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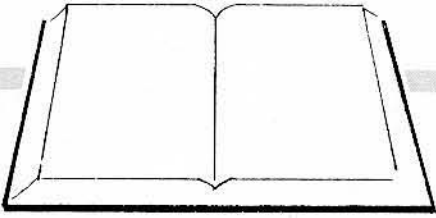
LUTHERAN

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OPEN THE GATES
OF THE TEMPLE

Photo



According to the Word

Ar - i - ma - the - a **Stepping Out of the Crowd** *by Carl S. Berg*

"And after this Joseph of Arimathea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: Pilate gave him leave" (John 19:38).

It is Good Friday. Outside of Jerusalem there is a rugged knoll and on that knoll there is a cross and on that cross there is a body—that of the Lord Jesus. A short distance away there stands a small minority which has followed the One they love all the way. There's a crowd there, too, a crowd to jeer and scoff. There's not much "backbone" to a crowd. Mob psychology moves it on to cry "Hosanna" on Palm Sunday and in the next breath to cry "crucify him" at the cross.

Then out of the crowd steps one man, a young man. It takes courage to step out of the crowd for an unpopular cause. And Jesus wasn't popular then with the crowd. He never will be. We can see the eyes of the crowd glued on the young man. We can sense the tenseness of the moment. They knew who he was, this Joseph of Arimathea. He was a ruler, rich and prominent. He had been in the crowd around Jesus before—always in the crowd. He had lifted his voice just once in behalf of Jesus, for he did love Him; but he had never stepped out of the crowd until now. Now he comes to

claim the body of his Friend, to tenderly take it off the cross and to place it in his own tomb for the final rest; now as the last painful chapter in the visible earthly existence of Jesus is being written.

Is that a picture of your life? Or are you still in the "crowd"? The hardest task in the world is to be a secret disciple of Jesus—and "live." Peter tried it on Good Friday and failed. Abraham tried it in Egypt and failed. Others, including ~~many~~, have tried it for a while and found it doesn't work. You too will fail unless you step out of the crowd—for Him.

Stepping out of the crowd that day and lining up with Jesus took a lot of courage, but I am sure he never regretted it. Life became different from then on. His life began to bear fruit. Before, only three knew of his love for Jesus. Jesus knew. He always knows but often grieves at our unwillingness to take up our cross for Him. Nicodemus knew. He was a close friend of Joseph and was probably the one who introduced him to Jesus. And John knew. He was a "reporter" at that grand but secret meeting between Jesus and Nicodemus and was also an intimate friend of Joseph. Now the whole world was to know where he stood in his relation to Jesus. The influence of his momentous decision that day reaches down through the centuries

even to us.

What we need today is more men and women of conviction and courage, courage to do what they feel is right, regardless of cost. The progress of Communism is due to dedicated followers. Christianity is too often "in the crowd" to save itself. No longer do we here in our nation need to hide behind closed doors as the first disciples did on that first Good Friday for fear of persecution. But the offense of the cross is still there with its challenge and its reward.

Joseph began to shine as he began to be obedient, for out of the crowd followed another, his friend Nicodemus. He too had been a secret follower until now.

How many a friend is waiting for another friend to take that great step out of fearful bondage into the glorious freedom of a surrendered life. Waiting—so that he too may follow.

As the ripple on a pond caused by the dropping of a pebble spreads, so the effect of that one act of obedience spread on and on. Yes, even the terror of the tomb vanished, for had not his Friend, Jesus, slept there? So—all the way—life became different, gloriously different, when Joseph stepped out of the crowd for Jesus that first Good Friday.

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Words From the Suffering Sovereign on the Cross

by Pastor Harry C. Molstre,
Winger, Minn.

THE words from the cross of our suffering Sovereign, Jesus Christ, are words of life and hope. They are words of concern for others and show His great love and concern for hell-bound sinful men.

Across the world today we see again the need of presenting a compassionate Christ: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:14). We have Christ who is ready to listen and will pardon and cleanse us from all unrighteousness. When we really see our sins in the light of the Cross, we see One who was willing to die in our stead. One who was willing to endure such agony for us that we might never experience damnation nor condemnation for our sins.

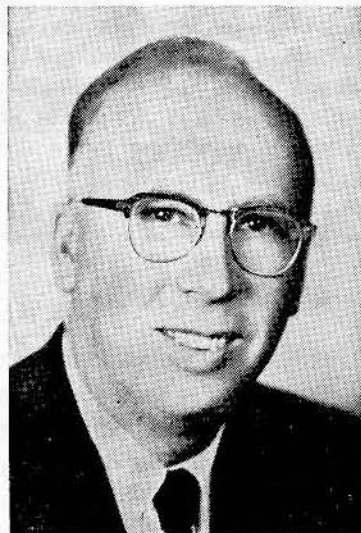
I. *A Prayer for His Foes*—"Father, forgive them, for they know not what they do." There are three words in the New Testament for "to forgive." First, "apoluo," which means to loose, or to part one thing from another, and also a word indicating the discharge of a prisoner on the payment of a ransom, and to release from prison. Hebrews 13:23, "Know ye that our brother Timothy is set at liberty; with whom, if he come shortly, I will see you." Luke 23:18, "And they cried out all at once, saying, 'Away with this man, and release unto us Barabbas.'" Second, "charizonai,"

which represents and presents the gracious attitude of Him who forgives and the value of the forgiveness. The root of the verb lies in the word "charis," which is grace (unmerited favor). Third, "aphiemi," which means to send away, to discharge, to let go. For instance, we read in Matthew 13:36, "Then Jesus sent the multitude away." Jesus is asking for the forgiveness of His foes; asking that their sin might be sent away, or discharged, and the sinner let go. He asks for release of any claim upon them, for He declares that what they are doing, they are doing in their ignorance and blindness. Sin is always ignorance. Sin is darkness. Today there are so many who want to remain in darkness. Many don't want the light of God's truth to shine into the dark recesses of their souls—why? John 3:19 says it so well, "Men loved darkness rather than the light, because their deeds were evil."

Sin is always ignorance, says the

apostle, in speaking of the hidden purpose of God's Son on the cross. "Which none of the princes of the world knew: for had they known it, they would not have crucified the Lord of glory" (I Cor. 2:8).

"Father, forgive them" was probably spoken while our Lord was being nailed to the cross, or as soon as the cross was placed up on end. It should cause us to search our hearts with deep shame that as the blood of our suffering Sovereign began to flow down upon the cross, our Great High Priest began to pray for His enemies. He asks exemption from judgment. Let us note that during the six hours in which our Lord was on the cross, He showed that He possessed full power as the Son of God, and that though He suffered, His sufferings were voluntarily undertaken. We read in Isaiah 53:6, "He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Here we see a love that realizes the blackness of the human heart of man—yet Christ is not led to the slightest thought of hatred. It has always been hard to forgive. However strong our faith, our dedication to the Lord, we are so proud. We are slow to forgive another who has harmed us, or whom we may have harmed. The world doesn't pretend to understand forgiveness. Others may have blessed those who curse and damn us, but only in the power of Christ as they have followed his divine example. "Forgiveness" is one of the most profound of Christ's teachings, and possibly it is the least practiced by those who know the Lord Jesus



Pastor Harry C. Molstre

Christ as their personal Savior.

II. *A Promise to a Thief*—"Today shalt thou be with me in paradise." This promise was the answer to a petition. This thief, a fellow-sufferer, had cried from one of the outer crosses to the center cross, "Remember me when thou comest into thy kingdom." The thief saw in Him more than a sufferer. He saw in Him a suffering Sovereign. He saw here a King, and discovered that He was on the way to a kingdom not of this earth, but in heaven. He calls upon Him asking for remembrance in the day of His triumph. With all his sins and shortcomings, He knew he was coming to a Savior who would forgive him all his sins. It was a wonderful display of faith. He didn't pray, *Remember me if thou comest into thy kingdom*, but "*Remember me when thou comest.*" He was convinced that to be remembered by Jesus was the very best that could be his, either in time or eternity. The word of faith was answered by a miracle of cleansing that made a sinner fit. *Countless souls die without hope for want of a repentant, submissive heart.* In the presence of Christ it came about that there was life for the penitent soul, the thief, but death to the scoffer. A man is justified by grace alone through faith alone. "Today shalt thou be with me in paradise." Can a man move from almost certain damnation to eternal salvation so quickly? Yes, when our salvation becomes Christ's act, the story is entirely different. I know, too, that some people associate the idea of sin only with criminals, with murderers, adulterers, and public scoundrels. But God says: "As it is written, there is none righteous, no not one" (Rom. 3:10).

Quite some years ago now a new play opened in one of Moscow's leading theaters. It was a blasphemous comedy entitled "Christ in Tuxedo." A packed house saw the first act which featured a church altar arrayed like a bar with bottles of beer, wine, and vodka. Those in charge of the church were playing cards and some acted as if

they were drunk. The second act featured Comrade Alexander Rostovzev, a Moscow matinee idol. He was a dyed-in-the-wool disciple of Marx and a sneering enemy of Christ. The audience roared when he walked out on the stage impersonating Jesus. He was dressed in a flowing oriental robe and carried a large New Testament. His part in the play was to read two verses from the sermon on the mount, remove his gown, and cry out, "*Give me instead my tuxedo and top hat!*"

Rostovzev began to read very slowly until he came to the words: "Blessed are the poor in spirit: for theirs is the kingdom of heaven." However, instead of following the script, and putting on the tuxedo, he suddenly stopped as if paralyzed. An uneasy silence gripped the spectators. Then, his body shaking, the actor finished all of the remaining verses of the fifth chapter of Matthew! Behind the scenes other members of the cast coughed, urging the star of Moscow's stage to go on with his forgotten blasphemy. But Rostovzev had been touched by the Holy Spirit. Christ's Word had conquered him; for there, before the footlights, he who had reviled the Crucified now cried out in the prayer of the penitent thief, "*Lord, remember me when thou comest into thy kingdom!*" That was too much for the management. The curtain was lowered, the performance was cancelled, and someone announced that Comrade Rostovzev had suddenly taken ill. *The Holy Scriptures had once again made one "wise unto salvation."*

RADIO BROADCAST

Listen every Sunday to the Lutheran Association Broadcast over KXGO, Fargo, N. Dak., at 6:05 p.m., and over the Roseau station at 8:30 a.m. Rev. John H. Abel, Missions Director, is in charge of the programs.

EVANGELISTIC SERVICES AT DeKALB

Evangelistic services will be conducted by the Grace Lutheran Church of DeKalb, Illinois, April 12 through 17, with Pastor Harry C. Molstre of Winger, Minnesota, as the speaker. The services on Sunday will be at 10:45 a.m. and 7:30 p.m. at the Glidden School, 1st Street South and Garden Avenue. The services on Monday through Friday evenings will be at 7:30 p.m. at a rented church at 7th and Prospect. There will be special music at every service.

Pastor Harry C. Molstre, Winger, Minnesota, is presently serving three congregations in northern Minnesota. He has served parishes in Clarkston, Wash.; Fennimore, Wis.; Armstrong, Iowa; Lake Crystal, Minn.; and McIntosh, Minn.

Pastor Molstre is a graduate of St. Olaf College, Northfield, Minn. He studied one year at the Lutheran Bible Institute, Minneapolis, Minn., and is a graduate of Luther Theological Seminary, St. Paul, Minn. At one time he served on the national board of the Lutheran Evangelistic Movement, is now serving on the Hauge Federation board, and is on the clergy roster of the Association of Free Lutheran Congregations where he serves on the Mission Committee and is secretary of the seminary committee.

Pastor Harold Schafer, pastor of Grace Lutheran Church, states that all are welcome to these services.

—Corr.

CORRECTION

We are sorry that the NLC news report concerning membership statistics of Lutheran bodies in America and Canada was in error regarding the Church of the Lutheran Brethren. (See *The Lutheran Ambassador*, Aug. 27, 1963.) Instead of the 4006 listed there, the membership should stand at 7841. We are glad to inform our readers of this correction.

SECOND ANNUAL BIBLE CONFERENCE HELD

The second annual winter Bible conference of the Association of Free Lutheran Congregations was held in Winger, Minn., Feb. 11-13. Host congregations were Dovre, Maple Bay and Union Lake churches, the Rev. Harry C. Molstre, pastor.

Most of the sessions were held in the Dovre Lutheran Church, but several had to be moved to the city auditorium to accommodate the large crowds attending. The women of the parish and neighboring churches served dinners and suppers at the church in town.

The guest speaker at the conference was the Rev. Oscar Laaveg, an American Lutheran Church clergyman from Belmond, Iowa. He preached at the three evening services. At the first service Pastor Laaveg used Ephesians 2:12-16 as his text. He stated that it is in the nature of mankind to sin. Man needs a new nature and it is the cross which provides uttermost salvation for man, the alien. The new nature will hate sin, and love God and the Bible. There will be struggles, but as the old Norwegian motto states it: "Uden kors, ingen krone."

On Wednesday night he spoke on Romans 5:8, 9. Pastor Laaveg said that the Gospel is the preaching of the cross. Life is to be found through the death of Jesus. Christ's death is the means of removing the righteous wrath of a holy God. Calvary is God throwing out the lifeline. We ought to lay hold of it with the cry, "Pass me not, O gentle Saviour," he said.

At the final service, Thursday evening, Pastor Laaveg described the great battle won on the cross of Jesus Christ.

The Wednesday morning devotional service was in charge of Mr. Gene Sundby, lay pastor at Newfolden, Minn. He read Isaiah 1:11-18, a passage which calls to true religion. Mr. Sundby pointed out that revival will follow a height-

ened sense of need of total dependence on God. It is also necessary that there be "desperate prayer."

The Rev. Fritjof Monseth, Valley City, N. Dak., led the conference each morning in a study of the book of I Thessalonians. The book contains two main sections, he said. Chapters 1-3 consist of personal reflections, and chapters 4-5 have practical lessons. Woven throughout the epistle are references to the Second Coming of Jesus. Paul, the writer, commended the Christians at Thessalonica for their testimony to the world, but he also had to caution them against evils which threatened.

The chairman of the missions committee of the Association, the Rev. Harold R. Schafer, DeKalb, Ill., spoke on missions and used Mark 8:1-9 as his text. He declared that Jesus, as reported by Mark, had a vision of need. He had compassion on the multitudes and He gave sacrificially. Pastor Schafer said that 9 percent of the world's population has 94 percent of the Christian preachers. Those who have the gospel must bring it to the millions who are lost without it.

Wednesday morning closed with a sharing hour under the direction of the Association president, the Rev. John Strand. He pointed out that apart from the obvious spiritual needs of the fellowship, the greatest need is the establishment of a seminary. (*An announcement regarding facilities will be forthcoming soon.—Ed.*) There is a pastoral shortage, he averred, and this is a present pressing need. The administrative work of the Association must be coordinated better, the president said. Too many part-time workers and multiple-job holders are slowing effective work. Reports were heard from Pastor Trygve Dahle, Mrs. Wm. Farrier and Pastor John Abel on the work in Kalispell, Mont.; Minneapolis, Minn.; and Fargo, N. Dak., respectively.

Wednesday afternoon found a woman in the speaker's rostrum. Mrs. Russel Duncan, Fargo, N. Dak., spoke on the Christian home. She stated that parents are the world's most important teachers. They must guard against a wrong TV diet for their children. Pop and hot dogs won't build strong bodies, and neither will a poor mental intake build strong spirits. Mrs. Duncan said, "By their parents ye shall know them."

A veterinarian from Faith, S. Dak., Dr. Wayne Sletten, discussed the subject of Christian stewardship that same afternoon. He considered the topic under the subdivision of time, talents and tithes. In regard to the latter, he asked whether we ought to do less under grace than the Israelites did under Old Testament law.

The final day of the conference, Thursday, began with a devotional service in charge of Mr. Joe Thompson, McIntosh, Minn. He read John 7:37-39. Mr. Thompson reminded the delegates that Jesus speaks plainly to people, but He also receives them in mercy. From beginning to end in the Bible there is a continuous invitation to come to the Lord.

"What the pastor expects of his laymen" was Pastor Erling Huglen's topic. He is from Roseau, Minn. The Rev. Huglen read Romans 12 in introduction and then declared that the work of pastor and layman is ultimately the same. However, the pastor does look for these things in his Christian people: that they be seven-day-a-week Christians, that they pray, that they do personal evangelism and that they have a good stewardship of time, talents and treasures. The pastor expects his people to be in their places on Sunday just as they expect him to be in his place.

Mr. Forrest Swenson, also of Roseau, was in charge of the sharing hour which closed the morning. Many took part in testimony and exhortation.

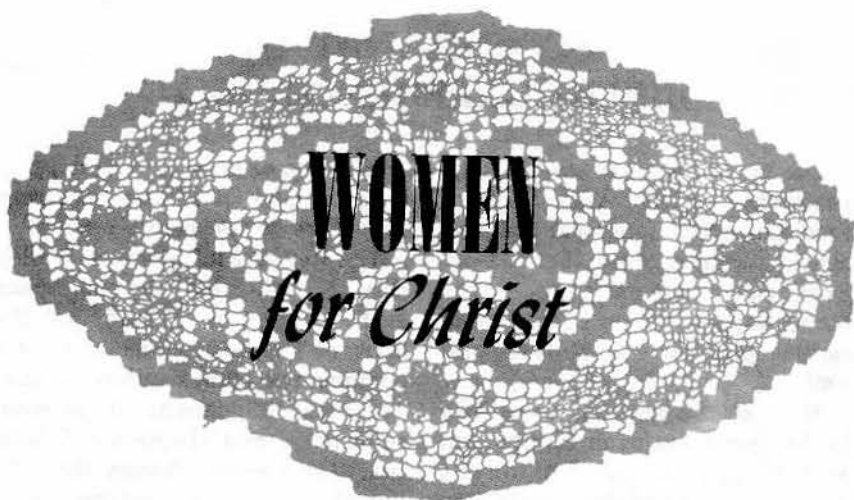
A Baptist minister, the Rev. Ronald Dalzell, Thief River Falls, Minn., discussed the experiences he has

had with the "tongues movement" on Thursday afternoon in Winger's city auditorium. Converted into the Pentecostal Church and a member of it for some years, he revealed that he had had considerable contact with the phenomenon and also in more recent years as an evangelist. Mr. Dalzell declared that some speaking is of the Holy Spirit but the majority of it is the working of the human flesh. He said that Satan can counterfeit the gifts of the Spirit but not the fruits. He felt that the test of the tongues experience (as a manifestation of the in-filling of the Holy Spirit) is not what a person says it has done for him, but what have you observed about it in his life. Mr. Dalzell believed that the movement is a protest against nominal Christianity in our day.

Finally, there was a panel discussion on stewardship on Thursday afternoon. The Rev. Jay Erickson, Faith, S. Dak., moderated the panel. Mr. Torkel Ose, Thief River Falls, dealt with the area of prayer; Dr. Sletten spoke on the stewardship of time; Mr. Joel Rogenes, Buxton, N. Dak., considered the use of talents and Mr. Gust Kveen, Roseau, commented on responsibility toward treasures. Several questions were directed to the panel by the audience and there were other contributions to the subject from the floor.

The conference was well attended and satisfactory weather prevailed, making it possible for people from nearby communities to commute back and forth daily.

Anyone who would like to contribute to the defense fund for the Valley City test case (First Lutheran Church) and who has not had the opportunity to do so may make a check payable to the Lutheran Laymen's Committee and send it to Mr. Lawrence Dahlgren, Lake Park, Minn. Thank you. —The Committee



REFLECTIONS OF A BIBLE CONFERENCE

"Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men!" (Ps. 31: 19).

It is hard to find words to express myself today as I sit in the quiet of my home remembering the Bible conference we had at Winger, Minn., the past two days. It was indeed a great feast for body, soul and spirit. We experienced the communion of saints with fellow believers—old friends and new. God brought so many together those days that we were forced to move from the church to the city hall the second day in order to have room for all.

Pastor F. Monseth presented to us the Bible study in I Thessalonians, admonishing us to walk worthy of God who has called us into His kingdom and glory and looking toward that blessed hope of Christ's sure return, to be ready at any time for His coming. Pastor Monseth also asserted that the power of God through the Holy Spirit can work in a quiet way. He said, "It is more important to let the Holy Spirit have *all of me* than to pray for the Holy Spirit to give me all of himself." As we sang "Take My Life and Let It Be," it seemed to me that we sang it with more than usual dedication and conviction.

None of us will soon forget the challenging message on missions by

Pastor Harold Schafer as he spoke from Mark 8:1-9. He presented facts about our land which gave us a vision that should drive us to action in prayer, giving and witnessing.

It was a blessing to hear of the progress of our work in the Free Lutheran congregations from President John Strand. Here again, prayer is the primary need—to thank God for what He has done on our behalf and to continue to seek His leading in setting up a seminary. We were edified and encouraged as we continued throughout the conference to share and pray together.

Mrs. Russell Duncan gave a message on the Christian home which was a real heartsearcher. This will appear in a later edition of the *Ambassador*.

The presentation of Christian stewardship was excellent and it thrilled my heart to see many Christian laymen taking part. We women always seemed to be outnumbering our men in meetings like this, but praise be to God for the many witnessing Christian men who were in attendance at this Bible conference. There was evidence of a growth in grace and in knowledge of our Lord and Savior.

Rev. Erling Huglen lectured on the subject, "What the Pastor Expects of His Laymen," reminding us of the need for praying Christians and spiritual leaders on church councils of congregations.

[Continued on page 16]



AN EASTER MORNING WORSHIP SERVICE

There has been some demand these past years for material that would help Sunday schools plan a special program to celebrate the resurrection of Jesus Christ. The following material is offered to help meet that need.

It is rather a skeleton plan so that you may use your imagination and adjust it to the needs of your Sunday school. Additional stories from the life of Christ may be added for length. We would like to suggest that flannelgraphs, pictures, slides, puppets, or other visual aids be used in telling the stories. The Bible verses that are used with each story could be printed on cards so they are easy to display. You will notice that the department leader and the pianist carry most of the responsibility; the pupils participate by singing. Perhaps you will want to vary this by assigning a hymn or two to individual classes and having them come forward to sing as a choir. If you feel it would add interest, you could ask a class of older youngsters to serve as a speech choir and recite the words of one of the hymns rather than sing them.

Use the week before the program to decorate your worship center so that it will reflect the true joy of Easter. Let's forget about eggs and bunnies and concentrate on those things that are a reminder of our inheritance—the empty cross, a vacant tomb, and the flowers that sleep through a cold winter and come to a colorful new life in spring.



HE IS RISEN!

COME AND SEE

GO AND TELL

Pianist plays "Christ the Lord Is Risen Today."

Leader will light the altar candles as the children join in saying the Bible verses.

1st candle—Jesus said, "I am the Light of the world."

2nd candle—Jesus also said, "You are the light of the world."

Children and teachers join in singing "Christ the Lord Is Risen Today."

Opening Prayer

Leader: When the women came to the tomb on that first Easter morning, the angel said, "Do not be afraid." I know that you are looking for Jesus who was crucified. He is not here. He has risen from the dead. **COME AND SEE** the place where He lay; and then **GO AND TELL** His disciples that He has risen."

We're thankful this morning that we, too, come to an empty tomb to worship a risen Savior . . . thankful that the message of the angel was also for us. In our Easter worship we will first **COME AND SEE** Jesus as our Savior, and then pray that we may **GO AND TELL** others about our risen Lord.

As the pianist plays "Away in a Manger," the department leader will put this Bible verse on the flannel board.

"Be not afraid: for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord" (Luke 2:10, 11).

Leader: Does it seem strange to be listening to a Christmas hymn at this time of the year? You know, it's impossible to separate the stories of Christmas and Easter if we are going to see Jesus as the Savior God promised. That beautiful Baby who was born in a manger in Bethlehem was Jesus Christ, the Son of God. He had left all the glories of heaven to come to earth to live and die as a man. Let us sing "Away in a Manger" as a reminder of the heavenly Christmas gift God sent to each of us.

Children and teachers join in singing "Away in a Manger."

Pianist will play a few bars of "Tell Me the Old, Old Story" as the leader places the Bible verse on the flannel board.

"And Jesus increased in wisdom and in stature, and in favor with God and man" (Luke 2:52).

Leader: The Bible tells us very little about Jesus as a boy, but we know that our Lord had to experience everything that would one day happen to us. We can be certain that He was a help to Mary and Joseph. Perhaps He helped His mother carry the water home from the well each day or gathered wood for the fire. Undoubtedly He worked in the carpenter shop with Joseph, and sometimes He may have delivered a table or chair that Joseph had made. We're sure He was kind and loving to the other children in the family, for we know that our Lord Jesus was without sin.

When He was twelve years old, Jesus was permitted to go to Jerusalem for the feast of the Passover. What an exciting trip that must have been for the young lad! There would be campfires as they stopped to rest at night, old and new friends and family to visit with as they travelled, and finally, the thrill of seeing the Holy City of Jerusalem as it came into view.

You remember the story. When the feast was ended Mary and Joseph started for their home. They hadn't seen Jesus, but they were not concerned, for they thought He was with others who were travelling with them. When He didn't appear they began to ask questions, "Have you seen Jesus? Is Jesus with you?" But they couldn't find Him, and so they decided to return to Jerusalem. After three days had passed, they found Jesus in the temple, sitting among the teachers. He was listening to them

and asking questions. Everyone who heard was amazed at the understanding and wisdom of the twelve-year-old boy.

Mary said, "Why have you done this? We have been worried about you and have looked everywhere for you." Jesus answered, "Didn't you know that I must be about my Father's business?"

Jesus returned to Nazareth with them and was an obedient child. (Point to Bible verse.) The Bible tells us that He grew in wisdom and stature and in favor with God and man.

Everyone join in singing "Tell Me the Old, Old Story."

Pianist plays "Beautiful Savior" as the leader places the Bible verse on the board.

"This is my beloved Son, with whom I am well pleased" (Matt. 3:17).

Leader: God chose John the Baptist to help to announce His Son to the people who had been waiting for Him for so long. As John was preaching and baptizing by the River Jordan, Jesus came from Galilee to be baptized. John said, "Why do you come to me, a sinner? I'm the one who needs to be baptized by you." But Jesus had come to earth to identify himself with sinners and He said, "It is right for us to fulfill the demands of the law. Let it be this way for now." When Jesus was baptized the heavens opened and the Spirit of God descended like a dove and rested upon Him. A voice spoke from heaven, saying, "This is my beloved Son, with whom I am well pleased." As we sing "Beautiful Savior," let us take note of the words this hymn uses to describe our Lord.

Everyone sing "Beautiful Savior."

Pianist plays "I Hear My Blessed Savior Say" as the leader places the Bible verse on the board.

"Behold the Lamb of God who takes away the sin of the world" (John 1:29).

Leader: Two men named Andrew and John were friends of John the Baptist. One day as they were standing together, the Lord Jesus came toward them. John the Baptist recognized Him and said, "Behold the Lamb of God who takes away the sin of the world." He was telling his followers that Jesus was the Messiah for whom they had been waiting. When John and Andrew heard those wonderful words, they followed the Lord and stayed with Him so they could learn more about Him. When Andrew went home he could hardly wait to tell his brother, Peter, that he had found the Christ. Peter and Andrew became disciples of Jesus, as did John and his brother, James. There were others, too, who became followers of the Lord: Phillip and Bartholomew, Thomas, Matthew, the tax collector; James, Thaddaeus, Simon, and Judas Iscariot, who would one day betray the Lord. Twelve men from different backgrounds, who were willing to leave everything in order to follow Jesus Christ.

Everyone sing "I Hear My Blessed Savior Say."

Pianist plays "My Jesus, I Love Thee" as the leader places the Bible verse on the board.

"The Son of Man came to seek and to save the lost" (Luke 19:10).

Leader: The Bible tells us that Jesus performed many miracles while He lived here on earth. Can you tell me what some of them were? (Give the children an opportunity to speak.) You are right. He turned water into wine. He made the blind see and the lame walk. He raised the dead. The Lord Jesus not only healed their bodies, but He also saved their souls. Is it any wonder that the people loved Him and followed Him wherever He went?

Everyone sing "My Jesus, I Love Thee."

Pianist plays "There is a Green Hill Far Away" as the leader places the Bible verse on the board.

"All we like sheep have gone astray; we have turned everyone to his own way; and the Lord has laid on Him the iniquity of us all" (Isaiah 53:6).

Leader: Did you know that there were people who didn't love Jesus? You see until Jesus came the people had always followed the priests and obeyed them. But Jesus was so kind and loving that the people would rather follow Him and this made the priests very angry. And so they plotted: "How can we get rid of Jesus when the people are not around?" It was then that the devil spoke to the heart of Judas and told him an easy way to get some money. He went to the priests and said, "What will you give me if I show you where and when you can take Jesus?" "Thirty pieces of silver," they said; and Judas sold his Master for the price of a slave.

Jesus was praying in a quiet garden when a band of rough men and soldiers came to take Him away. Many wicked things were said about Him, but no one could prove that they were true, and our Lord said nothing. Even Pilate, the governor, could find nothing wrong with Jesus, but he let the soldiers take Him away and treat Him cruelly. They hit our Lord and spit on Him, and they put a purple robe on His shoulders and a crown of thorns on His head. Then they made fun of Him by pretending to bow down and worship Him.

About nine o'clock in the morning they took Him to a hill just outside the city, and there they crucified Him. Two robbers hung on crosses on either side of Him. The Roman soldiers were there to supervise, and His mother and some of His friends were near the foot of the cross. Wicked men called out, "You said you were the Son of God; then save yourself and come down from the cross!" And Jesus could have done just that, couldn't He? But He knew that He was dying for your sins and my sins, and so He prayed for those who mistreated Him, "Father, forgive them; they don't really understand what they are doing."

During His last hours on earth, God sent a dreadful darkness over the land. Huge rocks broke, people who were dead walked the earth, and the curtain in the Temple was torn from one end to the other. After the Lord had been on the cross for six hours He gave up His spirit and died. The captain of the soldiers who had been standing guard said, "Truly, this was the Son of God."

Everyone sings "There Is a Green Hill Far Away."

Pianist plays "He Lives" as the leader places the Bible verse on the board.

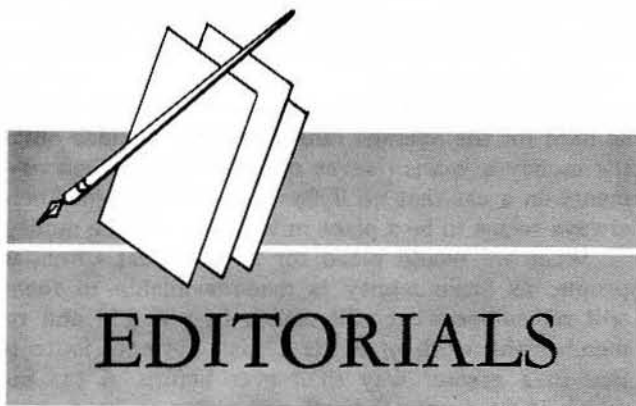
"And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a tomb. But God raised him from the dead" (Acts 13:29, 30).

Leader: It was on a Friday that Jesus died, and Saturday, the Jewish Sabbath, is a day of rest. So His friends wanted to bury His body that evening. Loving hands took His body to a beautiful garden. His friends brought sweet spices and fine linen to wrap Him, and He was laid in the tomb that had been prepared for Joseph of Arimathea.

On Saturday the Lord's followers rested as the Law of God commanded. I have often wondered about that quiet day. What were the thoughts of those who had loved the Lord? Their Master had been crucified, and they undoubtedly feared for their own lives. The future must have seemed hopeless to them.

The sun was just coming up over the hills on Sunday

[Continued on page 10]



WINGER BIBLE CONFERENCE

The conference at McVile last year was good and our recent one at Winger carried on in the same fine way. We had to miss much of last year's gathering but feel it is safe to say that the attendance was generally better this year than last. For instance, about 270 persons attended the Wednesday evening service in the city auditorium. That afternoon 167 had jammed the Dovre church sanctuary.

The location of the conference at Winger made it possible for our congregations in the northern Minnesota area to be well represented. In addition, there were people present from most of our parishes within reasonable driving distance.

The program was varied, that is, it covered topics from stewardship to the "tongues movement." The program committee had also made it possible for a number of different persons to make presentations. It was good to have several laymen participate and we hope that that practice will continue.

There were times of sharing testimonies in the best of the free church tradition and as usual the testimonies which praised the work and mercy of the Lord through Jesus Christ were the most edifying.

The congregations of the Winger parish and the host pastor, Harry C. Molstre, are certainly to be commended for their fine work in making local arrangements and their hospitality in receiving us all.

The winter Bible conference seems to be a good idea and by moving it from region to region more different people can attend it. We still have a problem in getting programs set up well enough in advance so that they can be printed in *The Lutheran Ambassador*, but that detail will improve with experience.

A CALL FOR CLARITY

It is, unfortunately, a human failing to all too often speak without having all relevant facts at one's disposal. If any reader is without sin in this regard, let him speak up now before we proceed further.

Putting it as charitably as possible, when one does speak without knowing all the facts, he confuses the picture and aids and abets rumors which are already

circulating, if indeed, he does not begin new ones. To badly paraphrase a statement attributed to Luther, we may not be able to do away with all unsupported "facts," but we can refuse to be a party to their origination or their transmission to others who may add their own embellishments to them.

It goes without saying that not everything set forth as fact in the recent merger debates and discussions was necessarily so, for example. But before we rise up in self-justification, let us remember that this was a two-way street. We of the Association are not without guilt, nice as it might be if we could say that we were. Furthermore, we are not called upon to confess the sins of others, but should be vitally concerned about the disposition of our own. To have acted without malicious intent does not wholly salve the conscience any more than the task is made less for the hapless young man who must gather up the bag of feathers scattered to the four winds even though he had not meant to let them get away.

All of this is the long way around to getting to this point. There are some stories in circulation concerning our Association that aren't the whole truth and nothing but the truth. We cannot take the time or space to consider them all, nor do we need to dignify them all with an answer. We would like to lay two of these "stories" to rest now although we know that through this means we will not reach all whom we might like.

No, not everyone in the Association speaks in "tongues." In fact, very, very few do. And, as a general truth, like all churches which are not in the Pentecostal tradition, we are not quite familiar with how to handle the practice. We don't want to deny the validity of the gift and the possibility of blessing through it for individuals, but we want to be very careful about something which can be counterfeited and abused.

No, we do not have any connection with the *Lutheran News*. Not any more, that is, than the American Lutheran Church and the Church of the Lutheran Brethren, for instance. Some of our people read it, but so do those of other churches. *Lutheran News* is edited by a pastor who represents a group which is concerned about doctrinal trends in the Missouri Synod. The paper also comments on the Lutheran scene in general and in a day of many changes there is much to write about. So, while some of us read the paper in question, it is not fair to infer that we are connected with its publication in any official manner.

There is one other matter that deserves mention as long as we are on this topic. It is the assertion that those who did not enter merger or who leave merger do so without struggle, without feeling, without con-

cern. The best way to answer that is to say that those who feel it is such an easy thing should try it and see how easy it is. We have, most of us, come to our decisions out of struggle. We hope, too, that there has been much earnest prayer. Others have come to an opposite conclusion through the same avenues. Let us respect one another, therefore. And, for our part, we are ready to answer before God when we are called to account.

Getting back to the matter of being sure of our facts before we speak (or write), let us in the Association be very careful in this matter. It is always dangerous to pass judgment on another, and when we do so without due regard for facts it can lead to a very unfortunate situation and leave a decidedly poor testimony for the Lord.

THE TAX CUT

We don't suppose there is any living taxpayer today who doesn't favor a cut in taxes, whatever kind they be. Oh yes, some may question the timing of a cut, the condition under which it comes and the extent of the reduction, but as a general rule everybody would like lower taxes. After all, who couldn't use a little more of the long green stuff?

The theory behind this tax cut is that lower taxes will release more money for spending on consumer goods, including tourism, etc. This, in turn, will put more people to work to provide these goods and services. The new workers will themselves be able to buy more things because they will have more income and they will also become taxpayers or at least pay more than before. All of this, you see, results in an expanded economy. (Here some will question deficit spending, but it is not our purpose to discuss economics.)

What bothers us is that increased buying power is seen as one of the greatest needs in America today. As everyone knows, no nation on the face of God's earth enjoys a higher standard of living than we do. No people has been able to provide the necessities of life more than we have and to get many of the luxuries as well. Our wealth is not an unmixed blessing, by any means. It is as real a stumblingblock to the souls of our people as most anything you would care to mention. It seems to us that Jesus once listed the cares of the world and the deceitfulness of riches as thorns which could choke out spiritual life. Did He not also say, "You cannot serve God and mammon"? We are to seek first God's kingdom and righteousness, and becoming an even more affluent society won't help us to do this.

Now, we realize that the tax cut will release money for some people who really need it to provide the necessities of life or to have the opportunity to do something as a family that otherwise has always been an impossibility. Additional help for those persons can be a very wonderful thing. Those who find that the tax cut will permit them to buy color TV or the

outboard boat may face the greater temptation in the increased buying power.

We further realize that the tax-cut money may be as hard for the average family to put its hands on as the money a woman saves on sales or the time payments on a car that no longer need to be paid. There always seems to be a place in which to use the money.

What we would plead for here is that Christian people, as more money is made available to them, will remember what still comes first in life and remember the work of Jesus Christ and contribute to that in a greater way than ever before. A tax cut which is used only for self will prove to be a snare to a nation already spiritually and morally sagging because it has so much of this world's goods. How shall we stand against the materialism of Communism? Our own brand of materialism may not be much more pleasing in the sight of God.

THIS AND THAT

—It's basketball tournament time again. Some of us enjoy them very much. The enthusiasm is contagious. How we wish that the same loyalty and devotion exhibited at the games could be found among all who would claim to be followers of the Lord Jesus Christ.

—We were privileged to visit the Pukawana and St. Olaf churches of the Pukwana, S. Dak., parish in late February. It was good to spend a day with those people and visit again with Mr. and Mrs. Otto Saukerson in Chamberlain who are serving the churches while they wait for a pastor.

[Continued from page 8]

morning as the women walked along the garden path. There was both love and sorrow in their faces, for they had come to anoint the body of the teacher and friend they had followed. As they walked, they talked. "Who will roll the stone away?" one of them asked. "Perhaps there will be a gardener who can help us," another answered. Suddenly they stopped! Were they seeing things? The light was almost blinding, and the women began to tremble. The great stone that had been used to seal the tomb was rolled away and on it sat an angel! His appearance was like lightning and his clothing as white as snow. "Don't be afraid," he said, "I know that you are looking for Jesus who was crucified; but He is no longer here. He has risen from the dead, as He said He would." The angel beckoned to them, "COME AND SEE the place where He lay; and then GO AND TELL His disciples that He has risen from the dead."

The happy women ran to spread the good news. Their Lord was not dead. Jesus lives!

Everyone sings "He Lives."

Leader: The angel said, "COME AND SEE." COME AND SEE that Jesus Christ who has won the victory over sin and death is your personal Savior. The same angel said, "GO AND TELL." Let us pray that we, like the women at the tomb, may go quickly with great joy to bring the good news of salvation to all the world.

Closing Prayer

Everyone sings "We've a Story to Tell to the Nations."

What attributes are ascribed to God in 29:10-13? _____

In what position do we find ourselves in 29:15? _____

Notice the type of petitions made in 29:18, 19 _____

What do we have to offer the Lord? (vv. 14, 16) _____

As we realize the greatness of God, our own unworthiness, and our complete dependence upon Him for all things we can do no less than the assembly of the Israelites. They worshipped the Lord and offered their gifts with rejoicing—the fruit of *willing* stewardship.

III. BLESSINGS OF STEWARDSHIP

At the beginning of our lesson it was brought out that sharing our blessings is essential for our own spiritual growth. Scripture brings out that proper stewardship brings additional blessings to the individual in the present life. Read the following references to determine what they are.

I Kings 17:8-16. How much of her food did the widow give Elijah? _____

How was she blessed for her faithfulness? _____

John 6:5-13. How much of his food did a boy offer to share? _____

How was his gift blessed? _____

Compare the results of these two miracles in view of the promise in Phil. 4:9.

Obedience to the Lord's call to stewardship will also make a difference in eternity. Christians who have been faithful unto death are promised a crown of life (Rev. 2:10). What will the faithful Christian steward also receive according to I Cor. 4:1-5? _____

There could be no greater reward than to hear Jesus say on that Great Day: "Well done!" We have been called to be stewards of the gifts entrusted to us. In view of the purposes and promises of faithful stewardship, then, it should not be a question of "How much can I afford to give of my gifts?" but "How can I afford *not* to give of what He has entrusted to me?"

BIBLE STUDY GUIDE



The Christian Woman and Stewardship

I. PURPOSE OF STEWARDSHIP

One of the paradoxes of life is that if we want to keep something for ourselves we must use it. The law of *keeping* by *sharing* applies also to our spiritual life. We have previously considered the Christian woman and the place Bible study and prayer should have in her life. But unless she shares these blessings in Christ, she will never experience the full joy of the Christian life. Paul wrote in I Corinthians 3:9, "We are God's fellow-workers." "Partnership with God is the highest goal to which we can aspire, but it comes only through unconditional acceptance and practice of trusteeship and stewardship" (Greever). As fellow-workers with God, *why* should we give of ourselves and our possessions?

1. Matthew 28:19, 20; Luke 14:23 _____

2. I Corinthians 6:19, 20; I Corinthians 7:23 _____

3. Haggai 2:8; I Chronicles 29:14 _____

4. II Corinthians 8:1-9 _____

The Macedonian church begged for the favor of sharing their meager material possessions. What was their first gift? (II Cor. 8:5) _____
What is one possible reason for lack of enthusiasm on the topic of stewardship? _____

II. ATTITUDES IN STEWARDSHIP

In I Chronicles 28 and 29, we have an exemplary type of stewardship. The key word throughout this section is "willing." Note the willingness and joy permeating the entire section.

Willing Submission I Chron. 28:1-8

What did David do when his earnest desire was not according to the Lord's will? _____
How far will we go in Christian stewardship unless we can say, "Not my will, but Thy will"? _____

Willing Mind 28:9, 10

As we come to serve the Lord with a willing mind, what must be the condition of our heart according to 28:9? _____
Who alone knows our heart and mind? 28:9 _____
What commands are given in 28:9, 10? _____
What assurance is given in 28:9? _____

Willing to Be Directed 28:11-19

Where had the direction given Solomon originated? 28:19 _____
Who also has a plan for our lives? Jer. 29:11 _____
What does He promise to do that we may fulfill His plan for us? Psalm 32:8 _____

What must we first give Him before He can direct us? Ps. 25:4 _____

Willing Service 28:20, 21

What do you do with your opportunity for service? What was promised in I Chron. 28:20, 21 that prompts willing service? _____

Willing Giving 29:1-9

In the stewardship of time, talents and treasures, the Lord asks that we freely share with others the gifts with which He has entrusted us. Notice examples David gave before he invited the assembly to share their gifts (29:2, 3).

What example did the Lord set in His giving? (II Cor. 8:9) _____

What was the attitude of the hearts of those who gave gifts for the temple in I Chron. 29:9? _____

Discussion: Who is the loser when I share my time, talents and treasures grudgingly? Why?

Why did Jesus praise the widow who contributed the smallest of Jewish coins? (Mark 12:41-44) _____

"What we give is not as important as what we have left after we have given. It was not the widow's mite that pleased Jesus. It was almost without value. It was the fact that she had deprived herself to give the mite. It was 'all that she had.' When Jesus sat over against the treasury He was not interested in what the people gave, but in what they had left. The large gifts of the rich men did not impress Him in the least, because they gave of their abundance, and they had more than enough left for themselves. The widow gave out of her poverty and had nothing left. The sacrifice is more important than the gift" (Paul Smith).

Willing Worship I Chron. 29:10-22



Luther League Activities



Supper hour in the YWCA auditorium at Grand Forks youth rally.

The Luther League rally was held in Grand Forks, co-sponsored by the Hatton Lutheran parish.

"O Lord God: thou art my trust from my youth" (Ps. 71:5).

This particular Sunday dawned brighter and more beautiful than any we've had yet this winter. The Lord certainly gave us the mildest of Sabbaths. So this was a marvelous answer to prayer and a special blessing for the day yet to unfold. For this, dear Lord, we thank Thee.

On this Sunday, February 2, Grand Forks acted as host to a large group of Free Lutheran Leaguers, both young and old, from many parts of Minnesota and North Dakota. The morning youth Sunday service was highlighted by a trio from Minneapolis, consisting of Terry Simonson, John Luoma and David Johnson. The morning message was delivered by Mr. Terry Simonson. Registration, which was held at 2:15, was taken charge of by the Hatton leaguers, and approximately 200 people were registered.

The afternoon was a full one. The opening service at 2:45 was led by Bob Lee, who read the theme from Psalm 32 and led in singing hymns of prayer and praise. Pastor Fritjof Monseth, Valley City, gave a very challenging message on "What a Pastor Expects of His Young People," in which we were reminded that he expects them first to accept Christ.

Following the message, those present were divided into discussion groups, in which problems in living the Christian life were discussed. It was wonderful to hear from many of these who had a genuine, sincere interest to share their thoughts with fellow Christian young men and women. At this time it was announced that the Grand Forks Fellowship group had voted to organize as a Free Lutheran congregation. Volunteers were requested to take part in neighborhood visitation and to distribute gospel tracts and literature. Then the Valley City leaguers presented a skit on witnessing and tract distribution. While the young people were gone, Pastor Monseth led a Bible study on the way of salvation. The church building was filled to capacity and more during the entire afternoon.

The evening sessions were held at the YWCA auditorium. Supper was served at 5:30 by the Grand Forks ladies aid. The evening service began at 7:00 and was led by Gary Skramstad. A number of special musical numbers were presented by the Portland young people, and the Portland-Grand Forks Youth Choir, under the direction of Mrs. Henry Hanson, also gave us a message in song. The message by Dave Johnson of Minneapolis faced us with the realization that good intentions aren't enough and challenged us to look at our relationship



Young people assembling in front of church before conducting neighborhood visitation and witnessing campaign during youth rally.

to Christ. The lunch which was provided following the service was served by the Buxton ladies aid. Towns represented at the rally were Fosston, McIntosh, Winger, Fertile, Newfolden, Thief River Falls, Valley City, McVile, Grafton, Hatton, Buxton, Portland and Grand Forks.

A heartfelt thanks is extended to all who helped make that Sunday a success. A special thank-you goes to the fellows from Minneapolis, Pastor Monseth, the women who served supper and lunch, and to all

who took part in the services.

May God bless all who provided prayer support.

"Because You Prayed"

God touched our lips with coals
from altar fire,
Gave Spirit fulness, and did so in-
spire
That when we spoke, sin-blinded
souls did see;
Sin-chains were broken; captives
were made free.

—from a tract

—Mrs. Orville A. Vigness, Corr.

**"MY GRACE IS SUFFICIENT
FOR THEE"**

When, sin-stricken, burdened and
weary,

From bondage I longed to be free,
There came to my heart the sweet
message:

"My grace is sufficient for thee."

Though tempted and sadly discour-
aged,

My soul to this refuge will flee,
And rest in the blessed assurance:
"My grace is sufficient for thee."

My bark may be tossed by the tem-
pest

That sweeps o'er the turbulent
sea—

A rainbow illumines the darkness:
"My grace is sufficient for thee."

O Lord, I would press on with cour-
age,

Though rugged the pathway may
be,
Sustained and upheld by the prom-
ise:

"My grace is sufficient for thee."

Soon, soon will the warfare be over,
My Lord face to face I shall see,
And prove, as I dwell in His pres-
ence:

"His grace was sufficient for me."

—from *Prayer Poems*
Author Unknown

PERSONALITIES

Pastor Trygve F. Dahle's new address in Kalispell, Mont., is 318 5th Ave. West.

Rev. Lawrence Dynnesen, Nogales, Ariz., has been accepted into the Association of Free Lutheran Congregations on a fellowship basis. He is the director of an independent Lutheran mission in Nogales.

Rev. James Glasoe, ALC, Fortuna, N. Dak., has accepted a call to Echo, Minn.

PASTOR L. R. LUND

Pastor L. R. Lund, Minneapolis, passed away in February. He had been in failing health for some time. An obituary will be found in a future issue.

NOTICE

As the Lord lays it upon your heart to share in our work, we invite you to send your contributions to

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tions to
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**FORMER SUOMI
CONGREGATION IN
MINNEAPOLIS VOTES TO JOIN
THE ASSOCIATION**

Morgan Avenue Lutheran Church, 2nd and Morgan Avenues North in Minneapolis, recently voted to join the Association of Free Lutheran Congregations by a better than three-fourths majority. The Rev. Chester Heikkinen is the pastor.

The 400-member church was formerly affiliated with the Suomi Synod (largely Finnish), but withdrew from that group in protest

over that synod's plan to merge with three other bodies to form the Lutheran Church in America.

The Association now has two congregations in Minneapolis where recently it had none. The other is Faith Free Lutheran, 3010 17th Ave. South.

A more complete story on Morgan Avenue Lutheran Church will be carried later in *The Lutheran Ambassador*.

FAMILY BIBLE CAMP

The second annual Family Bible Camp will be held at the Assembly Grounds, Lake Geneva, near Alexandria, Minn., July 6-12. In addition to cabin and dormitory accommodations, there are opportunities for family camping on the camp grounds. Four faculty members have been secured to date. Further information will be given later. Plan now to attend.

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CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

Thus dost thou look also on me—in anger at my sin, in sorrow for my weakness, in love that will not let me go. Thy face looks out on me from the pages of thy holy Word: in the Law, to point me to my sin; in the Gospel, to beckon me to Thy side. But nowhere does it shine upon me so clearly as in the Holy Passion—in the garden, in the hall of Caiaphas, in Pilate's palace, and on the Cross; there is the very glory of God in the face of Jesus Christ. I am Peter: Lord Jesus, look also on me!

"Thou art Peter: do thou, too, go out and weep bitterly." Peter's weeping was the beginning of his restoration. The evil night was past, the cockcrow ushered in the new day—the day of Peter's penitence, the day of Jesus' death. Peter went out and wept bitterly; Thou, good Jesus, didst go out and shed Thy blood. Where these two streams, the tears of the sinner and the blood of the Saviour, meet and mingle, there blossoms forgiveness, and peace and joy.—*The Lutheran Standard*, Feb. 11, 1964 (from the book *A Man of Sorrows*, by Albert T. W. Steinhauser).

* * * * *

I think it was at Jarvenpaa even more than at Agape that we experienced following the final service the continuing fellowship on secular terms of what we shared in theological discussions and worship. I would compare this experience to that of the post communion breakfast described by John O. Patterson as 'reminiscent of the Agape of the early church.' (here a footnote is given to page 42 in *Dietrich Bonhoeffer's book, PRISONER FOR GOD—Ed.*) To those of us who felt strictures of warped Protestant piety, there was real meaning in the fact that conference delegates and leaders from

all over the world (*Lutheran World Federation, Helsinki*) could participate in the joy of fellowship in a traditionally most secular manner at a night spot in the town of Jarvenpaa.—Joan Heiges in *Frontiers*, publication of The Lutheran Student Association of America, Feb., 1964.

* * * * *

When God meets a natural man, living a moral and religious life, we notice that this man employs his religion as his best defense against the gospel's urgent requirements of repentance and regeneration. Therefore we see also that none are more bitter and more determined opponents of spiritual awakening and conversion than these self-same religious people, who have provided themselves with a morality and a religion which they deem sufficient, the very purpose of which is to prevent any further interference on the part of the Lord.

Of course, I do not mean to say that these good and respectable people practice this deception consciously. Not at all; that, too, is one of the peculiarities of the natural man, that he feels absolutely safe and above criticism as far as his relation to God is concerned, and considers his own judgment in things pertaining to morality and religion safer and more trustworthy than the divine word of the Scriptures. That is why these people think that they are in the right when opposing spiritual awakening and conversion and looking upon such things with disfavor.—Dr. O. Hallesby, in his book, *Religious or Christian*.

NAME CHOSEN FOR NEW LUTHERAN AGENCY, NEW YORK AS HEADQUARTERS

Chicago (NLC) — "Lutheran Council in the United States of America" was recommended here as the name and New York City

as the headquarters of a new agency in which most American Lutherans would be represented in a joint program of theological study and Christian service.

The name and site of the agency were selected by the Inter-Lutheran Consultation, a committee composed of seven members each from four church bodies whose combined membership totals more than 95 per cent of the 8,600,000 Lutherans in the United States.

Involved in the negotiations are the two members of the National Lutheran Council—Lutheran Church in America and American Lutheran Church—and the two members of the Lutheran Synodical Conference—Lutheran Church—Missouri Synod and Synod of Evangelical Lutheran Churches.

New York was chosen as the headquarters site by unanimous vote on a motion by Dr. Fredrik A. Schiotz of Minneapolis, president of the ALC, seconded by Dr. Roland P. Wiederaenders of St. Louis, first vice president of the Missouri Synod. No other city gained serious consideration in the brief discussion that preceded the vote.

NLC RE-ELECTS DR. EMPIE, DR. BUSCHE TO TOP POSTS

Charlotte, N.C. (NLC) — The two top staff officials of the National Lutheran Council were re-elected at its 46th annual meeting here.

Dr. Paul C. Empie and Dr. J. Robert Busche, both of New York, were re-named as executive director and assistant executive director respectively of the cooperative agency. Its two participating bodies are the 3.2 million-member Lutheran Church in America and the 2.5 million-member American Lutheran Church.

Dr. Empie, 55, has been associated with the NLC for nearly a quarter century. He has been its

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executive director since 1948 and has led its annual financial appeal known as Lutheran World Action since 1940. He headed LWA on a part-time basis for four years and was assistant executive director of the Council four years before he assumed his present post.

During his tenure, Dr. Empie has seen significant progress toward realization of a major NLC emphasis—encouragement of a greater degree of Lutheran unity and cooperation. Membership in the Council has been reduced from eight to two bodies in recent years through merger.

STOCKHOLM CHURCH ATTENDANCE RISES 11 PERCENT IN ONE YEAR

Stockholm (LWF) — In two Sundays one year apart, attendance

at morning public worship in this city increased 11 percent, a survey by the Institute of Religious Sociology here has shown.

At services of the national Lutheran Church the rise was 16 percent, but the over-all average was lowered by a smaller increase in the worship attendance in the free churches.

The Sundays compared were Nov. 18, 1962, and Nov. 17, 1963, which were described as having "equivalent external conditions."

In the suburbs, where numerous new churches have been erected in recent years, up to 80 percent of the available seats were occupied on the latter date.

In all, 45,849 Stockholm residents attended worship in one of the city's 160 churches on Nov. 17, 1963, the survey revealed.

[Continued from page 6]

Their work is more than taking care of the physical needs of the congregation and church building. He said we were born to be blessed of God and as we give of our time in prayer and Bible study and as we dedicate our talents to the work and our treasures to provision of the needs in the kingdom, we will be blessed. It is God who gives us the grace to give—out of a willing heart.

There would be much to share from Pastor Ronald Dalzell's message on the experiences he has had with the gift of tongues, but perhaps the thought that will last the longest with me is this: "Satan can work up in the flesh and counterfeit the gifts of the Spirit (such as the gift of tongues), but he would soon go out of business if we were to bear the fruits of the Spirit of God within. The need today is for a closer walk with God and letting the Holy Spirit be seen in us by the fruits He bears in our lives. We need to pray down, not work up. We must not go to extremes in either direction." Pastor

Dalzell quoted A. B. Simpson: "Once I tried to use Him, now He uses me," reminding us to seek to rid ourselves of the things in our lives that are hindering the work of the Spirit of God.

The messages each evening by Pastor Oscar Laaveg brought us all nearer to the cross as we saw again His work on our behalf. Pastor Laaveg spoke of the need of the cross, then the lifeline of the cross, and finally the great battle won on the cross. It is in the cross of Christ that we have victory over sin. Christ lives today! Though the world of evil hates the Christian, let us go home and live in joy and victory in the power of the Holy Spirit and by the grace of Almighty God.

I am sure that everyone of us left Winger with a prayer of thanksgiving to God for a blessed time. The fellowship we had together at each coffee break and at the wonderful meals that were served to us were indeed feasts for body, soul and spirit!

—Mrs. Herbert Presteng
Grafton, N. Dak.

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