moral defilement in the light of God's law.

The majesty, holiness and justice of God must be presented to the mind of the sinner until he sees something of how offensive and damning is his state of corruption and rebellion in the sight of Infinte Purity. When the sharp arrows of conviction pierce the soul and he becomes terrified with the thought of appearing before God in his sin, then the soul is ready to hear the good news of God's saving love in Jesus Christ. The message of the cross does not lessen the sense of sin, but deepens it, for in the light of the terrible suffering of the Saviour, the sinner sees how grievous sin appears in God's sight.

By the working of the Spirit upon his heart, he begins to hate sin for what it is, and longs for that purity and righteousness unto which he is

powerless to attain. The Spirit not only gives him repentance toward God for breaking His law, but also faith in the Lord Jesus Christ. This faith is not a mere opinion about the historical Jesus, but it is a trusting response of the whole life to Jesus Christ. The repentant sinner, claiming no merit of his own, comes into the presence of a holy God presenting nothing but the merits of a crucified and risen Saviour, claiming nothing except that Christ stands as his Substitute.

True faith will bring the fruit of obedience to the whole will of God, to the whole law of God. Faith is the seed or root of obedience because it acknowledges the lordship of Jesus Christ over the whole life. These are the primary graces imparted by the Holy Spirit—repentance, faith and obedience. The wondering crowd will be more enamored and impressed with spectacular things, like miracles and tongues. A circus is more pleasing to carnal hearts than self-renunciation, sorrow for sin, and faith that will be manifested in obedience to all the commandments of God.

#### **6. Pentecostalism Represents Love (Agape) As an Emotional Experience.**

The divine *agape* love of the New Testament is not a sentiment or emotion, but a heaven-born principle. Pentecostalism presents love as a rapture or feeling that is enjoyed in the believer's heart. The Bible presents love as a principle of unselfish concern for others. These two concepts are as different as night is from day.

The one who accepts the Pentecostal experience will do things because the "love" in his heart makes him feel like doing it. He may even quote Paul, who says, "The love of Christ constraineth us." The one who accepts the principle of Bible love will do things whether he feels like doing them or not. In fact, in the matter of duty, his feelings will not even be consulted. His first concern is God's glory, and he will obey Him even if it runs contrary to his own feelings and impulses. He will keep God's law at the expense of personal convenience or even life itself. He will do this because he has made Jesus first and last and best in everything. Furthermore, he will serve and

seek to benefit his fellow men. He may not have a strong emotional feeling toward them. He may not like some of them. But he will love them as souls for whom Christ died.

Pentecostalism is a sensual "love" experience. Many who have participated in it testify that the experience is similar to a sexual experience. Instead of getting "high" on drugs, many are taking up the motto, "Get high on Jesus." Instead of being the work of the Holy Spirit, it is often the work of the spirits of devils who stimulate the sensual organs of the brain. Bible prophecy foretells that this phenomenon is going to grow throughout the Christian bodies until the religious world becomes "the hold of every foul spirit, and the cage of every unclean and hateful bird" (Rev. 18:2). Yet a remnant, armed with the Word of God, shall escape the grand delusion that will unite the Catholic and so-called Protestant worlds. This remnant is described in Revelation 14:12: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

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### **GRAFTON CONGREGATION SETS UP TELEPHONE DEVOTIONS**

Bethel Congregation of Grafton, N. Dak., Dennis Gray, pastor, has begun what is called Dial-A-Devotion. Anyone in Grafton, Minot, Park River and St. Thomas can dial number 352-2346 to receive a one-minute devotional message.

The spiritual hotline is attached to an answering device which automatically answers the phone by playing a one-minute pre-recorded devotional message.

On Tuesdays a tape recorder is used so that callers may relay prayer requests to Bethel's prayer group. On Fridays the congregation's announcements follow the regular devotional message.

There have been at least 30 calls and as high as 100 per day for this devotional service. Pray with us that God might use this effort to His honor and glory.

—Rev. Dennis Gray

**REPRESENTATIVE OF  
NORWAY'S FREE FACULTY  
VISITS OUR SCHOOLS**

Anbjørn Neerland of Norway's Free Theological Faculty (Menighetsfakultet) in Oslo made a brief visit to our Schools on Feb. 13 while spending several days in the Twin Cities. His responsibility in the independent Lutheran seminary which now trains 80 percent of Norway's pastors is in administration. He works in development and public relations, representing the school to the congregations of Norway.

From Molde, Mr. Neerland was on a 45-day tour of seminaries in America and was chiefly interested in the relationship of our seminary to our congregations.

He visited relatives of his wife in Ferndale, Wash., before coming to the Cities and attended a morning worship service in Triumph Lutheran Church there.



**BIBLE SCHOOL STUDENTS  
VISIT REST HOMES**

Students at the Bible School regularly visit a number of rest homes in the area. Homes visited are Mission Farms, Trevilla, Texatanka, Ambassador and Colonial Acres. Usually the deputations are made on Thursday evenings, but some are on Tuesdays and Wednesdays. Meetings begin at 6:15, 6:30 or 7 o'clock.

The service at Mission Farms is held in what was the chancel area of the beautiful stone chapel. This building was the site of many a summer camp meeting, including those of the Luther League Federation from 1946 to 1954. Now the building has been subdivided into rooms for residents. The chancel area has been preserved, however, for religious meetings and as a recreation section.

A typical visit by one of the Bible School teams, consisting of about twelve members, begins with hurried visits to rooms to encourage ambulatory residents to attend the meeting. One member of the team will lead in group singing. Someone leads in devotions. There may be special music. Team members share their testimonies or talk briefly about some insight they've gained from God's Word. Before they leave, the students chat with the residents again.

The people who live in the homes and the management are very appreciative of the visits these Bible School young people make. Sometimes a letter of thank-you comes to Pastor Snipstead.

Going to these rest homes is one opportunity our students have to

share the Gospel of Jesus and they have brought much joy to the elderly, who are glad whenever the young take an interest in them.

**SENIOR SEMINARIANS SPEAK  
IN CHAPEL**

Each of the five senior seminarians of Free Lutheran Seminary is leading one joint chapel service before the school year ends. Phil Haugen and Ron Knutson have led chapel thus far. Ken Pentti, John Rieth and Terry Olson will do so later.

On Feb. 28, Rev. Wendell Johnson, Dalton, Minn., was to speak in chapel. He is the Spiritual Emphasis Week speaker this year. The week following, on March 7, Rev. Connely Dyrud, missionary on furlough, will speak in chapel.

Faculty members take turns in leading chapel exercises, too. At least once a month some guest is invited to address the students. In February we all enjoyed to have Mr. and Mrs. Manaen of Nepal with us in chapel. He spoke and she sang a Nepalese song. They are in the U.S. under the auspices of the World Mission Prayer League.

The seminary seniors are considering calls from parishes now. As soon as each has made his decision it will be announced where each will go to serve his first parish after ordination.

**BASKETBALL SCORES**

Conquerors — 46  
Bethlehem Lutheran — 42  
Conquerors — 52  
Northwestern College Frosh — 83

**THOU GOEST TO JERUSALEM**

Thou goest to Jerusalem,  
O Son of God, to suffer,  
And for a world of sinful men  
Thy spotless life to offer;  
Thou bearest anguish, pain, and loss,  
The mockers' scorn, the scourge, the cross,  
To win for us salvation.

Before Thee lies Gethsemane,  
The scene of bitter anguish;  
Thine eyes behold the Calvary  
Where Thou in pain must languish;  
The bleeding wounds, the bitter gall,  
The crown of thorns, the judgment hall,  
Thy burdened soul's affliction.

Thou art the Way, the Truth, the Life;  
We pray Thee, Master, lead us  
Away from earth's vain, restless  
strife;  
With heavenly manna feed us.  
Thou who hast died to save the lost,  
Help us, dear Lord, to weigh the cost,  
And follow Thee, our Saviour.

—Anna Hoppe  
(from **The Hymnal**)



# MEET

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## the

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# Churches

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## OF OUR

# FELLOWSHIP



### Today: The Shevlin (Minn.) Parish Sell Lake Lutheran Church

This AFLC church is situated near the fledgling Mississippi, only a few miles from where the "Father of Waters" leaves Lake Itasca. Sell Lake Church is 15 miles south of Shevlin, on the road to Itasca State Park. Originally, the congregation was called La Salle but that has been shortened to simply "Sell."

Organized on April 26, 1898, although services had been held in the Vern community since the year before, Sell Lake was in the Lutheran Free Church until it became a part of the Association of Free Lutheran Congregations at the time of the merger. Church services were conducted in the Vern schoolhouse until the church was built in 1921. A steeple was erected in 1928. In 1930 a kitchen was added to the east side of the building and in 1950 a full basement was made. Numerous appointments have been added over the years to

beautify the house of worship and increase its usefulness.

Sell Lake has been served by the following pastors: L. O. Opsata, 1898-1900; 1908-12; H. E. Bode, 1900-08; O. P. Grambo, 1912-17; George E. Nelson, 1917-21; J. P. Leeland, 1921-26; David Dale, 1926-29; A. P. Anderson, 1930-42; Karl Berg, 1942-45; Luther Gronseth, 1946-47; R. G. Pederesen, 1947-50; Morris Eggen, 1951-59; G. A. Almquist, 1960; I. M. Norum, 1960-65; Marvin Undseth, 1965-71; and Lay Pastor Walter Beaman, 1972-. Various men have substituted and filled in as needed over the years.

The Vern community was made up of Swedes, Norwegians and the English. In 1898, over one-third of the congregation was Swedish; in 1914 they made up over one-half of the church. The Norwegian and Swedish languages were used in Sell Lake Church in the early days. Gradually they were replaced by the English language.

### Landstad Lutheran Church

Landstad Norwegian Lutheran Congregation was the official name given to the Lutheran Free Church congregation begun in the village of Shevlin, Clearwater County, Minnesota, in 1895. It was no doubt named after the great Norwegian hymn writer, M. B. Landstad, author of "I Know of a Sleep in Jesus' Name," "When Sinners See Their Lost Condition," etc.

In 1904 a church was built on a lot donated by Almond A. White. The cost of building was \$668. The church was moved across the street to its present location in 1960. In 1962 the pastor's study was added to the west

side of the church. A parish education unit with fellowship hall and modern kitchen was erected in 1963-64.

The parish parsonage is located to the rear of Landstad Church.

Pastors at Landstad have been A. K. Lockrem, 1899-1903; H. J. Villevik, 1903-08; and O. P. Grambo, 1908-16. From 1917 and on they have been the same as those for Sell Lake. Lay Pastor Walter Beaman is the current pastor.

### Trinity Lutheran Church

Trinity Lutheran Church was a part of the Nymore or Bemidji Parish in the Lutheran Free Church. Therefore the list of those who have served it is somewhat different than those of Sell Lake and Landstad.

The list is as follows: L. O. Opsata, 1899-07; Carl Amundson, 1907-13; George E. Larson, 1913-16; O. P. Grambo, 1916-22; H. E. Bode, 1922-23; O. C. Olson, 1923-27; Andrew Hegre, 1927-43; Carl Amundson, 1930-34; Harold M. Bueide, 1934-40; Conrad S. Jorgenson, 1940-43; C. M. Iverson, 1943-54; Morris Eggen, 1954-60; G. A. Almquist, 1960-61; I. M. Norum, 1961-65; Marvin Undseth, 1965-71; and Lay Pastor Walter Beaman, 1972-.

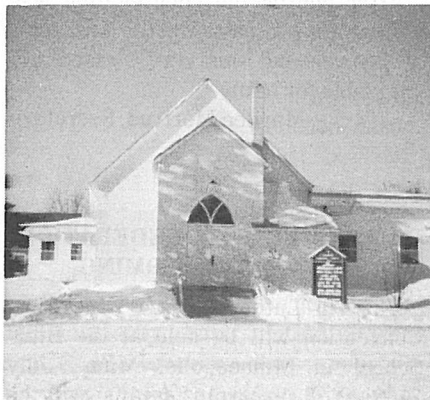
Trinity was organized on May 20, 1899, in the Lutheran Free Church. In 1963 it became a part of the AFLC. The church is situated in Beltrami County on highway 89, five miles west and six miles north of Bemidji, of Paul Bunyan fame. Trinity is also known as the Pony Lake Church.

The original church was built in 1906. A bell and tower were added in 1924 and a chancel was constructed in 1949. The church interior was re-

*(Continued on page 12)*



Sell Lake Lutheran Church



Landstad Lutheran Church



The Parsonage



# Luther League Activities

Edited By Wayne Pederson

## DON'T STAY AWAY FROM CHURCH...

- Because you are POOR—admission is free.
- Because you are RICH—we can remedy that.
- Because it RAINS—you go to work in the rain.
- Because it is HOT—so is the golf course.
- Because it is COLD—it is warm and friendly here.
- Because of HYPOCRITES—you associate with them every day.
- Because of COMPANY—they will admire your loyalty to bring them along.
- Because of your CLOTHES—our church is not a fashion show.
- Because the church always wants MONEY—so do the bill collectors.
- Because of EMOTIONALISM in religion—how about the ball game?
- Because you have TIME AHEAD LATER for Church—are you sure?

—Parkston **Advance** and the (Pukwana) Parish Portrait

### MID-WINTER YOUTH RETREAT HELD AT GRAFTON

January 26-28 was an eventful weekend for the leaguers in the Northern Minnesota District and the Grafton, N. Dak., area.

Everyone gathered Friday night at Bethel Church in Grafton for fun and fellowship.

Three Bible studies were held on Saturday on Colossians, chapters one, two, and three. Eleanor Christianson led the study on Colossians one. The theme of that chapter was "Christ in you—the hope of glory" (Col. 1: 27b). Some things that were discussed were thanksgiving, the person and work of Christ, redemption, and blessings. The study on chapter two was led by Jerry Holmaas. His theme was "Jesus Christ is the greatest education." In studying this chapter we found that we should beware of enticing words, philosophy, angel worship and false doctrines. "The Abundant Life" was the theme of Judy Rasmus's study on chapter three. Some of the characteristics of abundant life discussed were being filled with the Spirit, fellowship, witnessing and prayer. One thought that was brought up in the discussion was, "If every-

thing was taken from you except Jesus, would you be satisfied?"

After dinner all three Bible study groups got together and discussed the main points of each study.

After the discussion games and bowling were enjoyed by all.

The highlight of the retreat was the movie "Sound of the Trumpet" shown on Saturday night. It dealt with the second coming of Christ. Testimonies were shared after the movie. Lunch was served by the Grafton ladies.

On Sunday morning the youth got together for Sunday School which was led by Emory Flaten.

After church the congregation was invited to a dinner by the leaguers.

The weekend was very blessed and enjoyable for many.

—Marilee Mortrud, Secretary

### LUTHER LEAGUE FEDERATION CONVENTION COMING

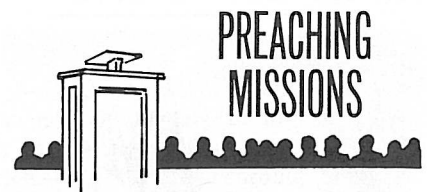
The 7th Luther League Federation Convention will be held at the Bible School in Minneapolis, Minn., July 24-29. Full program details will be given later.

### MISSIONARY COUPLE WANTED

The Redby Lutheran Indian Mission, Redby, Minn., is looking for a missionary couple to begin work as soon as possible.

If interested, notify the undersigned at Gonvick, Minnesota 56664. Telephone 218-487-3918.

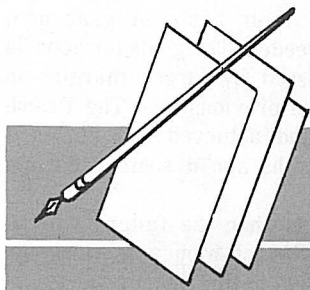
—Raymond Odegaard, Secretary



Grafton, North Dakota  
Bethel Lutheran Church  
Dennis Gray, pastor

March 4-8  
Rev. Sterling Johnson (LEM),  
speaker  
(Roy Hope, baritone, will assist in the services March 6-8)





## EDITORIALS

### THEY BEING DEAD YET SPEAK

Recently we have begun to read again the daily devotional book **Light and Life**, which was published by the Lutheran Free Church in 1944 under the editorship of Dr. T. O. Burntvedt and Pastor Sverre Torgerson. Some of our readers have it in their homes.

As one reads, one is immediately impressed by the fact that many of the contributors, and they were either pastors or leading laymen, have departed this life. And that isn't so strange because almost thirty years have gone by since the book came out. But there is a blessing in reading the meditations of those we once knew, and whom we shall know again one day, even though for the present time there is separation. They, being dead, yet speak.

In the Association we have our own devotional book now, **Waters in the Wilderness**. It was written not only by pastors and lay preachers but by a good many other church members, both men and women. (**Light and Life** had no women writers.) This book will be a memorial to all who have written in it, too. In years to come, readers will read and think back to those they knew and will be blessed in their hearts as they receive a word of inspiration and encouragement and challenge from them once more.

Treasure your copy of **Waters in the Wilderness**. It will become more valuable to you as the years go by. Copies of the book are still available to those who have yet to get one.

### TWO PRESIDENTS, A PRIME MINISTER AND A WAR

We don't engage in partisan politics in **The Lutheran Ambassador**. The temptation is great to do so at times, but we refrain, indeed must. No doubt membership in the AFLC runs the gamut from left to right in political persuasion. It would be foolish to seek unanimity, but it is good that we can work together in God's work in spite of our differences.

In regard to our nation's leadership, we are admonished

by the Apostle Paul to pray for those in authority. He said, "First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions; that we may lead a quiet and peaceable life, godly and respectable in every way" (I Tim. 2:1-2). Are we doing this faithfully? Remember that Paul spoke in a time and in an empire held together by force. How much easier for us to pray this prayer when we live in freedom.

But we wanted to comment on the passing of two men who held the highest office our country can bestow and a man who led his country, Canada, in the nation's prime ministry. We refer to Presidents Harry S. Truman and Lyndon B. Johnson and Prime Minister Lester Pearson. All of them served well, made decisions that were popular and unpopular and did what they thought was best for their country and the world. The Presidents both came into office upon the untimely deaths of their predecessors. In both cases the times were treacherous but they proved their strength. Both were men of the people and never lost the common touch. We don't know as much about the Prime Minister, but always he seemed a man of high principle and honor.

The Viet Nam war is over. Gratitude to God welled up in hearts as the peace agreement was signed and placed in effect. No one believes that all the problems of Southeast Asia are solved, but prospects for relative peace look hopeful. With the coming of peace we are seeing the return of our prisoners of war. Never have we felt a greater surge of emotion about something in which we were not directly involved as when we witnessed via TV the return of those gallant men. One can only feel in part the emotions of the men and of the families who are taking them unto themselves. God bless them.

Continue to pray for our country and our sister country of Canada. Pray for our leaders. Pray that the spirit of revival may sweep across the land. Pray that it will begin in the hearts and lives of God's people.

### THE ABORTION FUROR

Many Americans were saddened by the recent decision of the U.S. Supreme Court which allows abortions to be performed up to three months after conception. Reaction to the decision indicates strong opposition among rank-and-file Americans toward liberalized abortion laws. Leading the way is the Roman Catholic Church, always strong against abortion.

It is true, as Justice William O. Douglas said, in commenting on the verdict in which he concurred, that the decision doesn't require anyone to get an abortion. This must be kept in mind. But it does open the way for many more women to terminate pregnancies for something less than a physical danger to their own lives.

Abortion in a unique way injects the participants into the role of "playing God" with a matter always considered miraculous and, in the Scriptures, also the definite work of God. While abortion is apparently a safe enough procedure medically now, the threat of emotional and psychological scars remaining is a much more real problem. Add to that the sense of guilt before God which is incurred

and abortion is not the simple "way out" that some portray it to be.

Roman Catholic law withholds the sacraments of the church (hence, salvation itself) from those who participate in abortion. It isn't clear whether actual excommunications will be enforced. Re-instatement to the good graces of the church can be had through penitence and satisfaction of requirements for penance laid down by the ecclesiastical authorities.

It behooves evangelical churches to decide what their response will be toward women and doctor members who take part in abortions for other reasons than to save the life of the mother. Compassion must be shown but it is a matter which one plans and does deliberately, premeditatively, and it therefore becomes a more serious situation.

### GOOD NEWS, BAD NEWS

There is always a great spirit of anticipation as one awaits the final treasurer's report on the ingathering for a closed fiscal year. In the AFLC that report is now in and you may find it on page 14 of this issue of the **Ambassador**.

The report has its encouraging features and its disappointing ones. First, the good news. Including the debt retirement special offering and cash gifts to the dormitory project AFLC people and friends gave \$282,769.62 to our church work last year as compared to \$199,957.78 the previous year. Truly a large increase. Secondly, they contributed almost four thousand dollars more to Home

Missions last year than the year before. Thirdly, the goal for World Missions was oversubscribed again, albeit by a lower percentage than in 1971-72.

Now for the discouraging news. The General Fund, Schools, Home Missions and Praise Program (with Debt Retirement) all fell short of their goals. A year ago, the General Fund goal was exceeded. The goals for Schools and Home Missions were missed by larger margins in the past fiscal year than in the previous one. The Praise Program-Debt Retirement Fund achieved 93.7 per cent of its goal whereas a few months ago it seemed certain to be attained.

It is in the area of Schools that the failure will be most noticeable. \$17,000 is a lot of money to miss by. In addition there isn't as much tuition money being received this year due to a lower enrollment at Bible School. These losses are bound to be felt. We hope that our Schools aren't going to have to run behind financially.

The Boys' Dorm Fund has crossed the \$90,000 mark. The Board of Trustees must soon make its decision as to whether \$125,000 will be on hand by the time groundbreaking should be held, sometime in April, if the building is to be constructed for use next fall. Any churches which haven't sent in their contributions and pledges to this fund should do so at once. The same goes for individuals.

A sincere thank-you goes out to all who have taken part as God has prospered them and have shared of their stewardship in our work. That work never ends and as we enter the new fiscal year the needs are again before us. Share gladly and generously as the Lord enables.

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### WHY SO MANY TRIALS?

By Ludvig Hope

"For our light affliction, which is but for a moment, worketh in us a far more exceeding and eternal weight of glory" (II Cor. 4:17).

Many Christians complain about the crosses placed upon them, and the trials they must pass through, and they ask, "Why must I bear this cross that others are spared?" The Apostle Paul says, "Who hath known the mind of the Lord? or, who hath been His counsellor?" (Rom. 11:34) God knows the needs of each one of us, and He places upon each just the burden that is needed—no more, no less.

Many people reason, "How much easier it would be for me to be a Christian if I were relieved of this or that burden." It is as if we would lament the fact that a bird is burdened with wings. But if you clip its wings how would it then be able to lift itself into the skies? So it is with crosses the Christians are called upon to bear. They are wings that lift us heaven-

ward. Our afflictions are blessings in disguise, because they keep us from becoming earthbound. Trials and tribulations work in us patience and humility. They make us heavenly-minded. It may not always be easy for us to see this, or to understand it. But some day we shall lay these burdens down, and then, I believe, we shall be less grateful for the glad and joyful hours of life than for these dark hours of tribulation which brought us nearer to our Lord and Savior. Should not we, who are saved by grace, be willing to suffer a little? Did not Jesus suffer much for us? Are you sorrowful? Jesus was once as poor as the poorest, although from eternity He owned heaven and earth. He has promised to supply your daily needs, and that is all you require. Jesus will help you bear all your trials.

Soon the last conflict will be over, the last teardrop shed, and then—eternal salvation and glory. Let us then forget what lies behind of pain and sorrow, while we patiently bear pres-

ent trials. Soon we are at the journey's end. A few more steps and we are at home with God.

E'en the hour that darkest  
seemeth  
Will His changeless goodness  
prove;  
From the gloom His brightness  
streameth:  
God is wisdom, God is love.

—Courtesy, Tract Mission

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No man can tell whether he is rich or poor by turning to his ledger.—It is the heart that makes a man rich.—He is rich according to what he is, not according to what he has.  
Henry Ward Beecher

Let the day have a blessed baptism by giving your first waking thoughts into the bosom of God. The first hour of the morning is the rudder of the day.

—Henry Ward Beecher



# Evangelical Dilemma

By William MacDonald

There is a curious problem today in the evangelical world—one that poses sobering questions for the church and for the individual believer. The problem in brief is this: a great army of personal soul-winners has been mobilized to reach the populace for Christ. They are earnest, zealous, enthusiastic, and persuasive. To their credit it must be said that they are on the job. And it is one of the phenomena of our times that they rack up an astounding number of conversions. Everything so far seems to be on the plus side.

But the problem is this. The conversions do not stick. The fruit does not remain. Six months later there is nothing to be seen for all the aggressive evangelism. The capsule technique of soul winning has produced stillbirths.

What lies at the back of all this malpractice in bringing souls to the birth? Strangely enough it begins with the valid determination to preach the pure gospel of the grace of God. We want to keep the message simple—uncluttered by any suggestion that man can ever earn or deserve eternal life. Justification is by faith alone, apart from the deeds of the law. Therefore, the message is “only believe.”

From there we reduce the message to a concise formula. For instance, the evangelistic process is cut down to a few basic questions and answers, as follows:

“Do you believe you are a sinner?”

“Yes.”

“Do you believe Christ died for sinners?”

“Yes.”

“Will you receive Him as your Saviour?”

“Yes.”

“Then you are saved!”

“I am?”

“Yes, the Bible says you are saved.”

At first blush the method and the message might seem above criticism. But on closer study we are forced

to have second thoughts and to conclude that we have oversimplified the Gospel.

The first fatal flaw is the missing emphasis on repentance. There can be no true conversion without conviction of sin. It is one thing to agree that I am a sinner; it is quite another thing to experience the convicting ministry of the Holy Spirit in my life. Unless I have a Spirit-wrought consciousness of my utterly lost condition, I can never exercise saving faith. It is useless to tell unconvicted sinners to believe on Jesus—that message is only for those who know they are lost. We sugar-coat the Gospel when we de-emphasize man's fallen condition. With that kind of a watered-down message, people receive the Word with joy instead of with deep contrition. They do not have deep roots, and though they might endure for a while, they soon give up all profession when persecution or trouble comes (Matthew 13:21). We have forgotten that the message is repentance toward God as well as faith in our Lord Jesus Christ.

A second serious omission is a missing emphasis on the Lordship of Christ. A light, jovial mental assent that Jesus is Saviour misses the point. Jesus is first Lord, then Saviour. The New Testament always places His Lordship before His Saviourhood. Do we present the full implications of His Lordship to people? He always did.

A third defect in our message is our tendency to keep the terms of discipleship hidden until a decision has been made for Jesus. Our Lord never did this. The message He preached included the cross as well as the crown. “He never hid His scars to win disciples.” He revealed the worst along with the best, then told His listeners to count the cost. We popularize the message and promise fun.

The result of all this is that we have people believing without knowing what they believe. In many cases they have no doctrinal basis for their

decision. They do not know the implications of commitment to Christ. They have never experienced the mysterious, miraculous work of the Holy Spirit in regeneration.

And, of course, we have others who are talked into a profession because of the slick salesmanship techniques of the soul-winner. Or some who want to please the affable, personable young man with the winning smile. And some who only want to get rid of this religious interloper who has intruded on their privacy. Satan laughs when these conversions are triumphantly announced on earth.

I would like to raise several questions that might lead us to some changes in our strategy of evangelism.

First of all, can we generally expect people to make an intelligent commitment to Christ the first time they hear the Gospel? Certainly, there is the exceptional case where a person has already been prepared by the Holy Spirit. But generally speaking, the process involves sowing the seed, watering it, then sometime later reaping the harvest. In our mania for instant conversion, we have forgotten that conception, gestation, and birth do not occur on the same day.

A second question: can a capsule presentation of the Gospel really do justice to so great a message? As one who has written several Gospel tracts, I confess to a certain sense of misgiving in even attempting to condense the good news into four small pages. Would we not be wiser to give people the full presentation as it is found in the Gospels, or in the New Testament?

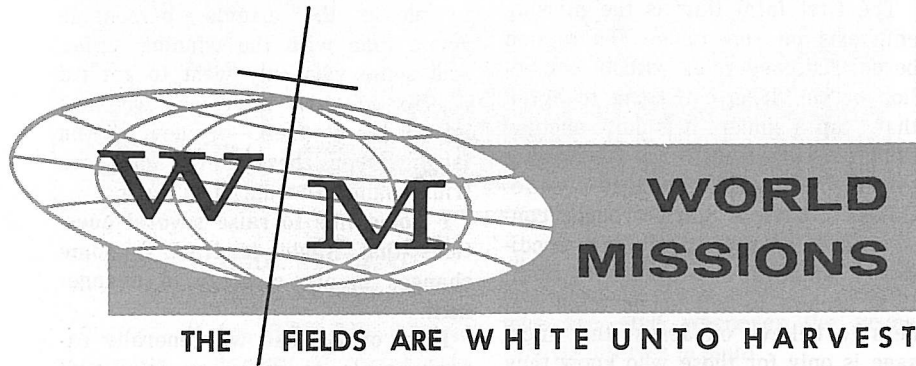
Thirdly, is all this pressure for decisions really scriptural? Where in the New Testament were people ever pressured into making a profession? We justify our practice by saying that if only one out of ten is genuine, it is worth it. But what about the other nine—disillusioned, bitter, perhaps deceived enroute to hell by a false profession.

And I must ask this: is all this boasting about conversions really accurate? You've met the man who solemnly tells you of ten people he contacted that day and all of them were saved. A young doctor testified that every time he goes to a new city,

(Continued from page 7)



Trinity Lutheran Church modeled in 1950. The parish hall was begun in 1965 and finished in 1967.



### The Parish

For many years Landstad and Sell Lake were part of the Bagley Parish together with First Lutheran, Bagley, Emmanuel and Rice. In 1947 Sell Lake and Landstad formed a new parish with the pastor residing in Shevlin. In March of 1954 Trinity of Wilton became the third member of the Shevlin parish. As noted above, it was previously in the Bemidji or Nymore Parish.

### The Pastor

Lay Pastor Walter Beaman has been serving the Shevlin Parish since the beginning of 1972. Before that he was at Greenbush, Minn. For further biographical information and picture see **The Lutheran Ambassador**, January 20, 1970.

### BRAZIL CALLING YOU!!!!

Now you have the wonderful opportunity to travel to our AFLC Mission Field in Brazil and see the work there with your own eyes. We will be stopping off for a day in Bolivia en route to Rio de Janeiro. In Rio de Janeiro you will take a guided tour of that enchanting city, then fly on to Sao Paulo, one of the fastest growing, most modern industrial cities of South America. Time will be spent at the Iguacu Falls which is one of the largest, most beautiful waterfalls in the world.

This is an opportunity for pastors and lay people to be able to see our

Bible School and Seminary plus visit some of our churches in the interior, thus helping you pray for and support our mission work more intelligently.

The trip is being planned for February 4-14, 1974. The total cost for all travel, lodging and board, plus round trip from Minneapolis, Minn., will cost \$685.00 per person. This sensational offer can only be given if 25 or more persons will go. Interested persons please write me before April 15, 1973, for further information about this trip.

Rev. Connely J. Dyrud  
R. R. 2

Thief River Falls, Minnesota 56701

he looks in the phone book for people with his last name. Then he calls them one by one and leads them through the four steps of salvation. Amazingly enough, every one of them opens the door of his heart to Jesus. I don't want to doubt the honesty of people like this, but am I wrong in thinking that they are extremely naive? Where are all those people who are saved? They cannot be found.

What it all means is that we should seriously re-examine our streamlined, capsule evangelism. We should be willing to spend time teaching the Gospel, laying a solid doctrinal foundation for faith to rest on. We should

stress the necessity for repentance—a complete about-face with regard to sin. We should stress the full implications of the Lordship of Christ and the conditions of discipleship. We should explain what belief really involves. We should be willing to wait for the Holy Spirit to produce genuine conviction of sin. Then we should be ready to lead the person to saving faith in the Lord Jesus Christ.

If we do this, we'll have less astronomical figures of so-called conversions, but more genuine cases of spiritual rebirth.

—Reprinted from "Help and Food"  
Loizeaux Brothers, Inc.



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.

### OREGON

Portland

**Mr. Henry C. Moen**, 57, January 23, Associate member, Trinity, Grand Forks, N. Dak.



# WOMEN for Christ

## OUR BODIES, GOD'S TEMPLE

Mrs. Julius Olson  
Grand Forks, N. Dak.

There's nothing like a thorough job of house cleaning to give a woman a sense of accomplishment. Especially when even the hidden dirt under the stove and refrigerator is taken care of. This periodic zeal for cleaning brings to mind an artist's conception of Jesus cleansing the Temple. I was interested to find that this was not a one-time chore for Him. Jn. 2:13-16 describes the Lord Jesus cleansing the Temple at the beginning of His public ministry. During Jesus' absence from Jerusalem the money-changers again started to cheat the people and the racket of selling birds and animals in the Temple for sacrifices continued. Again, at the end of His ministry the Lord found it necessary to cleanse the Temple, as is recorded in Mk. 11:15-19. I was curious to learn more about the Temple so turned to a Bible dictionary and found some interesting facts.

The one reason for the existence of the Temple was the offering of sacrifice. In it there was no preaching and no instruction; only sacrifice along with prayer and music. The Temple was an impressive building, a holy place where the sin problem was taken care of. In contrast to this were the many synagogues throughout the land. The law stated that there was to be one for every ten Jewish families. They were functional buildings, known as the place of assembly. People met there on the Sabbath for

worship and instruction. The service consisted of prayer, reading of Scripture, sermon and benediction. The Christian Church adopted the form of worship of the synagogue.

The Temple was destroyed in 70 A.D. Think what this must have meant to the Jews. They had rejected Christ and now the door was closed to them for sacrificial offering. We find in Acts 7:48, "God does not dwell in houses made with hands." His Word tells us a remarkable thing; I Cor. 3:16, I Cor. 6:19, and II Cor. 6:16 all state that we are the Temple of God.

Jesus quoted the Old Testament when He said, "My house shall be called a house of prayer." Now I must ask myself, "Is it?" Am I devoted



Mrs. Theli Knudsvig, right, was presented with an honorary membership in the WMF by the Ladies Aid of Ny Stavanger Lutheran Church, Buxton, N. Dak. Shown with Mrs. Knudsvig is Mrs. Karsten Grundyson, president of the local WMF.

to prayer? How can I "pray without ceasing," as Paul admonished us to do? When Christ came into my life I realized a need for a definite daily prayer time. Many Christians pray wherever they are, any time throughout the day. This I found difficult to do, but now am learning that it isn't simply a choice of "on-the-job prayer" or "closet prayer." The fact is, I need both and one supplements the other. This allows an opportunity for constant fellowship with the Lord.

William Burelay, in his book *The Mind of Jesus*, tells that once a year at Passover time the Sanhedrin met in public. During this time anyone was welcome to come to the Temple and listen to the discussions of the Law. Jesus at the age of twelve took advantage of this opportunity and "all who heard Him were amazed at His understanding and His answers" (Lk. 2:47). During the rest of the year, however, there was no teaching or preaching in this place. Jesus was eager to teach God's ways in His Father's House. During the last week of His life He cut through ritual by daily teaching and preaching the Gospel in the Temple. "Tell us by what authority you do these things, or who it is that gave you this authority," the chief priests asked, in Lk. 20:2.

When Christ dwells in us, making us His Temple, we are "taught by God" (Jn. 6:45). How surprised I was when the Holy Spirit opened my eyes



At the January meeting of Bethel and Faith Lutheran Ladies Aids (Culbertson and Brockton, Mont.) installation of the new officers for the year was held. Eighteen women attended the meeting. The officers are shown here, left to right, Mrs. Claire Munch, treasurer; Mrs. Leonard Iverson, president; Mrs. Erling Brekke, vice-president; and Mrs. Lyle Sorby, secretary. Also shown is Mr. Verle Dean, lay pastor of the congregations.

to the Word, for it was the same book I had read for years, only now it made sense to me as it never had before. Then one day I came to the conclusion that living the Christian life was a lot of hard work and I was getting very tired. At this time what Jesus said in Matt. 11:28-30, gained real meaning, "...learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light." As I learn to trust Christ to live through me and I die to self, the Christian life stops being burdensome.

The first time Jesus cleansed the Temple His disciples remembered Ps. 69:9, "Zeal for thy house has consumed me." This now applies to us in a personal way, for Jas. 4:5 says, "He yearns jealously over the spirit which He has made to dwell in us." Small wonder that in I Cor. 6, Paul so strongly warns against immorality which defiles God's temple. However, like the hidden dirt under the stove and refrigerator, the less obvious sins are often easy for us to overlook. Not so with God, for Scripture tells us that He looks on the heart. Lying, pride, sowing discord among brothers are three of the six things listed in Proverbs 6 which the Lord hates and are an abomination to Him. How often I am guilty of selfishness, jealousy, an ungrateful or critical spirit, and how good it is to claim the promise of I John 1:9, "If we confess our sins, He is faithful and just, and will forgive our sins and cleanse us from all unrighteousness."

The Temple in Jerusalem is lying in ruins today, 1900 years later. Christ was the sacrifice for our sins and paid the price in full for our sin problem. I Peter 2:5 says we are to "offer spiritual sacrifices acceptable to God through Jesus Christ." What are these spiritual sacrifices? Heb. 13:16 lists them as doing good, and sharing what we have, Rom. 12:1...our bodies, and Heb. 13:15, a constant sacrifice of praise to God. All of these spiritual sacrifices will be the spontaneous result of a grateful heart which has been forgiven and cleansed by the blood of Jesus, God's great sacrifice.

Praise God, the Lord didn't stop with cleansing the Temple in Jerusalem, but is at work cleansing His

temples each day, and we can "sing of the mercies of the Lord forever."

#### PARISH NEWS NOTES

Missionary Alton Knutson, ALC, told of experiences in his work in Japan at a mission service in Trinity Lutheran Church, Ashby, Minn., on Feb. 18. Members from Kvam Lutheran attended.

#### FLIGHT OR FIGHT

God is near when our spiritual security is gained by flight; He is our refuge. And God is near when our spiritual security is gained by fight; He is our strength. Let us look a little more closely at these treasures of grace. Sometimes our finest victories are found in triumphant retreat. We win, not by engaging the enemy, but by running away.... And yet sometimes our security is gained by fight.

—J. H. Jowett (on Psalm 46:1)

It is only as the heart is fixed that we become truly free. It may seem as though the fixed heart forfeits its liberty. It is the gravest of all mistakes. The man who has no fixity has no true freedom. Vagrancy is not liberty, it is only license. The first condition of freedom is that we be bound. That is why we have those strange paradoxes in the letters of the Apostle Paul. He writes about "Paul, the bondsman," and almost in the same breath he sings of "the glorious liberty of the children of God." And the secret of the liberty is found in the bondage. It is just because he is gloriously fixed that he is gloriously free.

—J. H. Jowett (on Psalm 52:7)

Anybody can furnish a house if he has the money; but no money can furnish a home.

—J. H. Jowett (on Psalm 90:1)

### ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard

Minneapolis, Minnesota 55441

#### BUDGET RECEIPTS

February 1, 1972 - January 31, 1973

(Final)

	<u>Proposed Yearly Budget</u>	<u>Received</u>	<u>Percent Received</u>
General Fund	\$41,590.00	\$ 38,930.94	93.3
Schools	72,073.00	55,061.15	76.4
Foreign Missions	38,000.00	39,265.74	103.0
Home Missions	<u>42,000.00</u>	<u>36,153.09</u>	<u>86.0</u>
<b>TOTAL</b>	<b>\$193,663.00</b>	<b>\$169,430.92</b>	<b>87.5</b>
 Total One Year Ago	 169,919.00	 178,176.42	 104.9
 Praise Program and Debt Retirement	 \$57,900.00	 \$ 54,277.01	 93.7
 <b>GRAND TOTAL 1972-73</b>	 <b>\$251,563.00</b>	 <b>\$223,707.93</b>	 <b>84.55</b>
Legacies — \$472.26			
Library — \$317.00			
 Boys' Dorm Fund			
Cash Received — \$59,061.69			
Unpaid Pledges — \$29,984.75			
Total — \$89,046.44			

# CHURCH-WORLD NEWS

## SPRINGFIELD FACULTY ENDORSES "STATEMENT" BY DR. PREUS

Springfield, Ill. (LC) — The Board of Control of Concordia Seminary here has stated that it intends to use "A Statement of Scriptural and Confessional Principles" prepared by Dr. J. A. O. Preus as an aid to seeing that the seminary's work is "carried on in accordance with the theological standards of the Synod."

The seminary board resolved to thank Dr. Preus, president of the Lutheran Church-Missouri Synod, for issuing the statement last spring. The controversial document is "in accord with the Scriptures, the Lutheran Confessions, and the Missouri Synod's doctrinal position," according to the Springfield seminary's board of control.

Dr. Richard J. Schultz, president of the seminary, said that the board action meant the statement would be "one instrument among many" used in evaluating the work of the seminary. "We will approach it as we would any other resolution of the Synod," Dr. Schultz said, adding that the board's action would not mean that anyone must "sign" the document. "It merely attempts to restate what the Synod has already said," the president stated.

Concordia Seminary in St. Louis, Mo., the other theological school operated by the 2.8-million-member denomination, has—through its faculty and president—taken issue with the document prepared by the Synod president.

Controversy over the interpretation of Scripture and Lutheran doctrine has been heated since Dr. Preus released the statement last spring.

Meeting in St. Louis, the denomination's Commission on Theology and Church Relations said that it would make an evaluation of the "Affirmations" published recently by the St. Louis seminary faculty. The "Affirmations" were written in response to a request from the Synod's district presidents and consisted of a

joint statement of faith by the majority of the school's faculty and individual statements of faith from faculty members.

The CTCR said that it would hear a report on the evaluation of the "Affirmations" at its March meeting.

## WOMEN LEAD CTCR DISCUSSION ON ABORTION AND ROLE IN CHURCH

St. Louis, Mo. — Discussion of two major topics—abortion and the changing role of women in church and society—were highlighted at the meeting of the Commission on Theology and Church Relations of The Lutheran Church-Missouri Synod in St. Louis last week. A panel of six women, representing a cross-section of views, led the discussion sessions, which were the result of synodical resolutions that ... "the counsel and advice of women be sought and used" in the continuing study by the church of these significant subjects.

Meeting the day after the U.S. Supreme Court struck down restrictive abortion laws in two states, a consensus of the panel agreed that the church must speak out on this issue. Stating that the ruling denies men the right to be a father, Mrs. Jean Garton, secretary for the Synod's Board for Public Relations, said, "When the state does not preserve the sanctity of human life, the church must call the state to task." Mrs. Janet Larson, editor of "Adam's Rib," publication of the Lutheran Women's caucus, pointed out weaknesses in the church's position in that no rites—syringe baptisms, funerals—are performed over unborn fetuses and asked, "How can we suggest that incipient life is fully human and personal when we do not seriously recognize this elsewhere in our practice and teaching?"

The CTCR resolved to continue to review the issue of abortion and produce additional materials on the subject that would aid in pastoral guidance, taking into account the continu-

ally changing situations in society and in law.

Discussing the role of women, Mrs. Marlys Taege, editor of "Lutheran Women's Quarterly," declared, "When the Savior comes again on Judgment Day, I hope he will not say, 'I gave talents to women and the church buried them.'" Mrs. Florence Montz, president of the Lutheran Women's Missionary League, pleaded for a positive approach, "If a woman has a certain gift, we may be quenching the Spirit if we don't use it." Dr. Lucille Wassman, executive director of the Lutheran Deaconess Association, told of the jarring effect on a girl who is told, "You can't do this... and that" when she has been motivated by faith to serve God in the church. Noting that women today have more education and time than ever before, Mrs. Signe Carlson, Iowa West District LWML Christian Growth cochairman, said it is frustrating for women who scrub dishes at home to do nothing but the same at church. "...Women want to be challenged in what they are asked to do for the Lord." The CTCR plans to continue the discussion at its next meeting.

In other action, the CTCR is distributing to the church for study two statements adopted by the Lutheran Church of Australia last October dealing with biblical inerrancy and Genesis 1-3. The CTCR, acting upon a synodical resolution, expressed the desire of the LCMS to enter into discussions leading to altar and pulpit fellowship with the Lutheran Church of Australia. LCMS President J. A. O. Preus will meet with Australian leaders when he visits there next month.

Continuing its efforts to foster widespread discussion of the controversial problems facing the LCMS in the area of proper Lutheran biblical interpretation, the CTCR plans to hold 38 conferences in 25 Districts by May. In addition, a series of biblical studies have been prepared for use in the church.

Acting upon a request from two Dis-



strict presidents, a committee of the CTCR will make a theological evaluation of the affirmation published recently by the St. Louis Seminary faculty and report to the CTCR at its March meeting. A major portion of that meeting is to be devoted to the subject of fellowship with the American Lutheran Church.

### DR. WEEBER RETIRING FROM COUNCIL POST

Stuttgart, West Germany (LC) — Dr. Rudolf Weeber, 67, has announced his retirement at the end of February 1973 as vice-president of the Church

Board of the Evangelical Church in Wuerttemberg. He has been a member of the Council for 38 years.

He will continue to serve in a variety of leading positions in the Evangelical Church in Germany and on different mission and development groups.

Dr. Weeber has been treasurer of the Lutheran World Federation since 1955; his current term started in 1970 and continues until the next world assembly in 1977.

His successor in the Wuerttemberg Church Council post will be Oberkirchenrat Kurt Stroebel.

**THE LUTHERAN AMBASSADOR**  
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