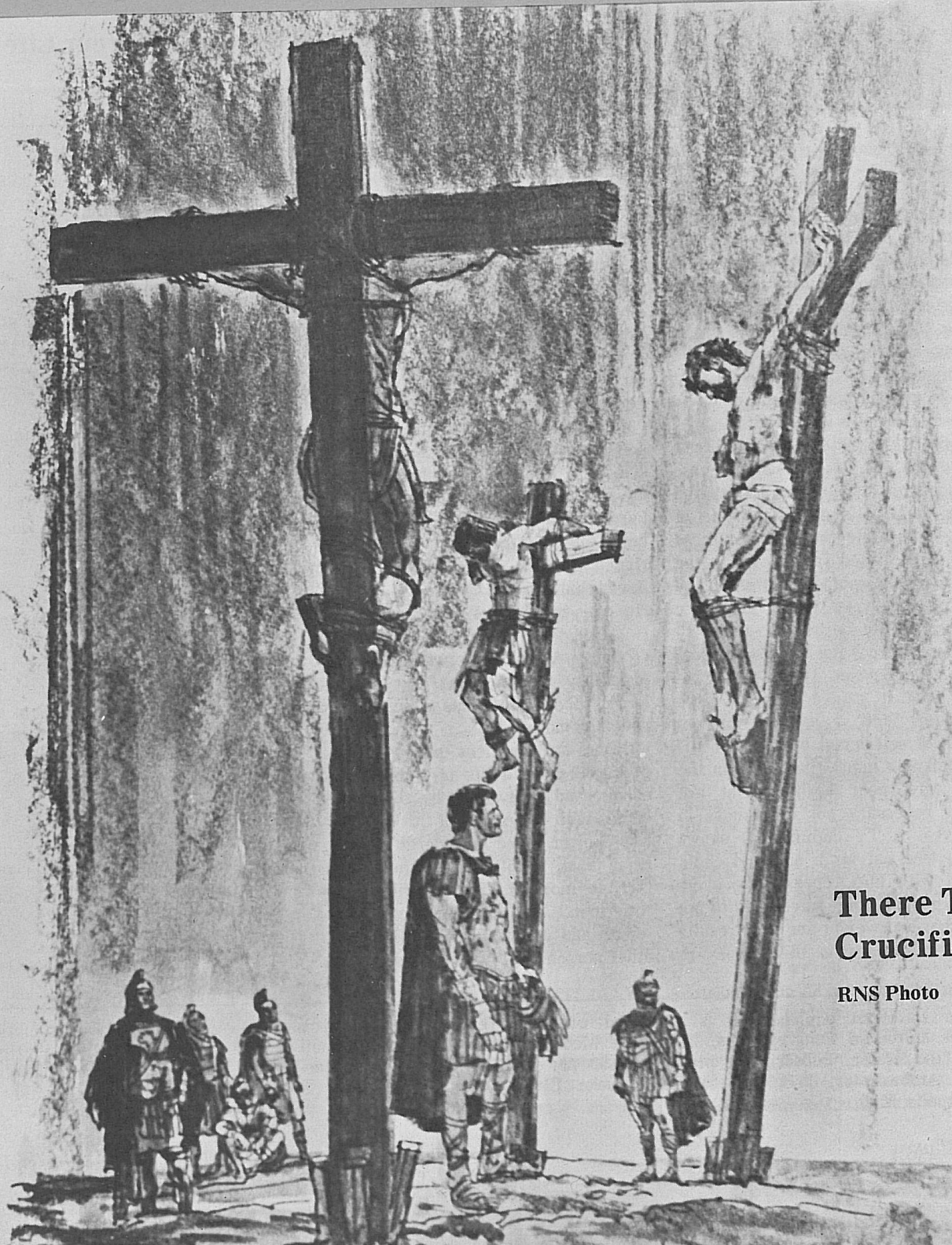


March 13, 1973

# The Lutheran Ambassador



There They  
Crucified Him

RNS Photo

# MEDITATION MOMENTS

## Lent and the Cross in Your Life

### Cross-Bearing

Read again Luke 9:21-27. As you'll remember, last time our theme was Self-denial. From this we saw that self-denial is not a withdrawal, but a change of will. God's will must be supreme. The denial of self and cross-bearing are the direct result of the dead-man-raised experience. Yet cross-bearing is distinct and uniquely purposeful. What is it?

In Bolivia we noted a most interesting custom. As you go over the pass in the mountains between LaPaz and Sorata there is a good-sized pile of rocks. I was told that each of these rocks was carried from down in the valley to this spot. The size of the rocks varied very little. They are large enough to be heavy yet not so cumbersome they couldn't be carried. Those who carried these rocks believed that it gained merit for the individual. That is another misconception of self-denial and cross-bearing. Yet how many times we, in the same way, bear burdens that are neither necessary nor efficacious to our lives. A TV commercial shows a man who carries a ball and chain around with him representing overweight people. Some have tried to believe that overweight and such results of overindulgence is their cross to

bear. That is as wrong and futile as those who lug rocks up mountains. Be sure you understand what your cross is!

Others have felt that death and sickness are their crosses. Again I caution against a confusion of the teachings of Christ. Death, says Paul, is to be with the Lord and to remain in this body is to be in Christ. But here is the meaning of cross-bearing . . . Christ-likeness. Obeying Jesus as Jesus obeyed the Father.

Do not confuse cross-bearing and the sin burden. What I mean by "sin burden" is the person who has not been released from sin. He is guilt-ridden. He has not realized nor believed that Jesus wants to forgive him. He can not forgive another person. He, like the folks in the mountains of South America, carry around unnecessary weight. This burden ties him up and occupies his mind, talents and personality.

Others have burdens that have been produced from a life of sin. The alcoholic and dope addict have physical bodies with the marks of this destructive power. The murderer cannot bring back to life the victim of his terrible moment. The average "Joe American" who has destroyed with words and other subtle methods another person. All, when released from

the sin burden, the guilt and the condemning sentence, realize that they have yet to exist with the consequences of their sin. In Bolivia I met a number of Christians who went about on crutches or were missing fingers. These injuries were incurred before their conversions, in fiestas. Holding dynamite as long as possible and seeing who is the most "bravo" (brave) before releasing it over the side of the cliff, is the fun thing to do. Now these men did not grow back a hand or a leg, a foot or an eye simply because they became Christians. That was a lasting consequence of their sin-burdened life. It was a cross to bear in the new life.

Jesus says that if we want to follow Him, we must set aside self and pick up **our** cross and follow. It is time that we get honest and realize that life is not a movie version . . . the impossible always happening. I am disturbed by the motivations of the many who flock to faith healers and what have you. Jesus told Paul, "Okay, Paul, three times you've asked and three times I've answered No. Now stop it and get out and get going, because My grace is more than enough and My power is perfected in your weakness."

Richard W. Gunderson

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# That Bitter Cup

by Rev. Alvin Grothe  
Stacy, Minnesota

"O my Father, if **this cup** may not pass away from me, except I drink it, thy will be done" (Matt. 26:42b).

Jesus said, "Follow me!" Not only to the mountain-top, but also through the valley of suffering. Paul's desire was to "know Him, and the power of His resurrection, and the **fellowship** of His **sufferings**, being made conformable unto His death" (Phil. 3:10). It may do us well, for a few moments, together with Peter, James and John, to enter with Jesus into that chamber of suffering and agony of soul in Gethsemane. Let us try to look into His "cup" of suffering and see what made it so bitter, every drop, and so heavy. Let us not sleep, but be sensitive in our very soul to what takes place there. Jesus' own words speak to us right now, "Watch and pray, that ye enter **not** into temptation!" Many, all **too** many, are asleep (even disciples), and insensitive and indifferent to the suffering Savior.

## The Agonies of the Cup

Sin is lawlessness and rebellion against a holy God. Sin has its consequences. Sooner or later these consequences must come and **they are bitter**. Man by his own choice and open rebellion against God has "earned" this consequence, "for the wages of sin is death." But God, in His infinite love, saw fit to lay **all** this consequence, or penalty upon His beloved Son. We find, then, as we follow Jesus to Gethsemane, that He sees within that cup that He must drink the indescribable, mysterious agonies of the death which was required to atone for the sin<sup>s</sup> of the world. The atonement and the agony for the sins of **all ages**, **yours** and **mine** included, were concentrated in that cup of suffering that He must empty. The cup of one individual's sins means eternal anguish.

Here the wages of the sins of all generations throughout all ages were poured into one cup to be drunk by one person, the Son of Man, our Substitute. We cannot fathom the anguish. How can we be so sleepy, so passive to His suffering?

What possibly made it so much more bitter was the fact that He was God. Death was alien to Him and He had all the powers of heaven at His disposal. In us sin has prepared the way for death. From birth we have kinship with death. We are by nature sinful and unclean. We **deserve** to die. The holy, pure Son of God shrank from death; it was repulsive to Him. Are you awake? Do you see? Are you sensitive to what He is going through?

## Submission to the Father's will

His prayer is "Father, if it be possible, let this cup pass from me. If this cup may **not** pass away from me, except I drink it, Thy will be done." If there be any other way to save mankind, He would desire not to drink this bitter cup. But, there in Gethsemane, we find perfect submission, perfect love, and perfect obedience. There was no other way. The blood of the spotless Lamb of God must be spilt if there was to be remission of sins. Are you awake? Can we possibly be spiritually asleep before all this. This, too, must have been bitter, to return and find His most **beloved disciples asleep!** How many Peters Jameses and Johns are there among us, whom Jesus loves? But we are asleep, insensitive to the suffering of our Lord and only concerned about our own ease and passive about our sins that made Him suffer so. Listen! Hear John the Baptist cry—"Behold, the **Lamb of God** which taketh away the **sins of the world.**" Jesus Himself warns us: "Watch and pray that ye enter not into temptation" (Matt. 26:41).

But this, even this lack of concern

by His own, bitter as it was, Jesus dealt with in love and patience. Was not this His very mission and the plan of His Father that He should suffer and die for these very sins; to glorify His Father and to do His will? "For I came down from heaven, **not** to do mine own will, but the will of Him that sent me" (John 6:38). And so it must be, that bitter cup must be drunk to the very last drop. He who was "the Life" must die. He who was holy must be made sin. He who was the blessed one must be made a curse. He who is **God** must cry out from the cross, "My God, my God, why hast Thou forsaken me?" Oh, who can fathom the suffering, the agony that He saw in that cup? Who can fathom the eternal love? "Thy will be done!"

And so there in dark Gethsemane, while His disciples slept, Jesus began to taste of the bitter dregs of that cup of suffering. There the first drops of that precious blood of the "Lamb of God" were spilt as He experienced such agony of soul that He sweat drops of blood. As our Substitute, Jesus was perfectly willing to accept that cup of suffering. It was not an easy road that lay ahead, but this was His divine mission. Man must be rescued! Neither God the Father nor His beloved Son wanted man to perish. So He would press onward, drink the cup, bear the suffering. It would be worth it all.

## Our Condition

Because He drank that bitter cup, we then receive a cup of blessing. So much so that the Psalmist and we, too, can say, "Thou anointest my head with oil; **my cup runneth over.**" It was God's will that He drink that cup. Through Jesus' love and perfect obedience He accepted it. Now, it is God's will and Jesus' good pleasure for us to accept the cup of blessing; a covenant relationship with

# FROM DAWN TO GLORY

Him, His free grace, forgiveness, peace and joy. But many are fast asleep! They are deaf and blind to the suffering of Christ for them. They are insensitive to the will of God for them. They are passive, and blinded, to their sins. How will Jesus find us when He returns? **Asleep?** or watching and waiting?

We need to ask ourselves, are we of the same mind as Christ? Are we of the same mind as Paul? Do we **truly desire** God's will in our life and desire to "know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death"? Paul had experienced the cup of blessing, now he was ready and willing to lay aside everything for the sake of Jesus. He was willing to bear the reproach, the suffering and all that may be demanded of him as a child of the King. All too often we are unwilling to drink the cup of suffering that might come our way. All we want by nature is the "sweet." We turn from and are offended at the bitter. We sleep when we should be watchful, "What, could ye not watch with me one hour?" Our life is short. It is only as an hour. Are you awake? Will you be watching or asleep when Jesus comes back?

Maybe you have had some bitter cup passed your way as a result of being a Christian. The scoffing, mocking crowd, life of hardship and sacrifice, being called a fool or fanatic, these are all bitter "pills" to swallow. But remember the cup that **Jesus** drank! Paul tells us in II Tim. 2:12, "If we suffer, we shall also reign with Him; if we deny Him, He will also deny us."

## A Prayer

Oh, Lord, grant us the grace to die to self, to take up our cross and follow You. Help us this Lenten season especially, and always, to be conscious of that bitter cup which You so willingly drank. Give us, Lord, a peculiar sensitivity to Your will for our life and a holy hatred for sin. Take away the spiritual drowsiness that so often infects us and make us watchful and diligent in prayer. Thank You, Lord, for drinking that bitter, bitter cup for me that my cup might run over with Your countless blessings. Thank You, Lord! Amen

These wintry mornings out here in the wide-flung spaces of open prairie, who has not stood at the eastern window watching in awe the old, yet ever new, panorama of dawn? The first delicate tints shift and change with every passing moment, finally culminating in a full horizon of glorious flame. Then a sliver of blazing light emerges. Quickly it expands, bursting into such brilliance as the sun rises that our human eyes can no longer bear to look.

Artists have sought to capture its beauty. Grieg's music interprets its message in "To The Rising Sun." The Psalmist expressed it best with the words: "The heavens declare the glory of God; the firmament showeth His handiwork!"

A greater vision and revelation awaits us if we choose life as offered through Christ in God's Word.

The darkness of night in a human soul can be dispersed only by the warmth of God's love; by the might of His power; by the radiance of His presence. Dawn can break for us when we turn to the Scriptures, for the Lord has promised that "you will seek Me and find Me; when you seek Me with all your heart, I will be found by you" (Jeremiah 29:13-14). When we come with an open mind, willing to accept and obey, the Holy Spirit gives us "ears to hear, and eyes to see." "This is not your own doing, it is the gift of God," (Ephesians 2:8). Then how our souls will sing in wonder and in faith,

Even as the light of morning makes clear that which earlier was indistinct, or even indistinguishable, so the Word becomes "a lamp to my feet and a light to my path." The answer to my problems is not just "blowing in the wind." God answers. His answer is always available; and He is always right. He is real!

His Word, the Bread of life, and prayer, the breath of life, keep us in the relationship with our God which helps us "grow in grace and in the

knowledge of our Lord and Savior, Jesus Christ."

Live things grow. Live plants, rooted in God's nourishing soil, warmed and energized by God's sunshine, refreshed by His rains in their season, turn green in the spring, and blossom and bear fruit. But branches severed from their source of life are dead. Very dead.

Many find the Bible dull or meaningless. II Corinthians 4:3-4 warns that "If our gospel is veiled, it is veiled only to those who are perishing. In their case the god of this world has blinded the minds of the unbelievers to keep them from seeing the light of the gospel of the glory of Christ." Paul quoted Isaiah, "Go to this people and say, you shall indeed hear but never understand. You shall indeed see but never perceive; for this people's heart has grown dull, and their ears heavy of hearing, and their eyes they have closed." Man's "No!" to God will do this! It is **your** choice. Does your Bible lie neglected and unread? Are you walking on the perilous sands of doubt and rejection? God does not want this for you. He **CAN** change all this—and you.

God's desire for us is "that Christ may dwell in our hearts through faith; that you, being rooted and grounded in love, may have the power to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled with all the fulness of God" (Ephesians 3:17-19).

To obtain—and retain—the blessings of this promise, each one of us needs that personal daily quiet time with the Lord, "Come ye yourselves apart."

But we know that a piece of wood, burning by itself, is apt to go out and blacken, with not even a spark left. A pile of wood will blaze with warmth and light and cheer. Even so, the Christian needs the stimulation

*(Continued on page 13)*



# What About the Miracles and Revival in Indonesia?

**World Vision President W. Stanley Mooneyham fears that the sensationalism created by current reports could lead to spiritual disaster.**

Anything which moves the church toward renewal and contributes to a deeper God-consciousness in this country should, I suppose, be welcomed with rejoicing. Some people tell me that is what a recently-published book is doing.

But if the book, *Like a Mighty Wind*, is having a positive effect in some places, there is no question that elsewhere it is creating serious problems. It is a collection of stories from the Indonesian revival compiled from talks given in the United States by a 24-year-old Indonesian, a one-time member of an evangelistic team on the island of Timor.

The stories he tells are enthralling—resurrections from the dead, water turned into wine, clothes that never got dirty, etc. These tales of miracles make it the kind of book which would be passed from hand to hand by earnest and honest people who long to see the supernatural power of God demonstrated in their lives.

But not all the results are happy. Some pastors who can't accept everything in the book are being rejected by their members. Some laymen find their faith shaken because no matter how much they pray, such miracles don't happen to them.

Some of these people are writing me because a statement of mine is quoted in the foreword as an implied endorsement of the contents. They want to know if I do indeed endorse the book.

The simple answer is: I do not. The quoted statement is lifted out of context from a report I wrote in

1967 on the Indonesian revival. To be sure, I heard stories of miracles in hours of interviews with Indonesians and missionaries. But I chose not to report these, although a few others were telling these stories in the United States even then.

My reasons were three:

First, I had no way of personally verifying these stories, even though I did not doubt that some of them may have been true. An Indonesian pastor explained it to me this way: "These people are very primitive. They've always lived in a spirit world, and they readily understand the conflict between God and evil spirits. With their childlike faith, miracles are no problem for them."

Having met some of these new believers, I understood what my friend was saying. However, some of the things which I heard taxed my capacity to believe, and since I could not personally authenticate any of the stories, I did not, and do not, want to be identified with their retelling.

Second, I believe that such mind-boggling stories would detract many people from the greater miracle of tens of thousands of animists and Muslims turning to Christ. It is distressingly true that we become much more excited over miracles in the physical realm than those which are spiritual. The extraordinary interest in this book is evidence of this.

It seems the Western mind—both Christian and non-Christian—today is so jaded that it takes supernatural demonstrations to arouse it. One group is captivated by miracles and signs; the other turns to witchcraft and the occult. Both seem to need a cosmic breakthrough—divine or demonic—to titillate their sated spirits.

I am not trying to start an argument with anyone who has had a charismatic experience. I respect every gift received from the Holy Spirit for use in the body of Christ. My concern is about our preoccupation with the

outward manifestations over the inner experience. Jesus had something to say about a generation that needs a sign.

Third, I felt the revival movement in Indonesia did not need these physical confirmations of its authenticity. Renewal in the church, new believers by the tens of thousands, church growth so rapid it could hardly be charted—these things were proof enough to me that God was wonderfully visiting the country. This was the substance, the cake. Anything else was just frosting.

But what about the frosting? Did some miracles occur? Undoubtedly. No one who is acquainted with the situation disputes this. Perhaps it will help our understanding if we know something of the time, the place and the people.

The time was 1964-66. The place was Indonesia, fifth most populous nation in the world and strategically located off the tip of Southeast Asia. The nation was in imminent danger of going Communist, but in a dramatic reversal which many Indonesians believe was God's intervention, the nation was spared. The demigod, Sukarno, was overthrown.

The people were Animists (worshippers of spirits) for the most part, although Islam claimed them in its fold. The Indonesian Christian church in the main was theologically orthodox, but it was sadly deficient in spiritual life. Many church members continued idolatrous practices.

## How It Started

Into this setting the Spirit of God wonderfully moved. It is hard to pinpoint the beginning of the revival because no one was looking for it. It may have started on the island of Java in 1964 with a Bible. A boy who had been attending a Christian school in Salatiga returned home to Central Java for the holidays that year with a New Testament in his

*(Continued on page 13)*

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**Dr. Mooneyham, president of World Vision, was corrodinating director of the Asia/South Pacific Congress on Evangelism in 1968. He has lived and traveled extensively throughout Asia.**

## NEW STUDENT OFFICERS

Officers for the third quarter of the school year at AFLBS are:

President—James Peterson, Thief River Falls, Minn.

Vice-President—Dale Finstrom, Buxton, N. Dak.

Secretary—Terry Grothe, Stacy, Minn.

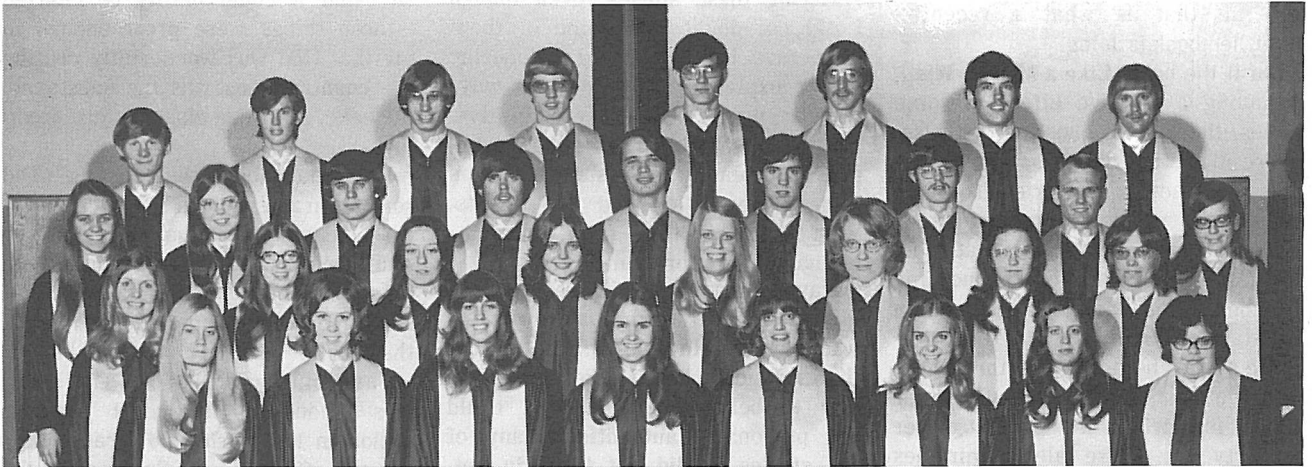
Treasurer—Kermit Berge, Binford, N. Dak.

Chaplain—Brian Juliot, Eau Claire, Wis.

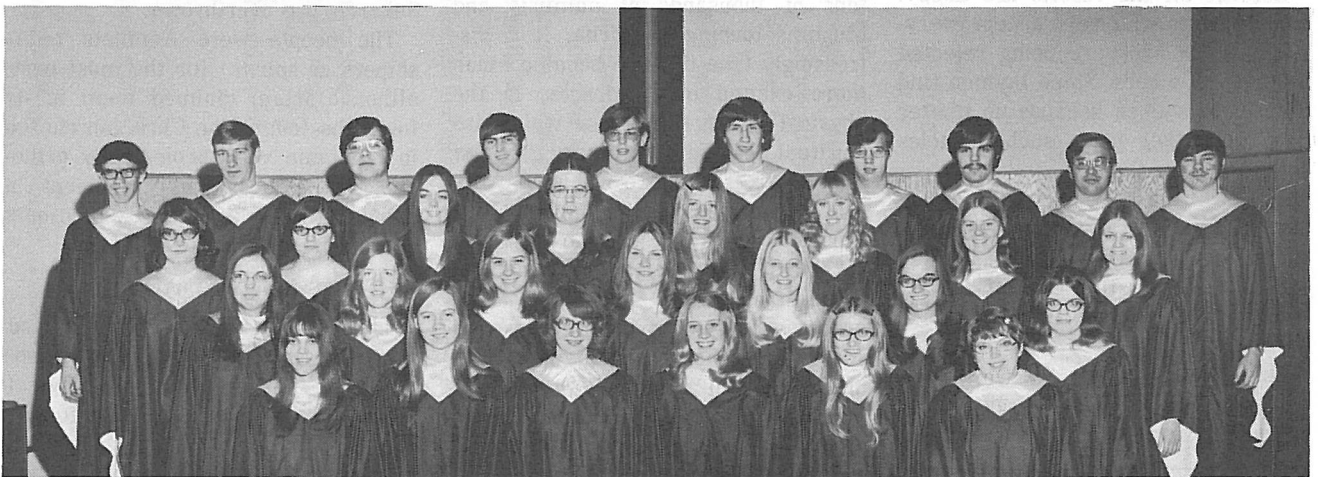
## BASKETBALL SCORES

Conquerors 41

Salem Lutheran 32



The Choir, Association Free Lutheran Bible School, 1972-73. Front row, left to right, Karen Snipstead, Kathryn Hodnefield, Elaine Strand, Anita Waddle, Sharon McCarlson, Viki Milton, Carmen Swanson and Chris Hanson. Second row, Julie Dahlgren, Cindy Nesland, Laurie Dietsche, Mariana Sutton, Kathi Jones, Mary Ellen Flaten, Judy Johnson and Jeanne Whitaker. Third row, Evangeline Stenberg, Mary Kvanvig, Tom Fugleberg, James Johnson, Jonathan Stenberg (no longer a student), James Lindgren, John Hove, John Kjos, and Peggy Burns. Top row, Paul Syverson, Jonathan Abel, Douglas Dobson, Donald Nash, Daniel Mundfrom, Steven Lee, Paul Nash and James Erickson.



The Choral Club, Association Free Lutheran Bible School, 1972-73.

Front row, left to right, Barbara Waterworth, Kathy Engevik, Darlene Stulen, Crystal Carlson, Marjorie Sorteberg and Elaine Willand. Second row, Joyce Jenson, Karen Pederson, Wanita Nash, Gail Ness, Colleen Moe, Norma Myhre and Kris Carlson. Third row, Anne Eletson, Debbie Flach, Annette Hudson, Terry Grothe, Naomi Rolf, Gail Rosenberg, Linda Erickson and Chris Olson. Top row, Norman Skaug, Gene Finstrom, Jeffrey Kamphaugh, Kermit Berge, Jonathan Abel, James Peterson, Dale Finstrom, Brian Juliot, Larry Haagenson and Mark Antal.



## CHOIR TOURS

### TOUR ONE: March 24 - April 1

<b>Saturday, March 24</b>	<b>Wanamingo, Minn.</b> 8:00 p.m. — School Auditorium
<b>Sunday, March 25</b>	<b>Lyle, Minn.</b> 9:00 a.m. — Six Mile Grove Lutheran Church 11:00 a.m. — Mona Lutheran Church <b>Radcliffe, Ia.</b> 7:30 p.m. — Salem Lutheran Church
<b>Monday, March 26</b>	<b>Allen, Nebr.</b> 7:30 p.m.—First Lutheran Church
<b>Tuesday, March 27</b>	<b>Dannebrog, Nebr.</b> 8:00 p.m.—Our Saviour's Lutheran Church
<b>Wednesday, March 28</b>	<b>Pukwana, S. Dak.</b> 8:00 p.m. — Pukwana Lutheran Church
<b>Thursday, March 29</b>	<b>Wyndmere, N. Dak.</b> 8:00 p.m.—School Auditorium
<b>Friday, March 30</b>	<b>Webster, S. Dak.</b> 8:00 p.m. — School Auditorium
<b>Saturday, March 31</b>	<b>Fergus Falls, Minn.</b> 8:00 p.m. — Auditorium
<b>Sunday, April 1</b>	<b>Bluegrass, Minn.</b> 10:00 a.m.—Bethany Lutheran Church <b>Upsala, Minn.</b> 4:00 p.m.—Gethsemane Lutheran Church

### CHORAL CLUB TOUR — APRIL 6-11

<b>Friday, April 6</b>	<b>Brooten, Minnesota</b> Evening concert
<b>Saturday, April 7</b>	<b>Fertile, Minnesota</b> Maple Bay Lutheran Church Evening concert
<b>Sunday, April 8</b>	10:30 a.m. — <b>Newfolden, Minnesota</b> Westaker Lutheran Church 2:30 p.m. — <b>Greenbush, Minnesota</b> 8:00 p.m. — <b>Roseau, Minnesota</b> Roseau Lutheran Church
<b>Monday, April 9</b>	<b>Thief River Falls, Minnesota</b> Our Savior's Lutheran Church Evening concert
<b>Tuesday, April 10</b>	<b>Shevlin, Minnesota</b> Evening concert
<b>Wednesday, April 11</b>	<b>Hitterdal, Minnesota</b> Salem Lutheran Church Evening concert

Note: Where times and places are not indicated, please watch for local announcements.

### TOUR TWO: APRIL 22-29

<b>Sunday, April 22</b>	<b>Cumberland, Wis.</b>
<b>Monday, April 23</b>	<b>Ontonagon, Mich.</b>
<b>Tuesday, April 24</b>	<b>Eben Jct., Mich.</b>
<b>Wednesday, April 25</b>	<b>Ishpeming, Mich.</b>
<b>Thursday, April 26</b>	<b>Houghton, Mich.</b>
<b>Friday, April 27</b>	<b>Ashland, Wis.</b>
<b>Saturday, April 28</b>	<b>Virginia, Minn.</b>
<b>Sunday, April 29</b>	<b>Duluth, Minn., 11:00 a.m.</b> <b>Cloquet, Minn., 4:00 p.m.</b>

### GOLDEN ANNIVERSARY TO BE NOTED

Mr. and Mrs. Ludvig Kvamme, 2109 Minneapolis Avenue, Minneapolis, Minn. 55406, former house parents at Association Free Lutheran Bible School, will be honored on the occasion of their 50th wedding anniversary on Sunday, April 15, in the parlors of Medicine Lake Lutheran Church, 3110 E. Medicine Lake Blvd., Minneapolis. Hours will be from 2-5 p.m.

Everyone is invited.



### A LENTEN PRAYER

You would not save Yourself but me,  
You walked the road to Calvary  
Full knowing that which was to come.  
Through You the victory was won.  
A finer gift no one can give;  
You gave Your life that I should live.  
Yet it is true I have denied  
You in life. I haven't always tried  
To be the Christian that I ought.  
How many times have I sought  
The easy way, or chosen the road  
That was secure? Forgive me, Lord.  
You went ahead. O may I, too,  
Do that which God would have me do.

Marlene Moline  
Lansing, Ia.

# Women For Christ

## CHILD CARE CENTERS

by Mrs. Gloria Peronto  
Ishpeming, Mich.

Christian father and mother, what our children will be, they are now developing into physically, mentally and spiritually. After every seedtime comes a harvest. The most valuable product in the World is the soul of a child. Our children will either be an influence in the world for good or for evil, but the most important is that their souls will live forever either in Heaven or in Hell. The child may become an instrument in leading others to His Savior or, just the opposite, leading others to destruction.

We live in a time when our material standard of living is higher than it ever has been, and yet we have the highest crime rate we have ever had. More alarming is the fact that a great number of crimes are committed by adolescents. Wrecked lives, drop-outs, drug addicts, anarchists, hippies, etc., loom up at us from all sides. It's not until it hits home that many ask "why"? No amount of materialism, secular education or social status will prevent this. It is only when the homes of our nation become God-centered that we can avert this heart-breaking tragedy. No day care center, school, government agency, church or seminary can do what the home has neglected to do. Our best child care center is the home where mom and dad love each other, and love Jesus even more. Where the family altar is established early, even as early as the wedding night.

Children are a heritage from the Lord, therefore we should nourish them with care. Prayer should be rendered in their behalf even before they are born. God's guidance should be sought in bringing them up for Him.

Satan is the great "I Guy" and it is through egotistical self that he is attacking our homes. Fathers, yes, even Christian fathers, often neglect their God-given responsibilities by self-gratification. The lust for money and pleasure can exhaust the time needed to spend with one's children. That TV in the corner can become more important than answering Willy's question or the seemingly innocent newspaper can be an escape from playing ball with him. Mothers, on the other hand, covet what Mrs. Jones has and go to work because they cannot make ends meet on dad's salary alone. Children are either left to baby-sitters or day care centers, if they are not old enough to go to school. In the evening they are shooed aside (more as a nuisance than anything else) as mother tries to catch up with her housework or flies off to another "important" meeting. The family altar is forgotten and discipline neglected because of guilt feelings... the "rat race" is on. Mom feels depressed and has a headache and the whole family suffers as tensions mount and mom and dad snap at each other. So one evil follows another...

BUT GOD has given the father, aided by his wife, the RESPONSIBILITY of being the chief spiritual instructor and the discipliner in the home. Children should be brought early to the Lord. This is the honor and privilege of every parent. Obedience is the first step to a victorious Christian life, thus children should be expected to obey. Parents who refuse to discipline because they love Johnny, in reality don't love him at all, but rather hate him, Prov. 13:24. Failure to teach obedience will open that child's precious soul to sin with its punishments

and finally God's wrath. God will also have to bring judgment on the parent who neglects this God-given responsibility. (Read about Eli in I Sam. 2-4.) "The board of education (if need be and what child at one time or another hasn't needed it?) applied to the seat of knowledge" at an early age can prevent a lot of future spankings, punishments and, most of all, sin.

Where parents disagree in front of the child as to the mode of punishment, threats, nagging or light pats will not teach discipline. Rather let us apply Prov. 23:13, 14; 20:30 when needed, with prayer and not in anger or as an outlet for pent-up frustrations. A variety of other correctives can be used depending on the situation and each child.

Reverence for God and His Word should be learned early around the family altar. Children participating in prayer and song and listening quietly as dad reads Scripture and explains it to them helps teach them. Church should be attended regularly by all the family members. Scripture-memorizing should be encouraged; with it come rewards incomprehensible. Mother can seize opportunities for relating Bible Stories, singing or having little Bible quizzes while she goes about her ironing and other household chores.

Home should be a place where children can bring their friends. It is better to put up with the noise and even mess for the sake of knowing where your children are and what they are doing.

Children should also be assigned household chores as well as given something constructive and educational to do, such as sewing, carpentry or reading a good book. We should try to find out Johnny's strong points and talents and encourage him to develop them. Never expect more than he can do or compare him with another child, but rather give him praise when praise is due and make him feel loved and wanted.

So as a family unit we should work together, play together, worship and pray together, respecting each child as a unique individual of priceless worth. Let us build homes of security and trust, governed by the Love of God.



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# editorials

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## LENT, A TIME FOR REMEMBERING

In Lent we remember the suffering and death of Jesus for us. We do this not only in Lent, but especially in Lent. The 46 days of Lent, including Holy Week, constitute a pilgrimage in mind and spirit with Jesus from Bethany to Jerusalem, from the Upper Room to the Via Dolorosa, to the place of a skull, Golgotha. It is a journey of sadness and joy. Sadness at the thought of our sins which made His suffering necessary. Joy in the salvation which He accomplished for us.

One of the fine practices in the observance of Lent in

Lutheran churches is the midweek Lenten service. These meetings have always seemed to us to carry a special spirit of blessing. They are quiet and reverent. The music speaks of the cross of Christ. The sermon, also similarly directed, often finds its most receptive hearing in all the year. People of the congregation and other friends attend in goodly numbers. The Lenten service is a great opportunity for the Gospel.

In personal life, too, there is a stimulus to greater discipline and concern during Lent. Perhaps additional devotional and Bible reading is done. The prayer chamber is more often lived in. There is greater quietness before the Lord. Then, too, the impulse to bear witness by word of mouth to the saving power of Christ may be stirred up during this holy season. It can be a time of effective evangelism. Liberality in giving may increase as the response of a thankful heart to the One who gave His all for us.

The Christian churches have a wonderful opportunity to bear witness during Lent of the magnetism and power of the cross to a society that is more pagan than we like to think. The quiet and prayerful observance of Lent, followed by a consistent life when it is over, can have a telling impact upon others for whom it has had no meaning before.

God help us to observe a Lenten season which honors Christ and thus builds Christians up in the most holy faith and attracts the lost to the precious, bleeding side of the Savior.



## WHY REFRAIN FROM PARTICIPATING IN KEY '73?

We are not, as a congregation, antagonistic toward evangelism. In staying out of Key '73, we are not trying to be snobbish, better than thou or thinking we are better than other congregations taking part. Some of our Association Free Lutheran congregations are taking part. This is the right of each congregation and we cannot deny them this right.

As a congregation, however, we have had an evangelistic thrust since our foundation some 10 years ago. This emphasis we do not want to

change. In fact, we must do all we can to strengthen our evangelistic efforts and do all we can to reach into Grafton and surrounding area with the Gospel of Jesus Christ. We must also strengthen our existing efforts as individuals to be a witness to all we know and meet.

Our congregation took a stand for the Free Lutheran Movement and against the creeping influence of Modernism and Liberalism by becoming a member of the Association of Free Lutheran Congregations. There is nothing more precious to us than the Fundamental Principles of the Asso-

ciation as backed up by the Word of God. Even more important than these is the Word of God itself. It is this Word that assures us of our salvation and continues to instruct us and makes us wise unto salvation.

Also, in leaving for the Association of Free Lutheran Congregations we made a stand against the ecumenical movement of the church. Larger groups became members of the World Council of Churches which emphasizes unity rather than the correct doctrines and teachings of the Word of God. They also emphasize what we call the Social Gospel.

There is a confusion among congregations participating in Key '73. It is in the way they define the word evangelism. Some do not want to use the word, yet they want to participate. Others are participating, but have no real program for evangelism, as we know it, in their congregations. They may even have a week or two of special meetings to appease those who are interested or to make it look good to the outsider.

Evangelism is to us the reaching of lost and condemned souls for

Christ. Evangelism is the preaching and teaching of the Word of God in such a way that sinners see their lost condition and with repentant and contrite hearts come to Christ, willing to be changed by the power of God into new creatures who serve God, giving glory to Him in everything.

We must not co-operate with any congregation which is confused as to its own emphasis. We cannot, for instance, go along with any congregation which teaches 1) that the church saves or 2) as long as a person is baptized, confirmed and makes regular use of the sacrament of the Lord's Supper—that person is saved! The Bible does not teach such and we would look like we do when we participate with them!

Nor can we participate in any evangelistic thrust with congregations who emphasize the gift of tongues over against other gifts of the Holy Spirit.

In participating, we would be saying that our congregation is no different than others. Our emphasis must be on the age-old Truth of Scripture that Jesus came to seek and to save the lost.

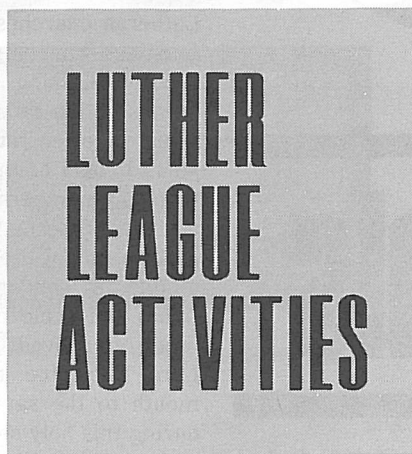
Our position is not judgmental. God is the judge. It seems to us that our position is Scriptural and we as a congregation of the Association recognize no higher authority over us than the inspired Word of God as given to us by God as our guide in matters of Scriptural truth. May He keep us faithful to the end!

Pastor Dennis Gray  
Bethel Lutheran Church  
Grafton, N. Dak.

(Ed. Note: The above statement was adopted by the annual meeting of Bethel congregation at its annual meeting on January 24. Pastor Gray states that it was written by the church council and him after much deliberation and study. For further study, refer to the editorial "Key '73" in the January 2, 1973, issue of *The Lutheran Ambassador*.)

My cup runneth over! Such is the measure of the bountiful hospitality of God. There is no leanness or meanness in His feasts. His provision is never scanty. His resources never come short of our necessity.

J. H. Jowett (on Psalm 23:5)



### THE GOOD YEARS by Wayne Pederson

Personally, I think we live in one of the most exciting periods of our world's history. Oh, I know there are dire predictions of approaching doom: war, pollution, over-population. But I see nothing in Scripture which would cause me alarm at these things. Rather, we are reminded that we are pilgrims here. When we see the signs of the times point to doom and destruction, we are to lift up our heads, for our "redemption draweth nigh" (Luke 21:28).

I'm also aware that we are surrounded by sin and moral degeneracy on every hand. There is nothing new about this. The situation in Sodom and Corinth are reminders of this. We are in the world, but not of it.

We live in a very sinful world. No one needs to be told that. But, if I may take Paul's inspired words slightly out of context, "where sin abounded, grace did much more abound" (Romans 5:20).

Really, I'm saying all this to say that we as Christians should be neither dismayed nor afraid at the signs of sin and doom around us. In fact, we live in a very strategic time for communicating Jesus Christ to our needy world. It's happening all around us.

We were made aware of this in the Jesus movement which came to national attention a couple of years ago. Explo '72 pointed out the need and the challenge to reach our nation for Christ very soon. Urbana '73 this coming Christmas will again show us the youthful, Christian en-

thusiasm which is making a huge impact on our world for the Gospel.

There was a time when the nation practically worshipped our higher educational system. The hope of the nation was in the college students. Today, I see a new potential for our college-age young adults. I see a new generation of Christians who know the experience of the abundant Christian life. I see them sharing this faith with their peers. It is a living, contagious, responsible Christian impact.

I want to challenge the young adults of the Association to get involved in the revival movement sweeping our campuses and churches. It seems that our churches have left out the young adults. We have Sunday School and Luther League for the younger ones. We have various organizations for older men and women of the church. But the young adults in our churches represent a potential dynamic that so far has not been used in the church.

First of all, what are we doing for our college students and the unmarried, working young adults? When our youth graduate from high school, go away to school, or get a job, it seems this is when we lose a lot of our key Christian personnel. And right at the time when they could be most effective. They are young. They have ideas, enthusiasm and energy. Many of our churches are located in college towns. Think what could be done if young adult fellowships could be started in the Twin Cities, Fargo-Moorhead, Valley City, Spokane, Seattle!

Pastor Robert Rieth, in the Seattle area, is working with the young adults. They have a great thing going in fellowship and Bible Study.

And what about the young married couple? Pastor Gene Enderlein in Minnewaukan has worked with young married couples in his church. This is a great opportunity to share areas of common concern such as marital adjustments, home building, child discipline.

If you are young, let me urge you to exert your Christian influence in your church. Join with others in your age group for fellowship and edification. Instead of frowning on the involvement of young adults, let's wel-

*(Continued on page 13)*



15. (a) Who was Ananias, and what was he told to do? v. 10

(b) Why did he hesitate?

16. What assurance did Ananias receive from the Lord?

17. What two gifts did Saul receive when Ananias came to him with the message? (a) v. 17, 18

(b)

18. (a) Then what did Saul begin to do? v. 20

(b) How did he escape danger?

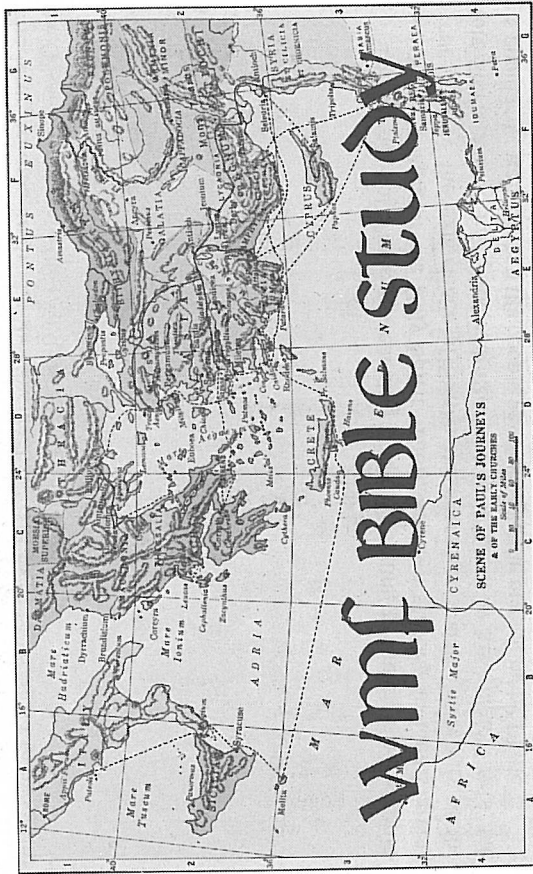
19. What happened when he returned from Damascus to Jerusalem? v. 26

20. Who came to his aid? v. 27 (see 4:36, 37)

21. What did Saul do in Jerusalem? Why did he leave and where did he go?

22. What was the condition of the churches in Judaea, Samaria and Galilee at this time? v. 31

It is believed by some that Saul spent some time in Arabia (Gal. 1:18) before returning to Jerusalem. During this time he may have prepared himself through study for his ministry of preaching. He was a new apostle chosen in a Gentile city to be the foremost witness for Christ unto the uttermost parts of the world. God weaves a great plan for His chosen and obedient vessels.



### Studies in the Book of Acts Lesson 4

March, 1973

### DISPERSION OF THE CHURCH

#### Read Chapter 8

In this lesson from Acts we will note a transition, the Church is broadening and the Good News is brought from Jerusalem to the other parts of Judea, as well as Samaria. (Call to mind the Key verse.) Heretofore the witnesses for Christ were limited to the confines of the city of Jerusalem. The home church began to suffer cruel and violent persecution and, because of this, the believers (except the apostles) were scattered. The religious leaders were determined to destroy the Christian Church; they had not heeded the advice of Gamaliel. As the people fled from their city, they preached the Gospel, scattering fire-brands and starting new fires.

“The violent hand of the persecutor became like the scattering hand of a sower, and the Gospel seed sprouted wherever it fell” (K. L. Brooks).

1. What three things are told about Saul? (7:50; 8:1, 3)

2. Philip was not one of the twelve apostles, but one of the seven men chosen,

who later became known as the "evangelist." He went to Samaria to proclaim the Gospel. What were the results of his preaching?

(a) v. 6

(b) v. 7

(c) v. 8

The success of Philip's preaching was outstanding because of his submission to the **power** of the Holy Spirit. There are two striking incidents giving proof to this: the experience of Simon the sorcerer, and the new gift of the Holy Spirit. Simon had gathered attention to himself by his magical arts, but his popularity waned when the people responded to the preaching by Philip.

3. (a) What did the apostles at Jerusalem do? v. 14

(b) What did these two apostles do? v. 15

(c) Why was prayer essential? v. 16

4. (a) What did Simon want?

(b) What answer did he get from Peter?

5. In what manner did the believing Samaritans receive the Holy Spirit?

6. What did Peter and John do upon their return to Jerusalem?

7. In the midst of his work in Samaria, what was Philip told to do, and by whom?

8. On the road he met the Ethiopian prince. What indication is there that this prince was a seeker of the truth?

9. In what way did Philip help the eunuch? (note v. 29)

10. What was the Ethiopian's response?

In this indirect way Philip became a missionary to the continent of Africa. He witnessed to the African, who in turn brought the message back to his own country.

The kingdom of God is spread by preaching to large crowds, but it is also brought through the witnessing of one individual to another. This is personal work, and this we all can do if Jesus Christ is our personal Savior and we have a real desire to tell others about Him. Bishop Thorburn said: "During my early years in India, I spent several months in a village and gained only thirteen converts. I returned two years later and found eighteen hundred converts, and no missionary had been there since I left. Every Christian had been a witness for Christ." In the conversion of this African prince we see the fulfillment of Psalm 28:31. Again we see the leading of the Holy Spirit. The Gospel was accepted by the Samaritans and it was brought to Africa. Truly the church was passing through a period of transition and growth. The horizon was gradually widening.

11. What happened to Philip? vs. 39, 40

#### Read Chapter 9

(We were introduced to Saul earlier in this lesson. For added information you may refer to Acts 9:11; Rom. 11:1; Acts 22:3, 25, 26, 27, 28 and 28:4, 5.)

12. Why did Saul exercise the right to persecute the disciples of the Lord? v. 1

13. What prediction did Jesus make concerning persecution? John 16:2

14. What does the "Way" mean in v. 2 (see also John 14:6)

(Continued from page 4)

and inspiration of fellowship with others. Isaiah 54:2 speaks challenging words: "Enlarge the place of your tent, and let the curtains of your habitation be stretched out; hold not back, lengthen your cords and strengthen your stakes." Should we not open our hearts, our homes and our churches to more fellowship with others in the Word and in prayer, all the more urgently as we see the evil of these days?

The Lord will soon return for His own. In the meantime, He continues to call His believers, by name, one by one, to the open door of heaven, saying, "Come up hither." Those of us who have experienced His dawn in our lives here, know that some day we shall see Him face to face. Then we will be able to look upon the full glory He has prepared for us.

No longer dawn, but GLORY!

Mrs. Joseph O. Blegen  
Churchs Ferry, N. Dak.

(Continued from page 10)

come them and let them know they are needed.

Most of all, use these exciting and important years of your life for Jesus Christ. Give your all to Him. He'll reveal Himself to you in a new and wonderful way. And He will enable you to share the Good News of Jesus Christ with your church and your world.

### In Memoriam

Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he or she held membership.

#### SOUTH DAKOTA

Wallace

Allan Curtis Ellmore, 27, December 24, 1972, Calvary (Associate member) Sisseton

Wendy J. Iverson, 21, February 21, Hope

#### NORTH DAKOTA

Grafton

Miss Olga Aos, 88, January 2, Bethel

(Continued from page 5)

pocket, a gift from the school. Religion seemed to have died out in his Communist village, but every evening the boy would read the stories about Jesus to his brothers and sisters. Soon some adults joined the group. Then friends and neighbors dropped in. All agreed they never had heard such beautiful stories.

Anxious to have the gospel explained, they sent a message to Salata asking for a preacher. When Pastor Soesilo came a group of 150 gathered to hear him, all of whom were baptized six months later. These told others and before long 12 adjacent villages had requested a preacher and another 160 were baptized.

Although there were several unrelated movings of the Spirit almost simultaneously, that story is as good as any to mark the beginning.

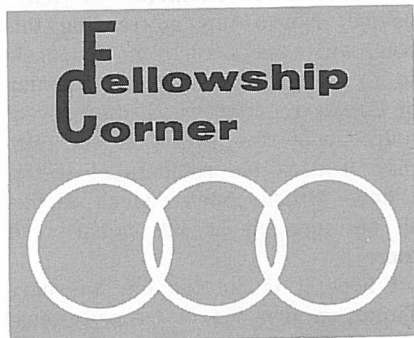
But it should be noted that the revival has never touched the whole country. Neither has it touched the entire church. Miracles occurred almost exclusively in the more animistic areas, and even there current reports indicate that these begin to drop away when the new converts get into the Scriptures. A missionary who has just returned from many years on Timor says that presently physical miracles are almost as scarce there as they are in America, but the work of evangelism and renewal may now be more solid than in the earlier days.

Another missionary writes: "It has long been a concern to many of us that the gracious work of God here has been commercialized. The deeper spiritual work of church renewal has been neglected in favor of the charismatic manifestations."

The big question everybody asks is, "Were people raised from the dead?" Although we do not have any medically confirmed cases, a company of Timorese—and at least one missionary—believe it happened. (However, no one I have talked with endorses the book's claim that one man had been dead four days.)

#### Were the "dead" really dead?

The two or three cases to which they would give some credence involved the persons having been



### SCRIPTURE CAME ALIVE TO ME

"Trust in the Lord with all your heart, and do not rely on your own insight. In all your ways acknowledge him, and he will make straight your paths" (Prov. 3:5-6).

How personal these words become when we accept Christ into our own hearts. I remember so very well a little over two years ago when the turmoil and burdens in my own life became almost unbearable. As I searched the Bible trying to find the strength and assurance I was so in need of, I finally realized that I had never really asked Christ into my heart. I prayed that He would forgive me for my blindness and as I accepted Him into my heart, I asked that His will be done in my life. As I opened my Bible again I prayed that He would guide me to the passages that would give me the strength and assurance for which I was searching. While I read, I found out how truly blind I had been as passage after passage came to my attention, such as Ps. 55:22, Matt. 11:28, Ps. 34:7, Jn. 14:13, Ps. 18:2, Lam. 3:22, Ps. 145:18-19, Is. 41:10, Nahum 1:7.

The Bible is full of promises for the faithful if only we will take time to read His precious Word. God made no promise that our life will be without turmoil or burdens, but He does promise to be with us at all times, if we will only accept Jesus Christ as Savior and call upon Him in our troubled times. Let us not forget to praise and thank Him every day for His many blessings. "Thank You, God, for sending Your Son to redeem us."

Mrs. Henry Tofsrud  
Churchs Ferry, N. Dak.



“dead” only a few hours. One man who knows the situation well from years of residence on Timor made this trenchant comment: “The people who comprised the witness teams around whose ministry the miracles occurred were wonderful people possessed, for the most part, with an innocent simplicity. If trained doctors are unable to agree on when a person is clinically dead, how should these people be expected to make that critical judgment?”

This same observer feels that a great deal of charity must be exercised in evaluating the reports of the witness teams. All of those on the teams were spiritual infants. Almost all were young people, untrained and illiterate. At one time more than 100 of these teams—numbering in personnel from five to 20—were scattered throughout the island.

That these teams were greatly used of God no one will deny. Thousands found Christ. Some signs accompanied their witness. Significantly, these usually occurred in connection with fetish-burning. Around these same fetishes in earlier days the witch doctors had done their own miracles. How appropriate that God would demonstrate His power as the fetishes were being burned!

But recognizing the faithful witness of these teams should not blind us to their human failures. There were excesses, including date-setting for the second coming of Christ. There were exaggerations in the reports as successive teams tried to “keep up” with earlier ones. There was some immorality. As one Indonesian missionary says: “We certainly don’t want to throw out the baby with the bath water, but people should not be misled by unbalanced reporting.”

So in the interest of a balanced report, a few things are worth pointing out:

(1) With few exceptions, the spectacular things reported in *Like a Mighty Wind* are certainly not happening in Indonesia today. The miracles which did occur happened mostly on the island of Timor and principally in the period of 1965-66. From reading the book, people are apt to get the impression that miracles are daily occurrences even now all over Indonesia. They are not.

### Must revivals be charismatic?

(2) This book raises for many people the question: “Are charismatic spectaculars the norm for every revival?” Unfortunately the book implies an affirmative answer. Miracles are not served up on order. By their very definition they are the exception rather than the rule. It is very important to know that miracles, tongues and other charismatic expressions have not been the rule in the Indonesian revival. Of the tens of thousands touched by the Spirit of God on Timor, only a handful have claimed the gift of tongues.

To portray miracles as the revival norm is to encourage honest and sincere Christians to try to work up in the flesh what the Holy Spirit has not produced. In some cases, as with the seven sons of Sceva (Acts 19), the results are ludicrous. In others, they are faith-shattering.

(3) When asked if we can duplicate the Indonesian revival in America, the author of *Like a Mighty Wind* says we can if we will “take out that small computer which is your brain and put it in a little box and shoot it to the moon. Then let God use your heart.”

Even allowing that he is speaking hyperbolically, that still is a dangerous statement. Emotion unrestrained by reason is a risky guide. God has never asked a man to murder or set aside his intellect in order to be an instrument of the Holy Spirit.

Instead, Paul counsels us to have renewed minds (Rom. 12:1-2). The intellect, renewed and controlled by the Holy Spirit, can be a tremendous instrument for good. A person with a “blown mind,” whether through drugs, alcohol or a counterfeit religious experience, throws himself wide open to all kinds of demonic influences.

Deplore with me, if you will, the sterile intellectualism of contemporary Western religion, but renewal is not to be found in dispatching your brain to the moon.

(4) I am concerned that this book may do more to stop the revival in Indonesia than it will to start one in America. Sensitivity to other cultures is not a quality for which we Americans are noted. We crash ahead with our programs and schemes, often

—but not always—with the highest motivation, but frequently oblivious to the cultural shambles we leave behind. Not a few on reading this book will want to rush into Indonesia in an attempt to sample this moving of God, a reaction which may reveal more about the poverty of our faith than it does the richness of theirs. I have already seen enough of this to be appalled at the prospect of more.

I hope it is not too late to spare Timor an invasion of curiosity-seeking Christians. That could kill the revival. God will be no man’s magician and Jesus will not be coaxed into performing tricks for Herod or anyone else.

### The Spirit Is Sovereign

Today God is giving Asia an unprecedented opportunity to believe. Thrilling movings of the Holy Spirit are reported in several places—Korea, Cambodia, North Thailand, Philippines, Vietnam as well as Indonesia. Since these areas represent different peoples with diverse cultures and religious backgrounds, we may expect the Holy Spirit to work in a variety of ways to bring about faith.

In evangelism and revival the Holy Spirit is still sovereign. He will choose the place, the people and methods. As the wind, the Spirit still “bloweth where it listeth.” At times He may appear as a mighty wind. Again His presence may be more like a gentle breeze. Let us not try to lock Him into a static and stifling mold.

But we can depend on one thing: The great evidence that a work has been done by God’s Spirit is found in redeemed lives, not restructured molecules. The Bible teaches that Satan has power to reorder physical elements and thus produce “miracles.” Only God can change lives redemptively. This, then, becomes the acid test of God’s presence in a movement.

And for people with a mature faith who don’t have to seek after a sign, this ought to be enough.

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# CHURCH-WORLD NEWS

## SEMINARY BOARD 'COMMENDS' ALL CONCORDIA PROFESSORS

St. Louis—(LC)—The Board of Control for Concordia Seminary here has voted to "commend" the entire faculty of the Lutheran Church-Missouri Synod Schools, according to a report given to the professors by seminary president John H. Tietjen.

"To commend a professor is the equivalent of stating that the professor was not guilty of false doctrine," the Board of Control resolved.

The board action came after review of the report from a "Fact Finding Committee" which had been appointed by synod president J. A. O. Preus and charged with the responsibility of determining whether or not false doctrine was being taught at the nation's largest Lutheran seminary.

After receiving the report, Dr. Preus turned it over to the Board of Control and directed them to study it and take "appropriate action... commending or correcting where necessary." The board chose to commend.

Described by a seminary spokesman as "the most significant decision since the report of the Fact Finding Committee was completed," the Board of Control action constitutes its final report on the controversial matter to the 2.8-million-member denomination.

Dr. Tietjen, in reporting to the faculty, pointed out that while the actions of the board were not unanimous, the decision still carried the weight of a final judgment from the Board of Control.

Dr. Preus was attending the International Lutheran Theological Conference in Madras, India, and was unavailable for comment on the Board of Control decision. However, he had previously told all pastors and teachers of the Synod that he intends to make his own report to the church shortly after his return

early in March. It is known that Dr. Preus felt the Fact Finding Committee report revealed evidence of false doctrine among Concordia professors.

The seminary spokesman stated that the commendation extended to all faculty members, except the school's librarian, athletic director, a professor who has been recovering from a heart attack since the investigation began and was not interviewed, and a professor who has resigned from the faculty since the study was initiated. Also excluded was Dr. Arlis Ehlen, who has not been teaching the past year, but remains on the faculty.

Six laymen and five clergymen serve on the seminary's Board of Control. Nine are elected by the LCMS convention, one is appointed by the president of the church, and one is the president of the Missouri District of the LCMS.

In responding to the announcement by Dr. Tietjen, the faculty passed a resolution stating the professors hoped the action would serve to unify the Synod. They also expressed their regret at having spoken unclearly in the past and pledged themselves to speak more clearly in the future and to continue in dialogue on the issues under debate.

## ROYAL VISIT TO RVOG ON TENTH ANNIVERSARY

Addis Ababa, Ethiopia—(LC)—Emperor Haile Selassie of Ethiopia said here that religious education and development programs transmitted by the Radio Voice of the Gospel have measured "far beyond our expectation."

The emperor made a personal visit to the Lutheran World Federation facility on the station's tenth anniversary, Feb. 26. A brief ceremony was held in connection with the meeting of the board of directors of the LWF

Broadcasting Service and the directors of the station's 14 production studios.

LWF general secretary Andre Appel, RVOG director Sigurd Aske and other station officials, plus virtually all those who work at the large facility were on hand to greet the Ethiopian head of state.

Following a brief tour of the station, the emperor was taken to the station's new cafeteria which had been made into a "throne room" for the formal welcome.

Dr. Aske, who has headed RVOG since its beginning gave the main address. He noted that RVOG has had 80,000 hours of uninterrupted broadcasts and that more than 1,000 people participate in keeping its 18-hour broadcast day operating in 13 languages.

Due to the "regrettably slow progress in literacy improvement," radio has become a much more powerful medium for development than had been expected, Dr. Aske stated.

Responding to the address, Emperor Selassie emphasized the importance of the electronic media in spreading the Word of God and said "if mankind would accept the guidance of this word, then surely all the efforts of mankind would be for peace and salvation and the well-being of humanity."

"At this age when man has advanced so much in his knowledge of the physical world," the emperor continued, "theologians ought to be appreciative of the fact that the spiritual education must keep pace with this development, and duly proceed hand in hand."

"As listeners of Radio Voice of the Gospel, we have found satisfaction and enjoyment that the gospel teachings and related programs are produced in a style which is comprehensible and intelligent.

"And so, we congratulate you who

work here and strive for the improvement of your programs.”

### FINNISH TEACHERS OUSTED FROM OVAMBOLAND MISSIONS

Helsinki—(LC)—Two Finnish missionary teachers with many years of experience in Ovamboland, South-West Africa (Namibia), have been told that they must leave that territory of Namibia by March 19.

Finnish Missionary Society officials here said they were asking the South African government to reverse the ruling against Miss Marja Vaisala and Miss Marta von Schantz. Miss

Vaisala is presently on leave in Finland and has been a teacher of mathematics in Ovamboland. Miss von Schantz is now teaching Afrikaans and history in Namibia.

The missionary society also reported that Miss Majatta Puisto, who has worked among bushmen in the Kavango region of Namibia for five years, has been refused permission to return to her work.

In recent years more than a dozen visa applications from Finnish Missionary Society workers have been refused by the government of South Africa, which administers Namibia.

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