

March 12, 1974

The Lutheran Ambassador

**"Not my will, but Thine,
be done."**

Religious New Service Photo



MEDITATION MOMENTS

CHRIST DIED FOR OUR SINS

In our last meditation we spoke about the wonderful fact that the perfect righteousness demanded by God's holy law is imputed to those who receive Christ as their Savior and Lord. Jesus kept the law without erring once. That perfect record becomes mine when I, by faith, surrender myself into the hands of Christ. Though I myself will never be perfect in this world, the perfect record of Christ has been substituted for my sinful record on the heavenly books.

But the law of God demands more than perfect righteousness. It demands the death penalty for the one who has transgressed that law. God offers to the repentant sinner the righteousness of Christ. But He cannot simply sweep our sins under a rug and forget about them. There would be something wanting in the goodness of God if He did not react against evil. The very nature of God is such that nothing unclean can live in His presence. Sin brings the death penalty.

God has not been secretive about this. He warned Adam and Eve that if they disobeyed Him, they would die (Gen. 2:17). Through the prophet Ezekiel, He said, "The soul that sinneth, it shall surely die" (Ezek. 18:4). Jesus said, "Except ye repent, ye shall . . . perish" (Lk. 13:3). Paul echoed the verdict, "The wages of sin is death . . ." (Rom. 6:23). Certainly we cannot plead ignorance of this Word from God.

The sentence of God upon sin is not a pleasant one to contemplate. If we were innocent we might lightly

ignore it. But the fact is, everyone of us knows he is a sinner. "There is none righteous, no not one . . . for all have sinned and fall short of the glory of God" (Rom. 3:10, 23). We are all guilty. We are all under condemnation. The sentence of death hangs over us. We are destined, not only to physical death, but to the second death, which is the lake of fire (Rev. 20:14, 15).

But wait a minute! God is not through speaking yet. What is this Word which we hear? "**Christ died for our sins**" (I Cor. 15:3). Humanly speaking, this is almost impossible to understand, and yet, this is the Word of God's love to us: "Christ died for our sins." "All we like sheep have gone astray; we have turned every one to his own way; and the Lord has laid on Him the iniquity of us all" (Is. 53:6). Because of my sins, the Law had placed me under its curse. "Cursed is everyone who continueth not in all things that are written in the book of the Law, to do them." But "Christ redeemed us from the curse of the Law, having become a curse for us; for it is written, 'Cursed is everyone that hangeth on a tree'" (Gal. 3:10, 13). "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him" (II Cor. 5:21). Here is a mystery we simply cannot fully understand. God sent His own beloved Son into the world to be my substitute. He, the sinless one, assumes the responsibility of all my sin and suffers, in my place, the punishment that I deserve.

As Paul meditated upon this wonderful grace of God in Christ he said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ . . ." (Gal. 6:14). The Law condemns us but by His death Christ "blotted out the bond written in ordinances that was against us: and He hath taken it out of the way, nailing it to the cross" (Col. 2:14).

The world sneers at the message of the Cross. Paul says, "The word of the Cross is to them that perish, foolishness; but to us who are saved it is the power of God" (I Cor. 1:18). But though the world may laugh, we glory in that Cross because there Christ died for our sins. When I look at the Cross and think of my Savior bleeding and dying there, I remember that "the blood of Jesus, God's Son, cleanseth us from all sin" (I Jn. 1:7). "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past tracing out!" (Rom. 11:33).

Crushed under the demands of God's Holy Law, we helplessly cry to God for mercy. He answers by sending His Son to us. As our substitute by dying on the Cross for my sins; suffering the wages of sin in my place. "Thanks be to God who giveth us the victory through our Lord Jesus Christ" (I Cor. 15:57).

"Jesus paid it all,
all to Him I owe;
Sin had left a crimson stain;
He washed it white as snow"

Edwin M. Kjos

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Burning the Midnight Oil

by Rev. Frank A. Miller,
Boscobel, Wis.

Text: Matthew 26:57-68

A few years ago on TV, a popular series, "You Were There," attempted to re-create great moments of history. I remember how we used to look forward to that weekly program, turn on the old set, twist the dials and sit entranced as the drama unfolded before us! What brings this to mind is that, as I write, I have before me a copy of a painting by Leslie L. Benson, "Christ Before Caiaphas," which, for reasons that I trust will become obvious as we proceed, I prefer to label "Burning the Midnight Oil."

Let's re-create that scene, adding the details in a manner similar to the artist, so that the scene may not so much project itself to us, but that we may project ourselves into it and the action become personal as it unfolds. For here is a great moment of history; a tense, tragic moment supercharged with emotion; a soul-stirring drama which implicates more than the eye in seeing, the mind or intellect in thinking, or the emotion in feeling. It must involve the "spiritual;" it must truly touch and act upon the life and the soul of each of us else it become a mere picture, a mere moment of history.

Now then, let us orient ourselves by roughly sketching and then filling in the details later. We are first of all in a large hall that is well proportioned, rather imposing and luxuriously furnished. This is the Council Hall, the imposing meeting place within the temple of the Sanhedrin, that high judicial-religious governing body of Israel, made up of religious leaders who have been called to a very special meeting this evening. So let's put these members of this "Council" in a semi-circle around the edge.

We'll need the "witnesses," so we'll put them here in the foreground by us, since we, too, are witnesses, with

their backs to us so we may look over their shoulders at the proceedings. Over there to the left we'll put the throne and standing before it, Caiaphas, the High Priest. Over here to the right, opposite the throne and indicative of the entrance to the hall, we'll place the Roman soldiers, the guards assigned to Jesus. And right here in the center, Christ Jesus Himself.

Now let's fill in the details in the same order. The Hall is not only imposing, but luminously furnished. Tall marble columns, ornate with symbolic figures, are between richly finished panels. Myriad ornate golden lamps hang suspended from the ceiling and from brackets on the wall panels, and stand high in pedestals in strategic areas of the Hall, all casting brilliant illumination on all that is taking place. It is almost midnight, a few short hours from the Garden of Gethsemane where Jesus was seized by Roman guards and brought first to Annas and now to the High Priest, Caiaphas.

Why this special night meeting? Why the haste, the rush to get witnesses to condemn and accuse Jesus? It is the eve of the Passover, the high holy festival; and once that began nothing like this could then be done for many days! It was necessary to accuse and condemn Jesus now before the festival took place; if not, He might slip through their fingers and there would be a long wait before He could again be captured and brought to trial.

It seems strange, doesn't it, that these men should place so much emphasis on their observance of the ritualistic law and ceremony: "nothing could disturb the celebration of the Passover"—that in their striving, their fervent seeking to accuse Jesus of breaking the law, they should so flagrantly violate so many of their own? This secret meeting, hastily called at the eleventh hour, just before

the beginning of the Passover, a verdict of "guilty" already determined; they needed only to establish the charges against Him to fix their verdict.

Look at them!—these Council members—Scribes, Pharisees and Sadducees—their whisperings and mutterings, with open mouths and faces mirroring scorn, derision and bitter hatred.

See the extended accusing hand of this witness before us; and this one just in front of us crouching down behind the first witness in evident fear lest Jesus gaze upon him and reveal his falseness. "Let's get this over with as soon as possible," we hear; "get this ugly business away and done with!"

Note Caiaphas, the High Priest; the powerful leader—sly, wily, shrewd, calculating; the molder of opinion whose every move is carefully calculated for effect. See him tear apart his garments; his every action, his facial expression, everything about him expressive of the fury and scorn, the hatred and evil triumph that possesses him. He has, he believes, trapped and triumphed over this Man, Jesus; failing all else, he puts the strong oath to Jesus, "I adjure you by the living God that you tell us whether You are the Christ, the Son of God."

Note the Roman soldier, the guard. I like to think that it was he who guarded Jesus all the time and served as the centurion at the cross, and who declared, "Truly this was the Son of God." For he stands here now questioning himself inwardly, "Who is this Man? Is He who He says He is?," so impressed is he with the serene silence, the quiet dignity of Jesus.

And what of Christ Himself? Like the Roman soldier, we can't take our eyes from this central figure; we return to Him for we, too, are impressed by His quiet manner, His calmness, His serenity, His straight-forward

look at Caiaphas and all who are present here. In silence He gazes upon them and us and we simply cannot ignore that. What power in that silent look; it is more potent than speech. In silence He gazes upon the Council members and they become disturbed, uneasy, for He has broken their serenity, their indifference. Stung by the silent rebuke and remembering His early words to them, "Which of you convicts Me of sin" (John 8:46), they strike back to accuse and condemn Him. Caiaphas finds hate fermenting in his heart, for this One has disturbed his power and prestige, and so he, too, strikes back in a turmoil of hate and evil.

In the Gospel lesson (Matthew 15:21-28), we learn of the silence of Christ before that Syro-Phoenician woman who came to Him seeking help for her sick daughter. In silence He searched her heart and strengthened her faith; not even rebuke could damage that faith! In silence He searches every heart; His gaze penetrates deeply, stirring all that lies below our surface and covered by our outer formalities. His silent look at denying Peter stirred Peter to weep bitter tears. Peter!—Say, where is Peter? Ah, there's the element that is lacking in our picture here—the ones who aren't here! His disciples, His followers, the multitudes who just a few days ago, upon His entry into Jerusalem, shouted, "Hosanna, Thou Son of David!" There is none here to defend Him. All, all with the exception of the soldiers, are here to accuse Him. His followers have shrunk away in fear and trembling; they're not here!

And so the accusations are hurled at Christ, "a deceiver, a dreamer, dangerous teachings." And perennially the charges are still made. Oh, they're more politely made, in many instances, but they're there: "Jesus was a great man; but His sayings, His miracles, are all added to His actual earthly life—they are myths, legends, and fanciful tales that have been tacked on by His 'Gospel' writers to add stature and even supernaturalness to their idol." We've heard all the "God-is-dead" arguments; but what about those we ourselves hurl regarding our neighbors—gossip and rumors, or our own inner feelings

when we experience trouble and disappointment? "I'm not getting a square deal from God. God isn't listening to my prayer. God is demanding too much of my time, my talents, my treasure (substitute money) or too many impossible things like loving my neighbor." Like Caiaphas, we fulminate "Don't they know who I am?"

... Yes, it's truly a great scene, highly dramatic, which we've attempted to paint with words. And yet the question nags us, "If you profess with your lips, heart or mind, individually or all together, to be Christian, to believe in Jesus Christ and to be a follower of His, to allow Him to be your Savior and rule and guide your life, can you escape involvement in this event?"

Like that TV series of the opening illustration: "Man, that was exciting, powerful drama, wonderful acting!" And so we turn the dial, shut off the set, and go on about our business.

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In Memoriam
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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.

MONTANA
 Culbertson
 Mr. Henning Dahlberg, 76, March 26, 1973, Bethel

MINNESOTA
 Minneapolis
 Mrs. Al (Mabel) Paulson, 62, Feb. 18, Rosedale

But it does not always happen that the Lord lifts the **entire** burden from our shoulders. Often He only removes its **oppressive** weight, and allows the burden to remain as a special duty assigned to us.

F. Hammarsten

REV. NORMAN C. ANDERSON

Funeral services for Rev. Norman C. Anderson, 69, who passed away on February 6 at Willmar, Minn., were held on Saturday, February 9, at Calvary Lutheran Church, Willmar. The church's pastor, Rev. Floyd Lien, led the service. The president of the Southwestern Minnesota District of the American Lutheran Church, Dr. Edward A. Hansen, preached the sermon. A tribute to Pastor Anderson was given by Dr. Merton P. Strommen, Minneapolis, Minn., a long-time friend. Burial was in the Calvary cemetery at Willmar.

Norman Clarence Anderson was born on August 3, 1904, at Lamberton, Minn., to Mr. and Mrs. Knute Anderson. He attended the Lamberton Normal Training Department, completing the course in 1923 and became a rural school teacher in Redwood County. He attended Augsburg College in Minneapolis, graduating in 1930. He taught high school in Hallock, Minn. He was graduated from Augsburg Seminary in 1934. From 1933 to 1935 he was a co-editor of **The Lutheran Messenger**, English organ of the Lutheran Free Church. After his ordination to the ministry, he served parishes at Zion, Tacoma, Wash.; Battle Lake, Minn.; Blanchardville, Wis.; Climax, Preston and Milroy-Lucan, Minn. While pastor at Battle Lake, he had the unique experience of having a presidential candidate, Gen. Dwight D. Eisenhower, attend one of his worship services while on the campaign trail. For 12 years, 1939 to 1951, he was on the faculty of Augsburg College.

Norman C. Anderson was united in marriage to Beatrice Helland, daughter of Prof. and Mrs. Andreas Helland, in 1934. To the union were born two sons, Norman A., Oshkosh, Wis., and J. Luther, Minneapolis, and one daughter, Helen, Mrs. Bruce Gildseth, Minneapolis. His widow and children survive him, as do nine grandchildren; two brothers, E. O. Anderson, Huron, S. Dak., and Carl T. Anderson, Sacred Heart, Minn.; and one sister, Mrs. Raymond Block, Redwood Falls, Minn.

Blessed be his memory.

A Look at the Lord's Supper

by Dr. Iver Olson,
Minneapolis, Minn.

I Cor. 11:23-26

Luther indicated that the teachings of the Lord's Supper should be plainly taught from the pulpits once a year at least. Complying with his counsel we proceed to declare that

THE LORD'S SUPPER IS:

1. A union.

First of all of earthly elements. Hundreds of kernels of grain are ground to a powdery meal. This is baked into one bread. Hundreds of berries from the vine are crushed, and the liquid of all collected into one container. The bread and the wine are then united by the eating and drinking of one person. It is not the Lord's Supper if only one of the earthly elements is received by the communicant. It is a question if a more fitting symbol could be found to represent that for which the Lord's Supper stands. Nor could we find a more meaningful action than that of eating and drinking.

Secondly, Christ is united with the elements in an existentially real manner without destroying the essence of the bread and the wine. This goes beyond man's comprehension, but not beyond the reach of his faith. Christ spoke of the elements as being His body and blood. It reminds us of the incarnation; the real Son of God became the Son of Man without disturbing the earthiness of His human flesh or the quality of His human nature. We cannot distinguish between the earthly elements and the real body and blood of Christ.

Thirdly, it is a union between the consecrated elements—now made one with the whole Christ—and the communicant. Food is ingested and becomes part and parcel of the eater. What we eat and drink becomes us. The bread and wine received in Communion become a part of our body.

But this is not everyday bread and wine; these have been united with Christ. The participant receives the whole Christ whether he believes it or not—for better or worse, for bane or blessing. The unworthy guest at the Lord's Table ingests judgment.

Fourthly, it is a union of believers with one another, a communion of saints. This union is not an insipid spirit of camaraderie—which people may enjoy on a purely human level. It is Christ who is the center and bond of union. The communicants may differ radically linguistically, culturally, economically and occupationally, to the point that they would have little in common to form a basis for fellowship. But in Christ they are one, having eaten of the same loaf.

2. A spiritual transaction.

When we read the Word of God, Jesus Christ enters the soul through the avenue of the eyes. When we hear the Word of God read, Christ enters the soul through the avenue of the ears. In both instances the mind is active, working over the Word to stimulate the will into action. Usually the emotions are involved, too, making a person feel sad or glad. Both reading and hearing are important to generate faith. But in the Lord's Supper Christ enters the soul through the avenue of the mouth. The mental and emotional faculties are all but inactive during Communion. Essentially, no inner experience—not even a mystical one—is involved in the Lord's Supper. It may be that at the time of receiving the Lord's Supper a person might be meditating on a Word he has read or heard, and experience a blessed edification. But this belongs rather under hearing or reading. In Communion Christ enters the soul directly with a minimum of cooperation on the part of man. In one sense this makes the Lord's Supper an even more spiritual reality than other forms of edification. Christ enters directly into

the subconscious life of man and builds the Kingdom within.

When the above has been said, a further word must be added. The mental faculties of man are not utterly inactive during Communion. Therefore it is improper to give the Lord's Supper to one who sleeps or is unconscious. Again, the Word that is read or heard is of primary importance, and the Sacrament secondary—though nonetheless real. The Sacrament depends upon the Word for its validity, and thus has a subordinate position. Furthermore, it is the Word that convicts of sin and engenders faith—making one a proper recipient of the Sacrament.

It is conceivable that a person at the Lord's Table might have his Bible along, and open at the text listed above, hearing the words of the officiant. He then receives Christ through the gateways of the eyes, ears and mouth simultaneously. All of these are important, and none should be neglected.

3. A spiritual sustenance.

Christ builds up the spiritual life within irrespective of how He enters the soul. But He must have had a reason for instituting the Lord's Supper as one such means of entry. Perhaps it is the more spiritual of His children who apprehend this mystery.

The famous co-founder of Methodism, Charles Wesley, appears to have sensed this. Toward the end of his life he entered spiritual darkness—an experience not unfamiliar to saints. He read and prayed to no avail. Counselors brought no comfort. The only thing that could relieve his depression and give him strength for what he knew lay ahead for him was to receive the Lord's Supper. Each time he did so, new strength came to him. During the last seven weeks he lived, he received the Lord's Supper nine times. Explain this who can. For him it was a "viaticum," a sustenance for the

journey from this life to the next.

4. A memorial—with a promise.

Our emphasis upon the deeper realities of this Sacrament has possibly led to an underemphasis on the memorial aspect. "This do in remembrance of me." It was Christ's parting gift to His people. Remember what He did and said. He promised to return to receive His own into an even more intimate fellowship with Him.

A young man is called into the service of his country. Before he leaves he gives his girl friend an engagement ring. How she prizes that gift! She will not part with it for the whole world! It speaks a secret language to her: "He loves me. He will come back some day. When he does, he will marry me." No wonder she remembers—especially the promise.

The Lord's Supper is the engagement ring the heavenly bridegroom gave to His earthly bride before departing from this earth for a while.

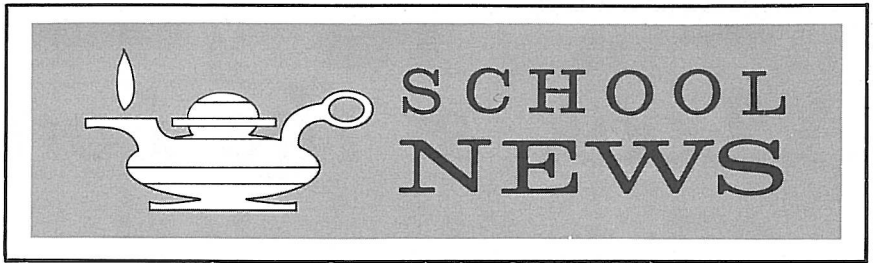
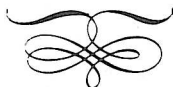
5. A proclamation.

"As often as you eat this bread and drink this cup you proclaim the Lord's death till He comes."

We can witness to Christ by word of mouth and deed of life. Both are done very imperfectly. It should be said, however, that the unsaved are often more kind in their judgment of us than we usually think; if they sense sincerity in a child of God they will often overlook imperfections in words and acts.

There are scarcely any imperfections in the Sacramental proclamation. The Christian simply receives. Not all Christians can witness in words, and some can do it more effectively than others. In the Sacrament their proclamation is on the same level. This is real preaching; and lay preaching at that. Pastors become laymen here.

Should unsaved people be present at Communion? They should. The Sacrament is not for them, but the proclamation is. God only knows how many have been won for the Kingdom by this type of lay proclamation.



CYCLE COMMUTING AFLBS STUDENT AWAITS WARM WEATHER

John Spreiter, age 29, drove up to classes each day at Association Free Lutheran Bible School from his home in Kenyon, Minn., by motorcycle, as long as the weather was agreeable last fall. After coming by car the past months, he is waiting eagerly for warm weather so that he can begin making the 75-mile trip, one-way, by cycle again.



John Spreiter
Now, add a beard.

John likes motorcycles. He not only uses one for getting to school, but last summer he and his wife, the former Jurene Hilling of West Concord, Minn., took a motorcycle vacation. Partly out of economic necessity, they chose that means of transportation, combining it with outdoor camping (except for two nights) to take a 10-day trip into Iowa, Nebraska, Colorado, Wyoming and South Dakota, with most time being spent in Colorado.

John and Jurene were married in 1969. Shortly after his marriage, John became what he calls a "passive" Christian. Perhaps it was an acceptance without a commitment. Then, about three years ago, after pondering the lack of meaning in his life, he became actively Christian.

John Spreiter has had a variety of experiences in his life—military service, Burroughs maintenance man (Austin, Minn.), small engine mechanic, specializing in chain saws (Rochester, Minn.), service station partnership ending in unofficial bankruptcy (West Concord), employment in another service station where he got into automotive air-conditioning and wheel alignment—but now he has a desire to work with people more than with machines. He doesn't know just what doors will open for him, but he wants to get ready and Bible School preparation is part of that preparation.

Duty as a reserve policeman in his home community has whetted his desire to help people. In this job he's had to handle quite a few teenagers with drinking problems, for instance, and he has wondered how he could help them find meaning in life. Last year he taught a church school class for the retarded at the State Mental Hospital in Faribault, Minn.

Raised as a Methodist, John attends Hegre Lutheran Church (ALC), Skyberg, Minn., Robert Crofton, pastor. But he also became acquainted with Kenneth Moland, AFLC pastor at Kenyon. It was through him that he heard about AFLBS. Pastor Moland and John looked over several church schools in the Twin Cities and John decided on AFLBS because it gave him what he wanted, a straight Bible course. John says that he likes it very well here, that he's been well accepted.

When he gets home in early afternoon each day he goes to work at Dodge Center Auto Parts in Dodge Center, Minn. The company handles used parts. John Spreiter specializes in motorcycle repair. He dreams of the time he can ride his own cycle up to Minneapolis for his classes at AFLBS again. And beyond that this junior student waits for God's leading

as to how he can use his life not just for repairing machines, but for helping people spiritually.

FOUR NEW STUDENTS ENROLL AT AFLBS, OTHERS LEAVE

Four new students came to AFLBS at the beginning of the third quarter, which commenced on February 25. They are Cynthia Dragseth, Madison, S. Dak., John Vanderwerff, Dwight, N. Dak., Bryan Nelson, Spicer, Minn., and Diane Hautamaki, Minneapolis, Minn.

The following students did not return: Jerry Nelson, Kerry Anderson and Carrie Jackson, Eugene, Ore., Sonia Pollestad, Alsen, N. Dak., Gordon and Roxanne Engebretson, Clearbrook, Minn., Karin Anderson, Lake Mills, Ia., and Wendy Wise, Cloquet, Minn. Karin has completed one year of school now and plans to return next fall for her final year.

There are 88 students attending AFLBS this final quarter of the school year.

BASKETBALL SCORES

AFLBS Conquerors 58
Olivet Baptist 31

AFLBS Conquerors 62
St. Paul Bible College JV 52

ANNOUNCEMENTS

Apr. 5-6—Promotion Days
Apr. 11-21—Easter Vacation and Choir and Choral Club tours
May 17—Syttende Mai and Commencement

PERMIT FOR BUILDING SECURED: VARIANCE SOUGHT

The permit for building the new dorm at AFLBS was received on Mar. 4. Work on construction was expected to begin again on Mar. 7 after being halted since Jan. 25.

The permit is for a building with an elevator. The Board of Trustees is petitioning the Plymouth City Council for a variance which would allow deletion of the elevator from building plans. The Council placed the item on its agenda for the Mar. 11th meeting.

STUDENT OFFICERS FOR THIRD QUARTER

President—Kermit Berge, Binford, N. Dak.

Vice-President—Carl Selvig, Rolette, N. Dak.

Secretary—Mary Ellen Flaten, Strandquist, Minn.

Treasurer—Pattie Erickson, Roseau, Minn.

Chaplain—Dale Finstrom, Buxton, N. Dak.

Proctors: Men—Kurt Mortenson, Underwood, Minn., Steve Johnson, Upsala, Minn., and Jeff Kamphaugh, Hatton, N. Dak. Girls, 1st Floor—Diane Moland, Fertile, Minn., and Janet Wall, Comfrey, Minn. 2nd Floor—Ruth Solheim, Everett, Wash., Jennifer Broden, Fertile, Minn., Elaine Strand, Abercrombie, N. Dak., and Marilyn Eversvik, McVille, N. Dak.

FAMILY BIBLE CAMP DATES ANNOUNCED

At long last, the dates for the 1974 Family Bible Camp at Lake Geneva Bible Camp, Alexandria, Minn., have been announced. They will be August 19-25. This is the latest the camp has ever been held and it is realized that the time is not a choice one for many, but it was the best time available to the Association of Free Lutheran Congregations.

Those attending the camp this year will find a major change in the camp facilities. A new dining hall-auditorium complex has been built in the center area of the camp.

Lay Pastor Gene Sundby, Greenbush, Minn., will be the dean of the camp again this year.

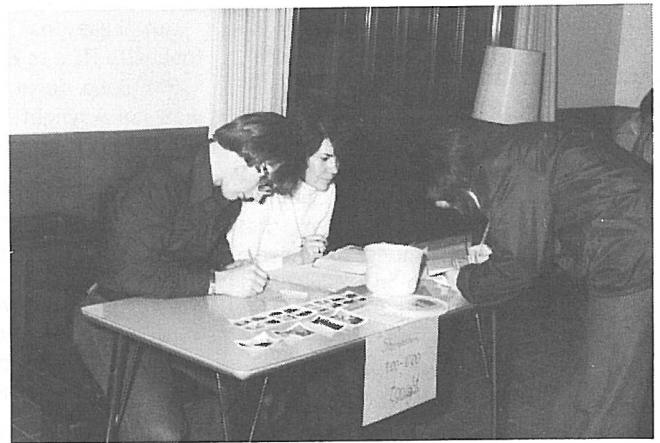
THE TASK OF SEMINARIES

Suppose you were going to make a man a surgeon in the navy. Instead of sending him to the medical school to learn surgery, would you send him to the nautical school to learn navigation? In this way, you might qualify him to navigate a ship, but he is no surgeon. Ministers should be educated to know what the Bible is, and what the human mind is, and how to bring one to bear on the other. They should be brought into contact with mind, and made familiar with all aspects of society. They should have the Bible in one hand, and the map of the human mind in the other, and know how to use the truth for the salvation of men.

Charles G. Finney



The second quarter proctors and deans had dinner at a local pancake house in February. Shown at this table are, left to right, Miss Judith Erickson, Norma Myhre (first quarter), Wanita Nash, Kathi Jones, Priscilla Wold and Anne Snipstead.



Bible School students raised over \$400 in cash and pledges for missions at a "shareathon." Shown here are Leland Melby and Priscilla Wold, at the desk, and Kathie Fleischauer making her contribution.

A FIRM FOOTING

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

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

5. In Communion Jesus gives Himself.

"Take, eat! This is my body. Drink ye all of it! For this is my blood."

All three evangelists, Matthew, Mark and Luke, have these words written: This is, this is. Paul has it written the same way.

The Lord gives Himself through these visible means—to His own. It was at the Communion table Jesus said: "I am the vine, ye are the branches." The same life that is pulsating in the grape-vine is sent out to every branch and every little twig and every bud on the tree.

He did not only give His body and blood for us unto the forgiveness of sins.

But He also gives Himself into our lives for victory over sin, and He wants to live His hidden life, His love and His power in us and through us.

"I live, yet not I, but Christ liveth in me."

6. The Lord's Supper is a meal of proclamation.

For as often as ye eat this bread, and drink this cup, ye do shew (proclaim and publish) the Lord's death till He come (I Cor. 11:26).

His death is our life. In His voluntary sacrifice upon the Cross the fountains of salvation are springing up to us. This is the anchor-ground of faith. It is the foundation of peace and joy. Let us proclaim and publish it abroad—also in this manner, that we find our place among the Lord's friends at His Communion Table.

7. Communion is the meal for the pilgrims.

It is given to strengthen the hope. "I will not drink of the fruit of the vine, until the kingdom of God shall come," Jesus said.

From the Communion Table Jesus could see all the way into the Kingdom above. We need to get a vision of

our home. We are pilgrims and strangers on the earth.

It gives courage to hold out.

Proclaim the Lord's death until He come, Paul said. Until He come! Yes, He is coming! For yet a little while, and He that shall come will come, and will not tarry. Then the pilgrim will be permitted to follow Him home.

Home to rest after the toil and struggles of the day. Go home to them who went before us, and whom we have missed so much, home to all God's friends—and home to our Savior to be with Him forever.

I'll soon be at home over there,
For the end of my journey I see;
Many dear to my heart, over there,
Are watching and waiting for me.

8. What makes us fitted for the Communion.

The Gospel is for the one who hungers and thirsts after righteousness.

And so is the Lord's Supper.

The eleven disciples were rather in a poor spiritual shape when they discussed just before the Communion who should be the greatest, and after that they went to sleep, when Jesus asked them to watch; one of them took to the sword, they all forsook Him and fled, and one of them denied his Savior at "the fire"—all this in the same night.

But these poor, helpless ones Jesus took with Him to His Supper.

For deep down in their heart there was an upright and willing spirit. They wanted above all to live for Him.

Lord Jesus, Thou seest I patiently
wait,

Come now, and within me a new
heart create;

To those who have sought Thee,

Thou never saidst "no,"

Now wash me, and I shall be
whiter than snow.

God does not give His saving grace to the sinner in such a way that he needs some extra piety and godliness beside it, to be a worthy communicant.

Not at all.

But the same grace of God that has saved you. It is the same grace that also makes you fitted for the Lord's Table. Nothing else.

The vision of this truth ought to make a Christian happy, when he approaches the Communion Table.

Therefore, let him who feels he needs help—let him come. Let also him who feels perplexed and discouraged and sighs after comfort—let him come. The weak brother who seeks God for strength—let them all come and exchange their infirmity and downheartedness with Jesus Himself, who is sufficient for all their needs.

"All what you need upon earth
and in heaven—

It's all hid in His precious promise."

9. The Lord's Supper is a meal of rejoicing.

About the eleven disciples who received the first Communion from the hand of Jesus, and the first Christians—about these it is written: "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart" (Acts 2:46).

The breaking of the bread was for them a meal of rejoicing.

The Lord's Supper is not a festival of sorrow and sighing for sin. If there is any place a Christian has a right to forget about His sin, then it is at the Communion Table. For there the soul in a special way is invited to look up to Him who has nailed the hand-writing of guilt to the Cross and given us sonship with God and fellowship with His family in heaven and upon the earth.

This vision of Jesus created joy in the soul.

There ought not to be a formulated confession of sin, which is read up to us from a book, to which a Christian is expected to say "Amen."

No true Christian can feel at ease with that kind of a second-hand confession of sins.

But for unconverted communicants, who so often are satisfied with an outward and external worship, it feels soothing that someone else even arranges with their confession of sins in their stead, so all they have to

[Continued on page 10]

editorials

MR. FRANK'S REPLY TO MRS. NORUM

Ever since he wrote his Letter to the Editor (Jan. 1, 1974) in response to an article by Mrs. Laura Norum (Where To?, Nov. 6, 1973), we have wanted to comment on Mr. Garrett Frank's remarks. Today we address ourselves to them.

Our readers may, or may not, recall that Mrs. Norum, using her little twin daughters as an illustration, made the point that others should be able to see the difference in the Christian life and find right direction through it.

Reader Frank calls attention to her statements, in his Letter, quoting, "If you claim to be a Christian, you must live like a Christian, . . . Can people see the difference in your life?", and then calls this "social gospel." He goes on to state that what distinguishes him from those who are not Christians is his belief (in Christ), not the way he lives.

(Readers should really refer to the article and the letter to fully understand the issue at hand.)

Basically, we find ourselves in much more sympathy with Mrs. Norum's article than with Mr. Frank's Letter. Before proceeding, let it be clear, however, that his argument that he (as a Christian) is distinguished by his belief (faith) rather than by life is correct, at least in the eyes of God. God looks at the heart and if there be not justifying faith (Eph. 2:8, 9) the individual is lost.

But in the eyes of the world, is a Christian really distinguished by his faith rather than by his life? Is the world impressed by profession or talk if it is not backed up by evidence in life, in works? We think not. Was it not for this reason that James wrote as he did in his Epistle? Let us note something of what he said. "What does it profit, my brethren, if a man says he has faith

but has not works? Can his faith save him?" (Jas. 2:14). "But some one will say, 'You have faith and I have works.' Show me your faith apart from your works, and I by my works will show you my faith" (Jas. 2:18).

From a full study of the New Testament we know that salvation is by faith alone by God's grace. But we also realize that the Apostle James gives us a solemn warning that faith which does not issue in good works (which other people can see) is dead faith. Actually, Reader Frank seems to concede this in the last paragraph of his Letter. There he says that existentialist and social gospel theology insist that "Christianity should be reflective in the life and institutions of its members" and then goes on to add that this can happen only "by the Holy Spirit acting through the implanting of faith and this is the only thing that distinguishes a Christian—Sola Fidei (Faith Alone) and nothing else."

Perhaps there is not so much difference between the positions of Mrs. Norum and Mr. Frank after all. But why does he imply that she puts works before faith, a charge hardly substantiated in what she wrote? She refutes this charge clearly by these statements: "The way to eternal life is Jesus. . . . It is by grace alone, through faith in Jesus alone, that we are on the right way."

One other allegation Mr. Frank makes concerning what Mrs. Norum wrote bothers us. He declares that Mrs. Norum gives the impression that "sin is disobedience and a Christians tries not to sin and this lack of disobedience is reflective in life." Then he continues by stating, with Luther as authority, that sin is basically unbelief.

No one should quarrel with the truth that sin is first and foremost unbelief. But if Mrs. Norum gives the impression that sin is disobedience she isn't wrong in saying that, for it is disobedience, nor is she thereby refuting the truth that sin is basically unbelief.

When we read Mrs. Norum's article "Where To?," we had no problem with it. It was much like many another thing we've read on the subject. We doubt it leads anyone into the error of trusting in works rather than Jesus Christ for salvation. It does emphasize the need for witness by life, but that in no way destroys the truth that faith must come first. Among other things, the Association of Free Lutheran Congregations insists that the Gospel of Christ **believed** makes life different, a savor of life in the world. The "living congregation" of which we like to boast and which we desire to build is not made up of those who only profess faith, but who live that faith in everyday life and others are able to recognize it.

TWO TEACHERS

They were young men then, 27 years ago, when I enrolled as a freshman at Augsburg College in Minneapolis. And they were professors, girded to meet the tide of students flooding the colleges in those post-war years.

Today they are gone, Erling Urdahl and Norman C. Anderson, both the victims of illness, departing this life since Christmas.

They were my teachers. Mr. Urdahl in Psychology. Pastor Anderson in Journalism, one semester, the only instruction in journalism I've had. No special relationships

grew between us. No unforgettable inspirations were received through the classes and yet something is remembered from them. The same cannot be said of every course I've taken.

That may not be the fault of the teachers, however. Motivation outside the schoolroom is important, the readiness to be taught and to learn. But whether facts are remembered, or impressions, something is gained. Some piece is added to the mosaic of life through every teacher we have had.

A teacher is a learner leading learners. A true teacher is in contact with the source of knowledge, God. These men, Erling Urdahl and Norman C. Anderson, were such. I am grateful to them for what they put into my life, what I can identify and what is not distinguishable. This gratitude is meant for all my teachers, too, from Miss Ennals in first grade to those of seminary days and beyond. It is prompted now by the memory of these two men so recently departed this life.

Raynard Huglen

[Continued from page 8]

do is to say "Amen" to the confession read by the pastor.

And when a person then is permitted just to say this "Amen" in unison with many other communicants so it just drowns in the large chorus of other "Amens"—yes, then it would be hard to invent any easier way to confess sin. And a more untrue and unbiblical way. It is a confession of sin which brings false hope and comfort to an unrepentant soul and an unconverted heart.

But this is a comfort which religious, unconverted people do not want to give up. Therefore it can be often noted how such people will put up a strong fight to keep the absolution in connection with the Lord's Supper, while earnest Christians suffer distress in their conscience over such practice.

Ah!—how long will Christian pastors tolerate and keep this mock-play with holy things to go on the way it does?

And how long will Christian church members support the same by taking part in it.

The Communion is a meal of rejoicing.

It is the spirit of joy and thankfulness that shall be uppermost. The joy over that we have a share in Christ and in the fellowship of the saints.

Here what the Apostle says of this sharing:

"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread, and one body; for we are all partakers of that one bread" (I Cor. 10:16, 17).

Fellowship and communion with

Christ—one body together with His people!

This is the finest unity and oneness here upon earth and in heaven.

"There is no earthly relationship, not even the strong ties of blood, which so binds heart to heart, so unites spirit to spirit, as to have in common one faith and one precious Savior—to be children of the same father and born to the same mother."

What a fellowship, what a joy divine,
Leaning on the everlasting arms;
What a blessedness, what a peace is mine,
Leaning on the everlasting arms.

—Peder Fostervold

MRS. MINA WILLAND

Mrs. Mina Willand was born at Hatton, N. Dak., on March 5, 1880, a daughter of Ole and Anna Berg. Her early years were spent around Hatton, where, during a period of spiritual awakening in that area, she had a personal experience of salvation in Christ at the age of 17. On November 13, 1898, she was united in marriage to Steen Willand. Soon thereafter the couple homesteaded in the area of Grygla, Minnesota, where they continued to live for some 28 years. In 1927 they moved as a family to Wildrose, N. Dak., and in 1934 they moved to the State of Washington where they located in the Ferndale area. There she continued to reside until due to failing health she entered the Convalescent Home in Bellingham. Ten children were born into their family. Two young sons, Rignold and Ornald, passed away in childhood. Her devoted husband preceded her in death October 19, 1948.

As a devoted Christian, Mina Willand loved her Lord, her Bible, and her church. By her Christian example, her prayers, and her vocal testimony, she has left indelible impressions upon loved ones, friends and neighbors. She was a faithful member of Triumph Lutheran Church of Ferndale, where she was active as long as her health allowed. Her deep spiritual concern was coupled with a genuine concern for the physical welfare of people. She was awarded honors by the Red Cross for her active interest in so many ways, especially in making quilts and clothing.

Mrs. Willand departed this life on Tuesday, November 6, at the age of 93. She is survived by five daughters: Mrs. Anna Lysaker of Wildrose, N. Dak.; Mrs. Ruth Kvilhaug, also of Wildrose; Mrs. Edna Melseth of Blaine, Wash.; Miss Hazel Willand of Minneapolis, Minn.; and Mrs. Bernice Hjelmeland of Seattle, Wash. Also three sons: Olve of Ferndale, Selmer of Lynwood, Wash. and Reuben of Sandy, Utah; Two sisters, Mrs. Stella Utseth of Bellingham, Wash. and Miss Dagny Berg, also of Bellingham; One brother, Conrad Berg of Hatton; also 25 grandchildren; 54 great-grandchildren, and seven great, great grandchildren; plus a host of friends.

Interment was in Woodlawn Cemetery, Ferndale.

God bless her memory.

—Corr.

(Ed. Note: Mrs. Willand did some work for my mother when I was a small child. Last June Olve Willand took me to the Home in Bellingham where Mrs. Willand was living and I had the opportunity to see her for the first time since she had helped to take care of me.)

Search me, O God, and know my heart today.
Try me, O Saviour; know my thoughts, I pray.
See if there be some wicked way in me;
Cleanse me from every sin, and set me free.

Lord, take my life and make it wholly Thine.
Fill my poor heart with Thy great love divine.
Take all my will, my passion, self, and pride.
I now surrender; Lord, in me abide.

I praise Thee, Lord, for cleansing me from sin.
Fulfill Thy Word, and keep me pure within.
Fill me with fire, where once I burned with shame;
Grant my desire to magnify Thy name.

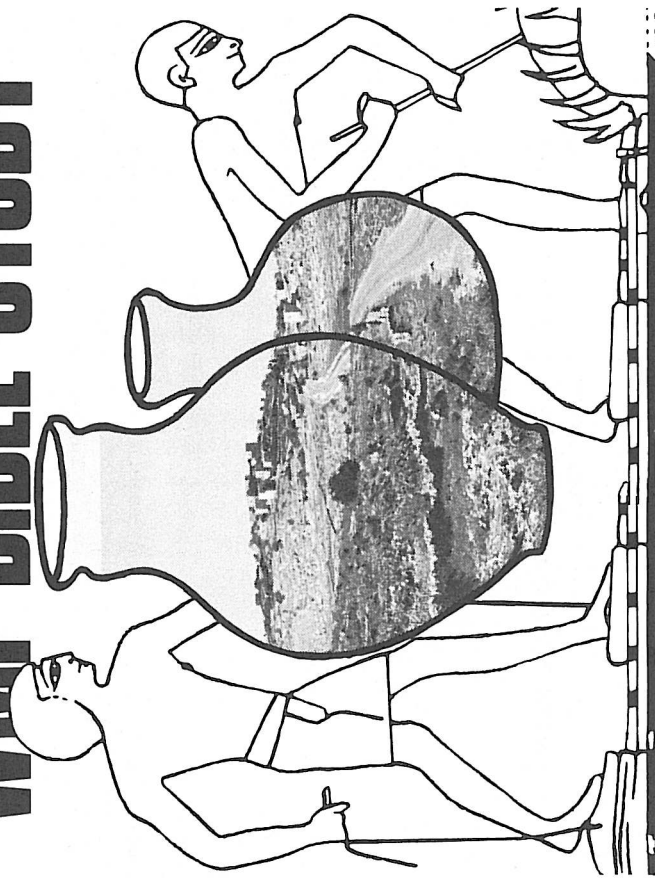
O Holy Ghost, revival comes from Thee;
Send a revival—start the work in me.
Thy Word declares Thou wilt supply our need;
For blessing now, O Lord, I humbly plead.

WMF REMINDERS

During March our thoughts have been with our missionary wives as we have given to "My Missionary For A Day." The needs at home are great, too. April's project is Cradle Roll/Junior Missions. It is very important that we reach our goal in this project because this project pays one-half of the salary of the Parish Education Secretary of the AFLC plus subsidizing the Brazil Book Store.

Mrs. Robert Dietsche, Pres.

WMF BIBLE STUDY



APRIL, 1974

JEREMIAH LESSON IV FOUR SERMONS

Chapters 7-10 point up four things in which the Israelites trusted much as we do today. Let's see what the Lord has to say to us through Jeremiah.

1. Where are these sermons preached? 7:2

2. In what are the people trusting? 7:14

3. Note the 4 "Ifs" in 7:5-6 and the resultant promise in v. 7.

if _____
if _____

if _____
then _____
See Matthew 3:8

4. Read 8:8. In what are the people trusting?

We have the same problem today as in 8b—people trusting in their intellectualism and changing the Scriptures. What is said of these “wise men” in v. 9?
Who is a wise man according to Prov. 9:10?

5. In 9:23, what are the people putting their trust in?

6. What are we to glory in? 9:24

7. In 9:14, what do the people trust?

In 10:1-16 Jeremiah gives us a vivid picture of God as compared to idols. Read this and let's make some comparisons.

8. Who makes an idol? 10:3, 4, 9

In contrast, what is said of the Lord? 10:16

9. List the things an idol cannot do:

10:5 _____
10:14 _____

Then list what the Lord can do:

10:12—

10:13—

10. Idols are 10:8—

10:14—

10:15—

The Lord is 10:6—

10:7—

10:10—

O Lord, my God, when I in awesome wonder
Consider all the worlds Thy hands have made;
I see the stars, I hear the rolling thunder,
Thy pow'r throughout the universe displayed.

SELF-EXAMINATION

Psalm 139:23-24: “Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting.”

We are in (or have been in) the Lenten season once again. To me this is a time of special soul-searching, a time when we examine our hearts and lives more closely. At this time of the year we are so vividly reminded of the greatness of our Savior's love. Our thoughts turn again to the scorn and scoffing He endured as He walked among men here on earth, the plotting between the chief priests and Judas, the Last Supper and discourse in the Upper Room, Gethsemane and the agony He suffered there, betrayal by Judas and the arrest, the trial and all the indignities He bore, the scarlet robe and crown of thorns, the bearing of the cross to Golgotha and then the crucifixion, the most horrible form of death and the most degrading form of execution. All this he took upon Himself to pay the penalty for my sins and yours because of love. It is a love which cannot be measured or explained but, “praise God,” it can be experienced. Dear women of our WMF, in the light of Calvary love, let us do as David did. Let us honestly search our hearts and thoughts to see if we are vessels fit for the Master's use.

Women For Christ

CONFESS YOUR SINS, SEEK GOD

by Mrs. Wilfrid Akerlund,
Lake Bronson, Minn.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

May we all come to Jesus and confess our every sin. The little wrongs which seem like nothing, but are causing us to fail in being true witnesses for our Lord. Let us all humble our-

selves under the mighty hand of God, that we may walk in a way which will please Him in all that we do.

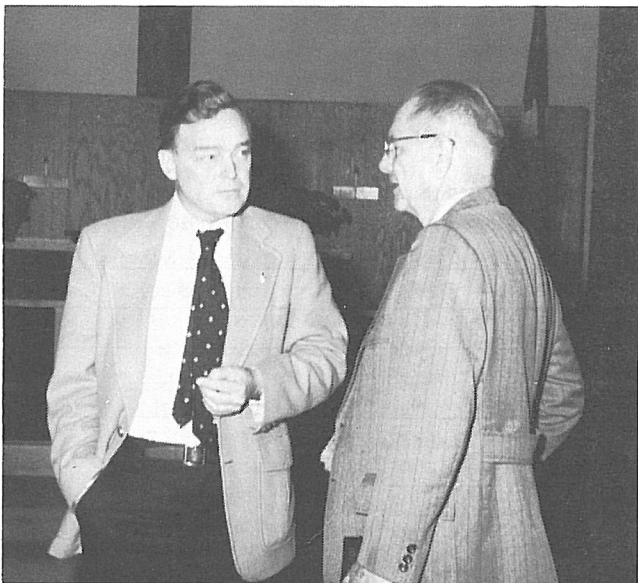
Let Him use your lips to speak and sing praises to Him alone. Let not anything in this world cause you to be offended in His Word. Believe in God and His holy Word so that it will guide you on the straight and narrow way. This way will lead you to heaven some day.

If you let sin reign in your lives, and walk in all the ways of the world, God says that you are none of His. Do not let anyone tell you that that

is not sin, because that person is not serving the true and living God. He must be just a worker of iniquities, of selfish gains.

God wants you to be a faithful servant and that means, first, to seek Him above everything else in this world. After you have truly surrendered to Him, He will put you to work for His kingdom. In praying, teaching, exhorting and rebuking, and in many other ways He will use you. Many times you may not want to do or walk in the ways He puts before you, but if anything seems hard, pray and humble yourself so God can have His way. It is so easy to follow the crowd, but if you find that you are drifting away from following after the truth, the truth of God's Word, take stock of yourself and turn and let Jesus only be your guide.

The devil will come around and say, don't be so narrow in your ways. Do not listen to these things. It might be your best friend the devil is using to get you to fall by the wayside. He knows that he himself will be cast into hell the last day and he doesn't want to be alone. He is working hard and long, 24 hours a day. Awake, sinner, and believe in God while it is time. The time is short! Now is the day of salvation, now is the acceptable time!



Dr. Robert Preus, left, of Concordia Seminary in St. Louis, Mo., spoke at the AFLC Pastors' Conference in January. He is shown here with Dr. Iver Olson of Free Lutheran Seminary. Both men teach Systematic Theology.



The George Knapp family was welcomed home from Brazil by the congregation at Medicine Lake in January. At an evening service the Knapps presented the program. Shown left to right are Mr. George Knapp, Calvin, Carlos, Charles, Carol, and Karen. Mrs. Knapp is hidden behind Karen. Calvin, Charles and Karen have been in the U.S. for some time.

**FINANCING THE NEW
MENS' DORM**

As we spring into the Spring months and construction of the dormitory picks up again, our concern also grows that we will have the funds to complete the payments on the building. We have been extremely encouraged by the gifts and pledges that have been received thus far, which totaled \$164,451.77 at the end of February. We will continue to receive and appreciate gifts to the new dorm fund. However, we realize that these gifts will not be sufficient to cover the cost of the new dorm, which is \$329,000.00 plus furnishings.

We shall have to borrow money to finish the job. It is almost impossible to secure a commercial loan for this type of construction at the present time. In considering the tremendous success that we enjoyed in obtaining loans from our own people when the first dorm was built six years ago, our Board has felt that this is the route to go again. We are pleased to be able to report that in response to the appeal for loans we have received loans in the amount of \$65,000.00. We are in need of additional loans, however.

In addition to helping to build the kingdom work here, the loan program offers our people an attractive investment opportunity. Loans of \$1,000.00 or more for a period of five years or more will draw 8% interest. We will continue to pay 6% interest on loans of less than \$1,000.00. Short-term loans, six-month minimum in multiples of \$500.00 are sought. If we are successful in obtaining sufficient loans from our own people, it will mean that our own people will hold the certificates and there will be no commercial mortgage on the dormitory.

We will try to find men who will be able to visit each congregation to contact interested individuals. If you are interested in having someone make you a call, please write to us, and we will put you in touch with the man assigned to your area. If you are ready to make a loan, you may clip the application in this issue of the **Ambassador** and mail it with your check. A certificate will be issued from our business office.

Thank you for your interest, your

prayers, and your continued fellowship in the work of building the Kingdom.

R. Snipstead, Chairman
Finance Committee

**SUFFERING SON OF MAN,
BE NEAR ME**

Suffering Son of Man, be near me,
In my sufferings me sustain;
In my sorer griefs to cheer me
By Thy more than mortal pain.
Call to mind that unknown anguish
In Thy days of flesh below,
When Thy troubled soul did languish
Underneath a world of woe.
By Thy fainting in the garden,
By Thy dreadful death, I pray,
Write upon my heart Thy pardon,
Take my sins and fears away.
By the travail of Thy spirit,
By Thine outcry on the tree,
By Thine agonizing merit,
Gracious Lord, remember me!

Charles Wesley
(from **The Hymnal**)

PERSONALITIES

Senior Seminarian **Richard Anderson**, East Grand Forks, Minn., has accepted a call to become pastor at Rosedale Lutheran Church in Minneapolis, Minn., next summer. He has served as student pastor at Rosedale for over a year and a half. **Rev. Laurel Udden** of the AFLBS Schools is presently serving as pastor at Rosedale.

**PREACHING MISSIONS
Spicer, Minn.**

Green Lake Lutheran Church
Leslie Galland, pastor
March 24-27
Rev. Julius Hermunslie,
Fergus Falls, Minn., speaker.

“Why, we felt that we had received the sentence of death; but that was to make us rely not on ourselves but on God who raises the dead.”

II Corinthians 1:9

LOAN PROGRAM NOTICE

Loan Program
Association of Free Lutheran Congregations
3110 East Medicine Lake Boulevard
Minneapolis, Minnesota 55441

Dear Sir:

I am interested in participating in the loan program for the new men's dormitory. I am enclosing my check in the amount of \$_____ I am willing to loan this money for a period of:

- () five years or more
- () at least six months, but less than five years

I wish to have my name appear as follows on the loan certificate:

Street

City

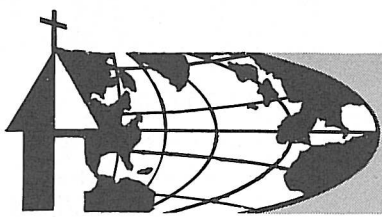
State

Zip Code

Social Security Number

I understand that I will receive a receipt and certificate by return mail.

Sincerely,



SCRIPTURE NOW IN OVER 1500 LANGUAGES AND DIALECTS

New York—Twenty-six languages and dialects in which the Scriptures were published for the first time in 1973 have brought the Scripture language count to 1,526.

Statistics compiled by the United Bible Societies show that since the invention of printing in the middle of the 15th century to Dec. 31, 1973, at least one complete book of the Bible has been printed, by various organizations, in 1,526 languages or dialects. The new total is an increase of 26 over the previous year.

Complete books of the Bible were published in 25 new languages or dialects in 1973. They ranged from Acharu, spoken in Peru, to Yakurr, spoken in Nigeria. Publishers included Bible Societies and six other organizations.

Kewa: West, a dialect which is spoken in Australia, was the 26th new language. It made its debut in the language count as a complete New Testament.

The United Bible Societies is a worldwide fellowship of 56 national Bible Societies, one of which is the American Bible Society. The United Bible Societies carries on its work in more than 150 countries and territories.

The American Bible Society currently is assisting the work of translation or revision of the Scriptures in 500 languages or dialects—involving approximately 3,000 translators in various parts of the world.

Founded in 1816 with the three-fold purpose of translating, publishing and distributing the Scriptures, without doctrinal note or comment, the American Bible Society, in recent years, has taken the lead in the production of common-language versions of the Scriptures throughout the world.

In September, 1966, the American Bible Society published "Good News for Modern Man," the New Testament in Today's English Version, which

currently has a circulation figure in excess of 43 million copies. The complete Bible in Today's English Version will be published in 1976, which will be the 160th anniversary of the founding of the Society.

CONCORDIA BOARD TERMINATES STRIKING FACULTY MEMBERS

St. Louis—(LC)—The majority of the faculty members at Concordia Seminary here have been "terminated" by the seminary's Board of Control almost one month to the day after the faculty left the classrooms to protest the suspension of Dr. John H. Tietjen as seminary president.

In a meeting here Feb. 17, the Board of Control directed the faculty to state in writing by noon Feb. 18 their willingness to return to their teaching duties at Concordia. The board resolution stated that 47 members of the faculty, executive staff and guest faculty at the seminary have "failed to carry out their responsibilities since Jan. 22 without any legal or other right."

The faculty majority, with the exception of Prof. Eldon Peterson, director of health and physical education, made no response to the Board of Control directive.

Paychecks for the striking faculty members were withheld on Feb. 15.

CONCORDIA SEM STUDENTS GO INTO EXILE WITH FACULTY

St. Louis—(LC)—Declaring the dismissal of most of the faculty of Concordia Seminary here as "un-Christian and immoral," the majority of the students at the school voted to continue their theological education at a "seminary in exile."

The students have been on strike since Dr. John H. Tietjen was suspended as president of the seminary on January 20 on charges of teaching false doctrine and of administrative malfeasance. All but a few of Concor-

dia's faculty members also refused to teach unless Dr. Tietjen was cleared.

Noting that the students had declared their moratorium on classes until specific charges were brought against the faculty members or until they were exonerated, the student body said "The Board of Control has done neither. Instead the contracts of our teachers have been terminated."

The students vowed to "continue to pursue our calling as students in preparation for ministry in the Lutheran Church-Missouri Synod, under the terminated faculty."

"We believe they are innocent of any charges of false doctrine," the student resolution stated.

The "seminary in exile" has been offered space at St. Louis University Divinity School, a Roman Catholic institution, and Eden Theological Seminary, affiliated with the United Church of Christ.

Dr. Martin H. Scharlemann, acting president of Concordia, said that he expected 100 students to enroll for the next quarter, which began March 4, but acknowledged that it would take at least three years to rebuild the student body. Concordia had a total enrollment last fall of 680.

GLEANINGS FROM AN EDITOR'S READING

"Another source of turmoil in recent years has been the growth of what has become known as 'The Charismatic Movement.' This movement is totally foreign to Lutheranism, and as a result has divided Lutherans into several camps. The movement is evidenced in a sort of Neo-Pentecostalism, and Pentecostalism has invaded the Lutheran Churches of America. Baptized, confirmed and confessing Lutherans, are led to believe that this is not enough. They must be born again with the Baptism of the Spirit, and many have been baptized over again by immer-

sion. The Anabaptists are again walking with us. Perhaps we should be bemoaning the fact that millions of Lutherans who have passed on are lost since they did not know about or experience the baptism of the Spirit, and were not even able to speak in tongues" (Carl O. Pederson, "Lutherans in Turmoil," **Lutherans Alert National**, January, 1974).

"That we Christians cease and desist, as lawyers would say, from putting our hands on the ark of prophecy by, for example, acting as if God's sovereign, mysterious way with the Jews would fail if the United States denied Israel the military weaponry for which it hungers. To say that the present political State of Israel has

a *de facto* right to exist is realistic and sensible. To say, however, that it exists by some transcendent theological right is taking risks that few careful expositors are willing to assume" (Dr. Paul S. Rees, "Of Arabs, Jews and Missions," **World Vision**, February, 1974).

"When a sincere couple will take seriously the words, 'until death do us part,' and never even remotely entertain the thought that if their union does not work they can get out of it, their marriage **must** work because they want it to work, and because they repudiate in their souls any other alternative" (Norman Vincent Peale, **Faith is the Answer**, Prentice-Hall, Inc., 1955).

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