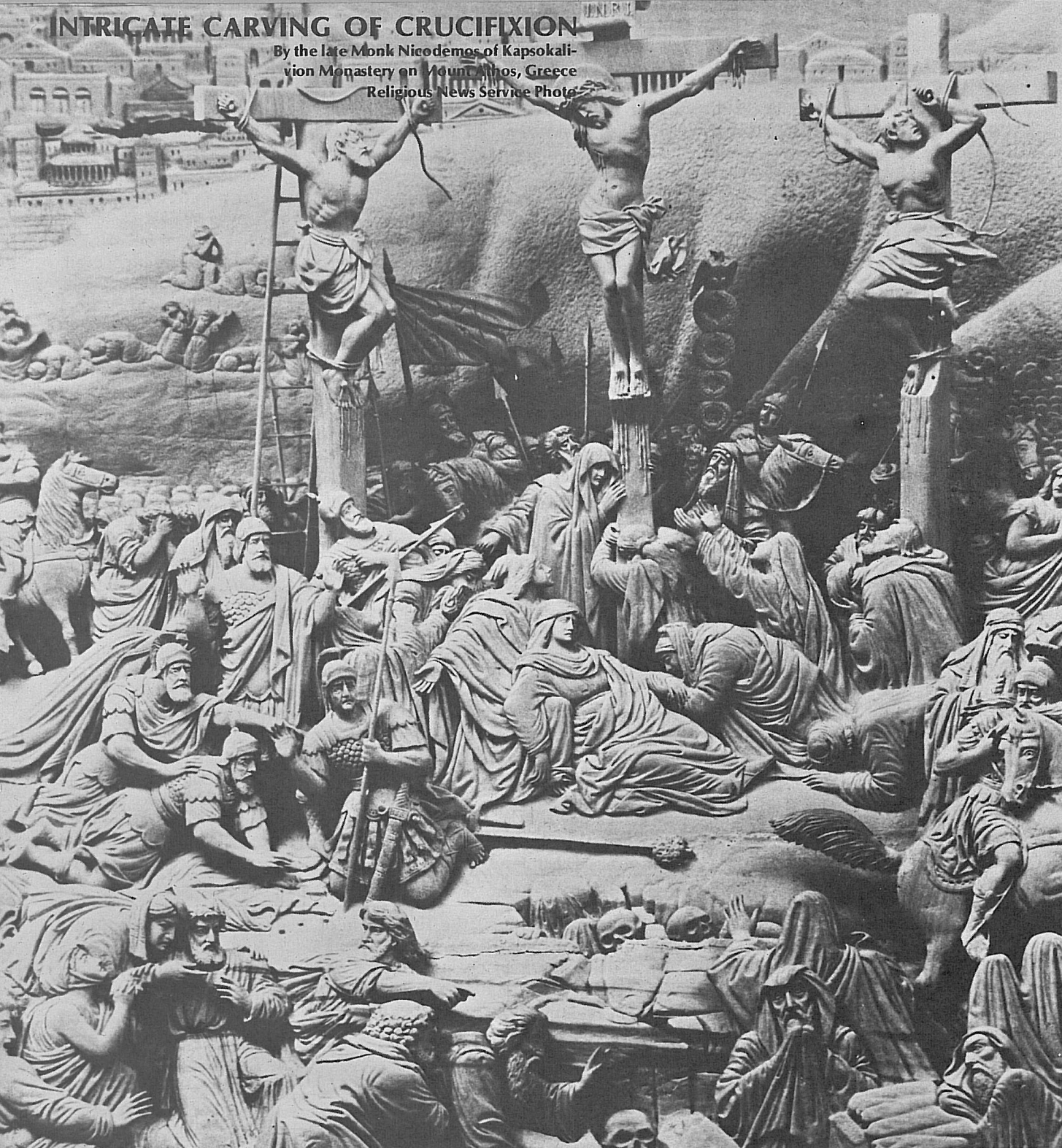


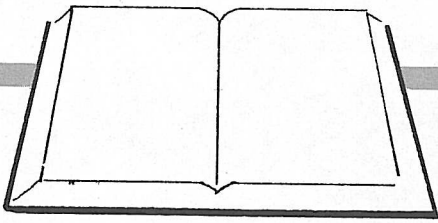
March 16, 1971

# The Lutheran Ambassador

## INTRICATE CARVING OF CRUCIFIXION

By the late Monk Nicodemos of Kapsokalion Monastery on Mount Athos, Greece  
Religious News Service Photo





## *According to the Word*

### CHRIST'S CONFLICT FOR ME

John 14:28-31: "Ye heard how I said to you, I go away, and I come unto you...I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence."

In this passage we have an unmistakable reference to Satan, as the "prince of this world." In Luke 22:3, we read: "And Satan entered into Judas who was called Iscariot, being of the number of the twelve. And he went away, and communed...how he might deliver Jesus unto them." So we see Satan clearly implicated in the Conflict at Calvary. It was his diabolical plan to once again try to eliminate Jesus, the proposed Savior of the world. This was not the beginning of Satan's plan or efforts. The battle had already been going on for thousands of years. Jesus Christ had always been the Captain of the forces of righteousness, even before His incarnation. For He "was in the beginning with God. All things were made through him; and without him was not anything made that hath been made."

Christ's conflict has been against Satan, first in Heaven (Lk. 10:18) and now here, as He invaded Satan's

territory, to save me, and you. Satan is a revolutionary. He has been a revolutionary since his first rebellion against God in Heaven. The liberals and leftist groups are just following this leader when they take the way of violence and rebellion. When they try to call Jesus Christ a revolutionary, they are also following Satan, for he is a liar and the father of liars.

In this great conflict of the ages we must align ourselves with one or the other. There is no middle ground. There is no such thing as neutrality in this campaign. If we choose He who is the ultimate victor, we, too, shall be victorious. If not, we shall suffer defeat with Satan, whose doom is already determined.

On this planet Satan first met Jesus; the incarnate Son of God, shortly after His entrance into this world. He met Him as a Babe at Bethlehem, and he soon inspired Herod to do away with the infant Jesus. This failed because Joseph and Mary took the baby to Egypt, being warned of God in a dream. Next, Satan met Jesus at the beginning of His ministry, just after His 40-day fast. Weak and tired, Jesus was tempted to avoid the battle and the agony by recognizing Satan as ruler of this world and worshiping him. Jesus rebuked him and angels came to minister to Jesus. Next was the garden prayer meeting, and the agony that brought sweat like drops of blood, but Jesus did not give

in to Satan. "He hath nothing in me," Jesus could say. Then the blows came in rapid succession: Pilate's prison, the scourgings and torture, the chance foe leniency at Pilate's judgment hall, the dragging of His cross up the Via Dolorosa; yet never a whimper, never a faltering. This was a battle of Heaven against Hell. This was a battle for you and for me. The Captain of our salvation dare not fail.

Satan thought he was winning. This would be the end. The invasion from Heaven would be wiped out, liquidated. Fortunately, Satan cannot for he is a creature. He is not omniscient, nor omnipotent. Easter and victory were just around the corner. Satan had not dreamed of the empty tomb.

Where are you in this battle of the ages? There is no neutral ground. The followers of Satan, according to the Word of God, will spend eternity in the place prepared for the Devil and his angels." Have you invited Christ to be your Savior? Have you asked Him to forgive your sins? Have you made Him the Captain of your life? Christ faced and won the Conflict for you and me and all sinners everywhere. Either we make our peace with Him now by accepting Him as our Savior or we are still in the Devil's army. Join Jesus today, that you might be His for all eternity.

John H. Abel

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# JESUS IN THE HOUR OF ARREST AND BETRAYAL

by Rev. Amos O. Dyrud,  
Minneapolis, Minn.

Read John 18:3-9 and Matthew 26:49-54.

Remember, Jesus had said, "No one takes my life away from me. I give it up of my own free will." Jesus went to His suffering and death of His own free will. If that had not been the case He could not have been led to it by any authority or power in the world. The only force that urged Him forward was the will of God, the Father Almighty, the eternal counsel of love preparing our salvation by way of suffering and death for His only begotten Son. God's infinite mercy and love, with which He embraces us, was the power that led the Lamb of God to betrayal and death.

Had Jesus gone to his suffering unwillingly and with repulsion, to which the Devil in Gethsemane tempted him with dreadful craftiness, Jesus would not have been able to take away our burden of sin and guilt.

Jesus' simple statement, "I am he," caused the armed mob to move back and fall to the ground. By that reaction to His words, Jesus demonstrated to us that it was by His own free will that He allowed himself to be arrested and tied with handcuffs. By doing so, He also preached a penitential sermon to Judas and the others—and to you and me who are so eager to claim our rights.

Jesus could not do otherwise. He was constrained to practice His ministry of love for the benefit of all who

come near to Him—yes, for all who come to Him now. Jesus loves you now, as he loved them then. You aren't determined to lay hands on Him, to tie Him up, as they did then, in order to hinder Him, yea, even stop Him in His ministry of saving you, are you?

It might have been expected that the power, the majesty, and the disarming love of Jesus would have smitten, would have convicted, their calloused hearts and caused them to turn back, as did those other guards or servants who had been sent to arrest Him previous to this event in Gethsemane. About those others, we read in John 7:45-46 as follows: "The guards went back to the Chief Priests and Pharisees, who asked them, 'Why did you not bring him along?' The guards answered, 'Nobody has ever talked the way this man does!'" (**Today's English Version**). No, at that time they were not able to lay their hands on Jesus.

But now it was different. The hour of darkness had come and the devil was permitted to make use of these men for the purpose of arresting Jesus, to tie the Son of God and Son of man with handcuffs—my, what darkness!

At that moment Jesus used His power in behalf of His disciples. Said He, "If, then, you are looking for me, let these others (these disciples of mine) go" (**TEV**). In these words Jesus gave them, as it were, a letter of safe conduct which the enemies are forced to respect and honor.

What would have happened to those poor disciples, if they also had been seized at that time? Ah, how strong and true a Savior Jesus was and is, in intervening in our behalf so the enemy of our soul is left powerless in seizing us.

Jesus laid down His life of His own free will in order that you and I might go free. He is concerned for everyone everywhere in the most helpless circumstances, that He may lose none of those which the Father gives Him. Keep this in mind when you are discouraged, tested and tempted to give up, to despair. His Almighty power, love and faithfulness are with you to save you, help you, to see you through, no matter what your problem may be. Have faith and confidence in Je-

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## NOTICE OF ANNUAL CONFERENCE

The 9th Annual Conference of the Association of Free Lutheran Congregations will be held in Cloquet, Minnesota, June 9-13, upon invitation of St. Paul's Lutheran Church, Herbert L. Franz, pastor.

The Conference will begin with a worship service on Wednesday evening at 8 o'clock. The first business session will commence on Thursday morning at 9 o'clock.

Plan now to attend.

John P. Strand, President  
Robert E. Rieth, Secretary



sus. He intervenes in your behalf when the enemy attacks.

Then Judas came. The hour of betrayal had come.

Judas came and said to Jesus, "Peace be with you, Teacher" (TEV).

Note that Jesus was betrayed with a kiss, the expression and sign of love, of near relationship, the sign of mutual attachment. There was this degree of close relationship between Jesus and the betrayer.

Listen to Psalm 55:12-14 (a Messianic Psalm referring to the suffering of Christ): "It was not an enemy who taunted me—then I could have born it; I could have hidden and escaped. But it was you, a man like myself, my companion and my friend. What fellowship we had, what wonderful discussions as we walked together to the Temple of the Lord on holy days" (Paraphrased by K. Taylor).

The devil had entered into Judas, and he kissed Jesus. Jesus, the Lord, accepted the kiss. By what other means could Jesus the Son of God have permitted Himself to be more grossly abased? Could Jesus our Lord in any other possible way have shown greater meekness and patience? And what is more, immediately after receiving the kiss He spoke words of mercy to Judas: "Friend, why have you come? Judas, betrayest thou the Son of man with a kiss?" What Jesus said to Judas is neither hypocrisy nor bitterness. He still wished to save that unhappy man.

Jesus was betrayed with a kiss by one of the members of His inner circle of friends, one of His own household, as it were. And on the part of the betrayer, this certainly was an act worthy of the Devil. But the spirit in which the Lord Jesus accepted this kind of treatment was truly divine—of course, it was and is. He could have resisted this humiliation. He could have struck back like one of those who was with Him did. But no, not so. Said He, "Put your sword back in its place, for all who take the sword will die by the sword. Don't you know that I could call on my Father for help and at once he would send me more than twelve armies of angels? But in that case, how could the Scriptures come true that say it must happen in this way?" (TEV).

Jesus received the kiss of betrayal with such meekness and love that the Devil did not succeed in pouring out the poison of hatred, anger and guile on the pure and lovely Savior. Thus did the Son of Man atone for the sins of two-timing, sham and hypocrisy. Ah, in this there is much comfort and grace for you and me. For "the heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9).

That which Christ did on this occasion was done by way of atonement for all the falsehood, deceit, hatred and anger which have found a home in the poor and depraved human heart, and of which there is such an abundance in our lives. Hereafter the Devil shall not be able to bring anything to our charge on account of our evil and hypocritical hearts, nor on account of the deceit which did and, to our sorrow, still does stain our lives. Neither shall it now be necessary for any whom the devil has led astray into the sins of lying, faithlessness and deceit to continue with these sins weighing on his conscience, if he will but confess them to God. Neither shall any among us willfully continue to stain his conduct with these sins. For Christ has delivered us from the ways of the Devil. Let us come out into the light with everything. Let us spread out before the Lord our heart, our life, all that tendency to deceit which we find there. For "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).

Friend, this becomes so real as we catch a glimpse of our loving, patient, serene and suffering Savior in the hour of His arrest and betrayal.

The Devil with his greatest masterpiece of cunning and deceit was then and is now put to shame. Glory be to God!

Thanks be to Thee, Thou patient Lamb of God, for accepting that kiss of betrayal from Judas. Help us to lie prostrate at Thy feet and there thank and praise Thee for all the bitterness Thou didst taste for us and took from us. We thank Thee, Jesus, that Thou gavest Thy life willingly for us that we may have forgiveness, victory over sin, and life everlasting.

Eternal God and heavenly Father, in the name of our faithful Savior, give us the light and grace of Thy Holy Spirit that we will believe in Thee, walk humbly with Thee and serve Thee patiently and joyfully. Give us a mind and heart like unto Thine, lovely Savior and mighty Lord. Amen.

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## FREEDOM

Our country, based on freedom years ago,  
By those who founded this great land,  
By far the greatest man has ever planned;  
To be enjoyed by those who freedom know,

And by it stand

There is a seeming freedom in the thought, to know  
That money, goods and land may bring  
A peace and joy, contentment deep within,  
And yet still miss a truer freedom's glow,

And freedom's ring.

True freedom was enjoyed by perfect man  
Long, long ago in a peaceful garden plot.  
And then into the clutches of the man of sin,  
Man fell and lost the freedom, meant to span,  
God's life with him.

God knew the trouble sin had caused that day:  
With love untold, for man, He worked a plan.  
His Son, a sacrifice for sin, a sinless man,  
To Calvary's cross to die, His life to lay,


The debt of sin to pay.

Of all our freedoms, greatest one of all,  
To know that for me Jesus suffered bled and died.  
My load of sin He bore when He was crucified,  
I could not pay the debt, on Him I had to call,

And 'neath the cross to hide.

George V. Johnson  
Eben Jct., Mich.





**WOMEN**  
*for Christ*

### SHADOW OF THE CROSS

Mrs. Jack Van Sickle,  
Fergus Falls, Minn.

As we enter the Lenten season we should stop and consider the great preparation that God put forth towards the fulfillment of our salvation.

If the shadow of the cross had not come over the land, what would our lives be? From where would our forgiveness then come? Even God in his great love requires atonement for sin.

In the days that Christ walked the earth, there was at this time of year a period of fasting. A time when the children of God stopped to consider the many great and bounteous gifts bestowed upon them by God. This was a time when they stopped to consider the great tribulations from which God had delivered them.

We, as well as the children of Israel, would wander aimlessly in a wilderness filled with despair in search of fulfillment (salvation), yet knowing that in the end we would face eternal death.

But, God in His great love and mercy prepared a way of atonement for us through the death of His own Son on behalf of our sinful race.

Now a Christian can enjoy the real fruit of the atonement, that is, to be in Christ.

Now we meet God in Christ and share the same relationship with God as does Christ. We heard the triumphant refrain that there is no condemnation for them that are in Christ Jesus.

So let us reconsider our preparation, not only for the 40 days prior

to Easter, but for all the days of our lives. Let us be in constant preparation for the great and triumphant day that those in Christ shall go to be with their Heavenly Father.

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### LETTER RECEIVED FROM MISSIONARY R. W. GUNDERSON IN BOLIVIA

The Editor of *The Lutheran Ambassador* has received a letter from Missionary R. W. Gunderson of Bolivia, an AFLC pastor on loan to the World Mission Prayer League.

He reports that he is now entering a new area of service on the field, teaching in an extension seminary. Courses will be taught in various locations and thus a good deal of travel will be involved. Not all students in the training program are potential theological candidates. Some of the teaching in the extension program is on the elementary level, some in junior high school and still other, on the university level.

Pastor Gunderson and his family vacationed this year at Machu Pichu, a site of ancient Inca ruins. There, an entire city on a mountain top has been preserved. In Lima they toured the museum of archaeology and found both experiences extremely rewarding. He recommends these places for tourists.

Missionary Gunderson follows along with the Association work as best he can from a distance, largely through the *Ambassador*. He expressed amazement in the growth of

the Bible School here, remembering the first year of its existence when there were only 13 students.

May we remember this missionary family, too—Richard and Clara, Christine, Daniel and Peder—as they labor in another great South American nation for the cause of Christ. Their address remains the same:

Rev. and Mrs. R. W. Gunderson and  
family  
Casilla 266  
LaPaz, Bolivia

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### THORALF YDERSTAD

“Thoralf Yderstad is seriously sick at the hospital,” wrote one of his neighbors. I rushed my Christmas letter to him—but it was too late. He passed away at Ashland, Wisconsin, December 15, and was laid to rest in the Moland Cemetery where there are many members of the Yderstad family buried.

The first time I met Thoralf was in the fall of 1939. The next summer, we moved to the Mason Lutheran Parish and I became his pastor for nine and one-half years.

Thoralf loved his Savior, the Lutheran Free Church and his home congregation, Moland. He served as Sunday School superintendent over 60 years. His delight was to work with the children and the young people.

He was active in many community organizations, such as 4-H, dairy, agriculture work. He was always a hard worker from early morning until late in the evening. The Yderstad farm gave ample proof of this. The same zeal was shown in regard to his work in the congregation, too.

He took care of his aging father, Pastor H. Yderstad, until he passed away. And he cared for his wife until she passed away in 1967. Now, Thoralf rests, too.

He was a man with a strong conviction, yet a warm heart, always willing to help unselfishly. He will long be remembered for his Christian life in community and church. May many “steady” Christians be raised up in the church!

Rev. Ole R. Hellend,  
Hot Springs, Montana



# Luther League Activities

## A LETTER FROM THE LLF PRESIDENT

Dear Parents of AFLC Leaguers:

I am not telling you something new when I begin this letter by saying that we are living in troubled times: a time of war, political and social unrest, and moral decline. We hear much today about sex, drugs, and how bad and polluted our air and waters are. Life can get pretty discouraging. I believe it affects our young people more than anyone else, as they have to grow up, form their values and their beliefs, in this mess of a polluted world.

Because of these circumstances, I believe as never before that you as parents, we as a church, must work even harder. We must give our young people something to believe in, something to trust in, something to look forward to. For even with things as they are today, we have the answers that will bring joy, peace, purpose, security and a future to all who will listen. That's quite a statement, but it's the truth!

It is for this reason that I, with many others, are planning and looking forward to our national Luther League convention this summer, July 20-25. God has worked out things wonderfully for us, and we have been able to put together a program that will challenge us all. Some of the speakers include Mr. Mel Johnson of "Tips for Teens" fame as our evening speaker. In addition, for the evening services we will be able to have again Mr. Ray Lahikainen, who will present Bible truths in beautiful color chalk

drawings. The Bible School Choir will share in the music along with other special musical groups. Rev. Laurel Udden will be our Bible teacher. Rev. Strand, Rev. Snipstead, Rev. Dyrud, Rev. F. Monseth, Rev. Franz and Miss Sheila Broderick will be some of the other speakers. Five challenging movies are also planned along with at least two campfires led by Rev. Wendell Johnson.

The total cost will be less than \$20.00 per person for the entire convention, and the site for our convention will be the Seminary-Bible School. Look for more details later as we will be sending out a brochure concerning the convention.

Now, there is only one thing left—your help in encouraging your teenager to attend. With your help and with your prayers, I know this will be a convention to remember.

Thank you for your time and prayers.

Sincerely,

Rev. David C. Molstre  
Luther League Federation  
President

## FOUR GOALS

What are we here for?

Let's be honest! Why have a Luther League? Why travel hundreds of miles for a district retreat or a national convention? Why the expense of having a youth director?

Is the Luther League just another church organization that exists for its own sake? Maybe your youth group is one of those meeting just to decide what to do at its meetings.

It's good to evaluate the purpose

and effectiveness of the youth work in your congregation and the AFLC at large. It's good to be honest about the task God has given us in our world.

All right, you say, let's be honest! What are we as young people supposed to accomplish for Christ?

First of all, youth activities should create self-awareness among youth touched by our ministry. Each should be able to say: "I am a spiritual being. I have great spiritual needs. I need God's love and forgiveness. I need answers to my questions and frustrations. God is interested in me as a young person and can use me in His Kingdom." The Luther League must provide a place for youth to discover Christ's claims on their lives.

Secondly, youth work must create awareness of others. There are other youth in my church, in the AFLC, with doubts and problems like my own. But, importantly, we can share a common faith in Jesus Christ. Luther League meetings should provide a common ground for sharing problems and together finding solutions from God's Word. Together we can discover ways to live for Christ in day-to-day experience.

Thirdly, we must create world-awareness. We enjoy the light of the Gospel. We undeservingly know the abundant life Christ brings. Contrary to rumor, the world is dying to hear about Christ. We can tell them if we, together under the Holy Spirit, learn to communicate the reality of Christ to others within the church and beyond.

Fourthly, the church youth emphasis must create awareness of Christ. Each teen should know that Christ earnestly desires that he give himself entirely to Him. And as I give myself to Him, it means not the end of fun, but the beginning of a full, satisfying, enduring relationship to Christ. And if we let Him, Christ will show us the adventure of serving Him in this world.

I guess what we're talking about for youth activities is a spiritual purpose. We must point to Christ in all things. The written Word and the Living Word must be central in our lives.

The important thing is not the treasurer's report, nor the program committee, nor even the recreational ac-

*[Continued on page 10]*



# NEWS

## of the Churches

### OREGON CONGREGATION VOTES TO SEEK AFLC AFFILIATION

At the annual meeting of Spencer Creek Lutheran Church, Eugene, Oregon, held on January 14, it was decided to seek affiliation with the Association of Free Lutheran Congregations. The church had previously been independent. It is served by Rev. Lars Stalsbrotten.

A new work, the congregation added 24 new members in 1970 and the Sunday School tripled in size.

Chuck Robinson is chairman of the congregation. Other officers are Bennie Robinson, secretary; Mildred Myhre, treasurer; Martin Hanson, Gilbert Sommers and Norman Pehll, trustees; and Paul Myhre, deacon.

### NEWS FROM EVERETT, WASHINGTON

Evangelistic services were held in Clavary Lutheran this winter with Pastor Knut Heggstad as speaker. Good attendance prevailed.

Peter Eckrem was elected vice-president of the congregation at the annual meeting in January.

### LAKE STEVENS, WASHINGTON

Gordon Rux was chosen as president of the Elim Lutheran Church at the congregation's annual meeting on January 24.

### NEW CONGREGATION ORGANIZED AT ORTLEY, S. Dak.

A new congregation was organized at Ortley, S. Dak., on January 18. It will seek affiliation with the AFLC.

Temporary chairman of the church is Arlo Kneeland, Summit, S. Dak.

A Ladies Aid and a Luther League have been started. Various men have conducted the Sunday morning worship services thus far. It is hoped that a seminary student can serve the congregation through the summer. Pastor R. Huglen, Roslyn, S. Dak., is conducting Lenten services for the new church.

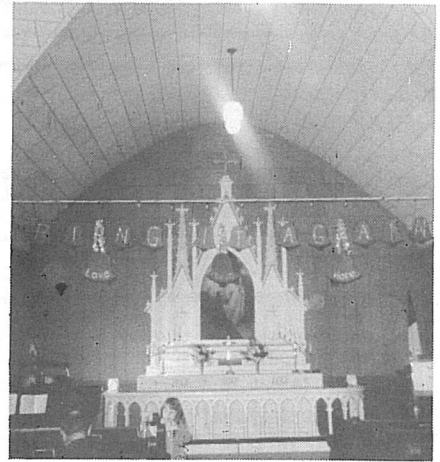
Rev. Herbert Franz, Cloquet, Minn., and Rev. Karl Stendal, Pukwana, S. Dak., preached at special meetings in Ortley in January prior to the formation of the congregation.

### ACTIVITIES IN THE SPICER PARISH



The Homebuilders group of Green Lake Lutheran, Spicer, enjoyed several outings recently.

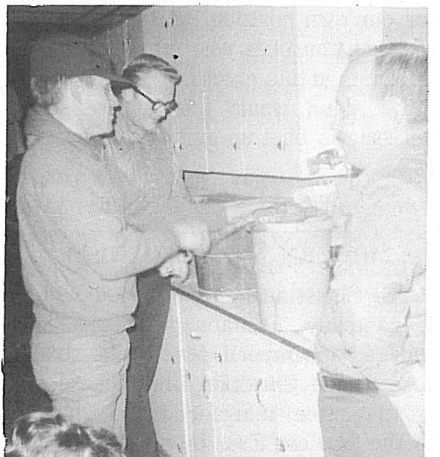
A Hard Times Supper was held in November. Good fellowship was enjoyed by all. Twelve couples attended.



The Junior Department of the Green Lake Lutheran Sunday School at Spicer, Minn., presented their Christmas program on Dec. 20th at 3 p.m. The theme "Ring it Again" was used. Seventy children took part. The music was recorded so that the shut-ins of the congregation also heard the message of Christmas once again.



A snowmobile party was enjoyed by the Homebuilders group in January at the parsonage home of Rev. and Mrs. Leslie Galland. Homemade ice cream and pizza were made, followed by a devotional time led by Rev. Galland.







# Letters

## TO THE EDITOR

### POSITION CLARIFIED

Bethany Lutheran of Astoria is not mixed up with the "tongues movement."

There are false rumors that our Bethany Church and the preacher are mixed up with the tongues movement. We wish to assure our beloved brethren that there is no basis nor truth to such a false report.

While we are obligated to take the position of Scripture, "forbid not to speak in tongues," we do not want such to come into our Bethany congregation to cause division and ill will.

We hold that the fruit of the Spirit is first of all love—not speaking in tongues—and would like to pray with anyone who has started this report and anyone else who is guilty of spreading the same.

—Pastor R. S. Persson  
Astoria, Oregon

P.S.

Dear Brother Huglen:

We would appreciate your getting this in as soon as possible, not only for our own position but for the good of other churches who may be having difficulty in this regard.

The devil would like to use such an issue to bust up our happy churches.

### MODERN ANTINOMIANISM

The Christian faces a serious challenge today, a challenge so momentous as to imperil the whole structure of the Christian life. That peril is the same that faced the Church in the Pauline Era. It is the practice

of Antinomianism, which says that faith frees the Christian from the obligations of the Moral Law. We see its devastating effect throughout Christendom today.

Christians seem to take for granted the looseness of morals today, and do nothing about it in the home or schools, or even in the church. Even our Bible schools are in danger of being caught up in its rampant and awful scourge. Paul wrote firmly in his Pastoral Epistles against this danger. In the present weakening of moral standards, we face this danger in the rising as well as in the present generation. The awakening that we need is among the "slaves of fashion." Their trust is in the present trend to "reveal." They seem to have coined a new adage, "to reveal is to conceal." Even Christians whose basic morality is unquestioned are being duped by these Satanic fashions into a modern version of Antinomianism. In the world it has led to a display of utter nakedness in the movie, at the beaches and on the stage.

The Apostle John, in I John 2:16, speaks of the lust of the flesh, the lust of the eye, and the pride of life. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." John speaks as it is. The result is the falling into adultery and lasciviousness as we see it today.

We see this practice of antinomianism upon our Christian college campuses and Bible schools today, to say nothing of the campuses of the world. This is a Satanic perpetration of worldliness in its most flagrant aspects upon the Christian conscience.

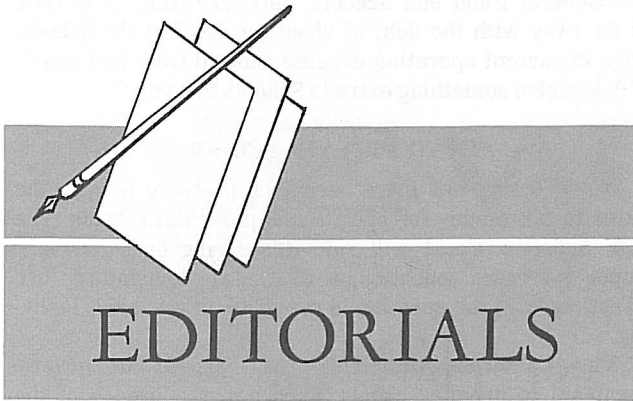
The miniskirt, which not only reveals in its immobile state, but much more so according to the decorum, or lack of decorum of the individual, is a blatant and devastating assault by Satan under the guise of "fashion" against the morals, not only of individuals, but also of the Christian church and our nation. There is no lady-like decorum, try as you may, that can void its awful sensual temptations. Only the toreador waves a red flag in front of the bull. And then he waves it wisely. The morality of many is jeopardized. The Christian lady does not wear a miniskirt, or any skirt so short that the question of her modesty is endangered. If when you kneel to pray and your skirt or dress does not touch the floor, it is too short.

The result upon life in general is looseness of morals of every type and kind. How we need to remember that the Lord said that when judgment comes, that it will begin at the "house of God," I Peter 4:17. Because this judgment is delayed, many become careless and fall into sin's clutches. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil" (Eccles. 8:11).

Though the Word of God says a great deal about modesty, the hold that fashion has upon many Christians is so tenacious that the Word, when quoted, produces only a great deal of self-justifying righteousness. Nevertheless, the Word of God still stands. It does speak about a "chaste virgin," II Cor. 11:2. It does speak about being "chaste and obedient," Titus 2:8. The Lord also uses the convicting thought of uncovering the skirts of Nineveh to show the depths of her lewdness, Nahum 3:5, If He would use such a phrase to picture the state of a city, what must He think of the original!

In the letter to the Ephesians, Paul in 4:17-19 calls upon the Ephesians not to walk as the Gentiles, "who being past feeling gave themselves up to lasciviousness (sensual display) to work all uncleanness with greediness." Paul's description of the Gentile practices in these verses is condensed and pungent. It is a picture

[Continued on page 14]



### A "LUTHERAN" CHURCH

"We accept the ancient ecumenical symbols, namely, the Apostles', the Nicene, and the Athanasian Creeds; Luther's Small Catechism and the Unaltered Augsburg Confession as the true expression of the Christian faith and life."

#### Declaration of Faith, I:3

The first two articles of **Declaration of Faith** declare the Association's allegiance to the Bible and her acceptance of the Scriptures as the entire Word of God and completely authoritative in matters of faith and life.

The third thesis in section one, the one before us today, establishes that we are a **Lutheran** fellowship of congregations. Subscription is made to the same ancient ecumenical symbols, Luther's Small Catechism and the Unaltered Augsburg Confession, that all other Lutheran churches in the world do. (Many other Christian denominations also adhere to the three Creeds mentioned.) Thus, we accept a certain general interpretation of the Word of God which to a degree separates us from many other Christian churches in the world and by the same token identifies us with millions of others who hold similar beliefs, chiefly in North America and northern Europe.

Why sincere people differ in their understanding of various Biblical teachings is a matter not easily explained nor shall we try to do so here. What is important is that a person studies the doctrines of his church in the light of the Bible. He must be a Berean, seeing whether these things are so. Let him be fully convinced in his own mind. As an illustration, in the days before the Association was formed, a very capable and attractive young man was involved in some of the early planning for this new fellowship of congregations. Perhaps none of us working with him knew at the time that he was undergoing deep soul-searching on a point in doctrine. Then one day, still before the Association was established, several of us received word from him that he realized that he could not fully accept Lutheran doctrine and must be excused from going further with us. This man would have been a tremendous asset to our church. To a man we regretted his decision, but we also have a real respect for him and the fine way in which he conveyed his convictions to us and we had no choice, nor wanted one, but to honor them.

Members of the Association are encouraged to read

and study the symbols mentioned in the third thesis. The Apostles' Creed and Luther's Small Catechism (the first part of the Catechism) are readily available to all. The Nicene Creed may be found on page 4 of the **Service Book and Hymnal**. The Nicene Creed (Jan. 25, 1966) and the Athanasian Creed (Feb. 8, 1966) have both been printed in **The Lutheran Ambassador**. The Unaltered Augsburg Confession may be found in **The Book of Concord** and your pastor should have a copy of that in his library.

Lutherans, too, differ among themselves, largely as to polity and practice, hence the several divisions which exist. Again, it is not always easy to explain them. We think that the Association would categorize herself as being in a middle-of-the-road position (everyone wants that place) or slightly right of center. That is, theologically we have Lutheran church bodies and associations to the right of us again. In respect to social practices and pietism we occupy a position a good deal more to the right. Others may view us in other ways.

More could be said in reference to the subject at hand but some of that will find a place in coming editorials on the articles in **Declaration of Faith**.

### A FINE BIBLE CONFERENCE CONCLUDED

Bad roads plagued the ninth annual Winter Bible Conference of the Association last month and undoubtedly kept attendance from being as good as it might have been. And if it had been held a week later, the weather problems would have been much worse. The conference was held Feb. 18-21 at Spicer, Minn.

While an actual report of the conference will be carried next time, when some pictures can be included, it can be reported now that the gathering was a very fine one. Pastor Roy Bredholt's Bible studies were among the most practical and helpful that have been given at any of the winter conferences. He has a real gift for teaching. Pastor Wendell Johnson was clear and incisive in his evening messages as he focused on the question "Where do we go from here?"

Those of us who stayed at the Bible Camp enjoyed that experience. It permitted a good deal of visiting both in the dining hall, where excellent meals were served by the permanent staff, and the lounge, complete with fireplace. Meanwhile, back at the church coffee was served three times a day by the women of Green Lake Lutheran.

There didn't seem to be as many pastors in attendance this year. We can't be scientific about it, but that is our impression. Of those who were there, all but three who are actively serving parishes had left before Sunday arrived, thus indicating a strong sense of duty to be back in the parish for preaching assignments. Also among the lay people there are many who choose faithfulness to tasks in the home church over remaining for a Sunday at a conference. For this reason, we suggest that it might be better to go back to having the winter conference during the week. Doing that might free more people for coming although no one time will suit all.

In the case of pastors, many of them had attended the pastoral conference in Minneapolis in January and may have found it difficult to get away again the next month.

Sincere appreciation is expressed to Pastor and Mrs.

Leslie Galland and their good congregation for the hospitable welcome given to all visitors. It is one of the pleasures of life to be warmly received and shown brotherly kindness. For this, too, we thank our hosts at Green Lake Lutheran Church.

### THAT EXCELLENT INGATHERING

By this time all Association members and other friends should have heard that the total benevolence goal of the church was exceeded by over seven percent in the recent fiscal year. Even more encouraging, giving increased more than 15 percent over the previous year.

This kind of response is just what is needed and if it continues Association work can grow somewhat as it should and **must** if her responsibilities are to be honored. What has been accomplished—raising an amount of over \$188,000 for joint work—has been done without full participation from all congregations in the Association. As all join in to the fullest extent possible, there is good reason to hope that our church can do a truly Christ-honoring work in this generation.

May each one who has given as unto the Lord, which is what true giving is, have a deep sense of joy in the goal attained by the Association of Free Lutheran Congregations.

At the same time as Association friends and people are responding in such generous fashion toward benevolence needs, a word of admontion was sounded in another direction by Mr. Robert Dietsche, secretary of the Stewardship Board, at the recent winter Bible conference. He encouraged the parishes of the church to examine the salaries being paid the pastors and to see whether these are adequate and keeping pace with the rising cost of living. His point was well taken and we do hope that the local pastors won't be neglected while benevolence budgets are met. Both must be taken care of. Lend your support to this concern.

One thing more. Even though the total AFLC budget was exceeded for 1970-71, two areas fell short: General Fund and Schools. Association budgets finally adopted by annual conferences are usually ones cut to the bone and then some. When they aren't met, as in the case of

the General Fund and Schools, deficits result. It is time to do away with the debt of about \$10,000 that the Schools have in current operating expense (not all from last year). Will you give something extra to Schools this year?

### AID TO PRIVATE SCHOOLS

Never before has there been such pressure to open the gates to tax money for private and parochial schools. The U.S. Supreme Court will rule this spring on some very important cases touching on this. State legislatures are wrestling with the question in the midst of tenacious lobbying.

**The Lutheran Ambassador** is opposed to government aid to private schools. Such aid is a breach of the traditional separation between church and state in America. We are a pluralistic people, having many religious backgrounds and traditions, and the present separation is the only way in which all are treated fairly. There must be protection for all and establishment by government for none.

We find the arguments being used today in behalf of aid very strange. Conceded, asking for an outright grant would have difficult going; therefore, ask for money to buy textbooks for private schools in such neutral subjects as arithmetic and English. Or, let money be provided to pay the salaries of instructors for those subjects in private schools. Or, provide transportation for children attending parochial or private schools. The net result, any way you slice it, is a more than indirect aid to the school and a probable guarantee of its existence.

The point has also been raised that tax monies diverted to parochial and private schools in direct aid or otherwise will only harm the public schools since only so much tax money is available.

Maybe it is because we came up through the public school system, with religious training provided by the home and the church, that we don't feel motivated to save or salvage private and parochial schools at the expense of the principle of the separation of church and state. Where they can be maintained by their adherents alone, well and good. Where they can no longer be carried on without government aid, perhaps it is time for them to die.

## 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.

### NORTH DAKOTA Fairdale

Carl Haug, 85  
Oct. 19, 1970, Aadalen

George Haug, 70  
Jan. 4, Our Redeemer's

William J. Arneson, 62  
Jan. 11, Aadalen

### MINNESOTA Newfolden (Warren)

Ole Lausness, 82  
Jan. 27, Bethania

John Lausness, 78  
Feb. 16, Bethania

### SOUTH DAKOTA Ortley

Mrs. Raymond Cotton, 39  
Feb. 28, Ortley (prospective)

[Continued from page 6]

tivities for next time. The thrust of youth work is to introduce young people to Jesus Christ as Savior and to grow closer to Him and love Him more.

Looking at it honestly, we don't have to be ashamed about the existence of the Luther League. Its purpose is the spiritual fulfillment and growth of young lives touched by Christ through our lives.

Wayne Pederson  
AFLC Youth Director



16. Why would you say that world missions is the theme of verses 27 and 28? (Matt. 28:18-20)

17. If you have personally experienced Christ's redemptive work on the cross, what responsibility has He given to you? (verses 30 and 31 and II Cor. 5:15)

There's only one plan of redemption for man,  
And we are a part of that plan;

To us has been given this story of love,  
Our part is to reach every man.

This plan of redemption to save a lost world  
Was formed in the mind of our God.

Salvation for all through Christ's death on the cross,  
But the world must the story be told.

—Eugene L. Clark

# W.M.F. BIBLE STUDY



Psalm 22

April, 1971

## THE PSALM OF THE CROSS

Read carefully Psalm 22 and Isaiah 53.

In this Psalm David is no doubt writing about his own experience of suffering at the hands of his enemies. At the same time the Holy Spirit is inspiring him to write of experiences beyond his own. Isaiah is writing about the Suffering One, while in Psalm 22 the voice of the Sufferer is heard. Psalm 22:1-21 describes the humiliation of our Savior while verses 22-31 describe His exaltation.

The first lines of the Psalm remind us of our Lord's agony on the Cross. When we begin to wonder for what reason Jesus so spoke, it is well to recall **why** and **for whom** He suffered on the cross. Every sinner deserved and was doomed to condemnation, which meant separation from God. If Christ had not taken our place, all our eternity would have been one long, hopeless cry to God who really had forsaken us—not because He did not love us but because nothing sinful and unclean can abide in His presence.

Another proof of the divine inspiration of Scripture is shown in this Psalm. It well describes the torture of crucifixion and yet this form of capital punishment had not been practiced at the time the Psalm was written (about 1000 years BC).

Our blessed Lord is in every syllable of this Psalm, and it actually reads more as history than as prophecy. The divine Sufferer seems to have recited it to himself when on the cross; for it begins with, "My God, my God, why hast Thou forsaken me?" and ends with a Hebrew word meaning, "It is finished." The Psalm is indeed a photograph of Calvary, a memorial of the heart-break of Jesus. Sometimes to the soul in agony, God seems not to hear; but through those hours of darkness the Easter day is hastening to break in resplendent glory. He will not permit His holy one to see corruption.

In the middle of verse 21 there is a remarkable change from the plaintive to the triumphant; supplication and entreaty break out into exultation; hope saves the broken harp from the hands of despair, restrains it, and extracts from it strains to which angels, on their way home to God, are constrained to listen. He who said, "Thou hearest not," in verse 2, now confesses that all the while God has been hearing and helping. Now Jesus will join the saints in psalms of praise.

In the closing verses there is a sure forecast of the effects of the death on the cross not only upon the Jews, but also upon the ends of the earth, that is, the Gentiles. Then Satan shall be dethroned; resurrection shall be accomplished; and a spiritual seed shall satisfy the Redeemer's travail. (From *Through the Bible* by F. B. Meyer)

Let us memorize verse 22.

1. What two phases of the work of Christ's redemption are included in Psalm 22? (I Peter 1:10-11)

2. Did God really forsake Jesus for a time while He was on the Cross? Explain. (Isaiah 53:5, 10)

3. When God seems to be silent, what should we do? (Matt. 5:22-28)

Some missionary friends of ours told of an experience they had in casting out a demon from an African native. The missionaries gathered together and prayed for deliverance for this man, but were unable to cast the demon out. They realized something was wrong, and so they began to confess sins they had harbored against one another. Then they prayed again and claimed the blood of Jesus and the demon was cast out.

4. What strengthens our faith, as mentioned in verse 4 of the Psalm?

5. Can you tell of a personal experience by which your own faith was strengthened?

6. The context of verse 8 is almost identical to the words of which people at the scene of the crucifixion? (Matt. 27:41-43)

7. What was the reaction of the thief on the third cross? (Luke 23:40-43)

It is interesting to note that even at the time of the crucifixion there were two reactions when the two robbers met Jesus face to face. One scorned Him and lost his soul; the other repented of his sins and gained eternal life. The cross still divides people into two classes—the lost and the saved. How close one can come to Jesus and yet reject Him even today!

8. Of what are the bulls, dogs, and lions an emblem as mentioned in verses 12, 13 and 16? (I John 3:13)

9. Verse 14 is a vivid picture of what type of punishment?

Here we see the gaping crowds; the strength and virulence of their abuse; the bones wrenched from one another; the broken heart; the fevered lips; the pierced hands and feet; the parted garments; the thrusting of the Lord's sword against His only Son. (Zechariah 13:7)

10. Why did the soldiers at the foot of the cross cast lots for the Lord's coat? (verse 18 and John 19:23, 24)

Notice here again the details of prophecy fulfilled at the actual crucifixion of Jesus.

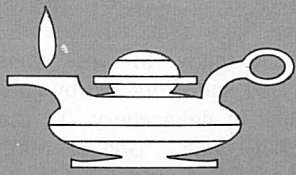
11. What kind of faith must we have if it is to be sustained in life's darkest hour? (John 1:12; Rom. 10:9, 10; and Rom. 8:14)

12. Why did Jesus remain on the cross when He could have called the angels to take Him down from the cross at any time? (Matt. 26:53, 54)

13. When one has experienced the transforming power of Christ in his life, what will be the natural result? (verse 22 and Acts 4:20)

14. Who are the true "brethren" of Jesus? (Luke 8:21)

15. All people shall some day bow before the Lord, but how will their eternal destinies differ? (Rom. 14:11 and Matt. 25:31-46)



# SCHOOL NEWS



## REV. FRANCIS MONSETH ACCEPTS CALL TO TEACH IN ASSOCIATION SCHOOLS

Rev. Francis W. Monseth, Everett, Wash., has been named a teacher in the Association Schools by the Board of Trustees. His primary responsibilities will be in Free Lutheran Theological Seminary of which he is himself an alumnus.

Since his graduation he has been serving Calvary Lutheran Church in Everett, and a new congregation begun during that pastorate, Elim, Lake Stevens, Wash. Pastor Monseth has also pursued graduate studies at Seattle Pacific Graduate School of Religion with an emphasis on New Testament studies. He may possibly have his Master of Arts degree by this summer.

Mr. Monseth is the son of Mrs. F. Monseth, Fergus Falls, Minn., and the late Rev. Fritjof B. Monseth, one of the organizers of the Association of Free Lutheran Congregations. Francis Monseth was born in Minot, N. Dak. He is a graduate of Oak

Grove Lutheran High School, Fargo, N. Dak., and Valley City (N. Dak.) State College. He also studied at the Lutheran Bible Institute and Augsburg College, both in Minneapolis, Minn.

One year of seminary training was taken at Independent Lutheran Seminary, Minneapolis. As a student he served AFLC churches at Doran, Minn., and Abercrombie, N. Dak.

Pastor Monseth was united in marriage to Ellen Hove of Frost, Minn., in 1966. The couple has a daughter, Naomi Joy, and a son, Nathan Wesley. The Monseths will move to Minneapolis on August 1 in preparation for the fall teaching duties.

Dr. Iver Olson, who has been serving as dean of the seminary for the past few years, will spend the next school year in Norway. He has asked that when he returns he be placed on a reduced teaching schedule prior to his eventual full retirement in about three years.



## DEAN OF WOMEN NAMED FOR ASSOCIATION BIBLE SCHOOL

Mrs. Aini Myking, Cloquet, Minn., has accepted a call to become the

first dean of women of Association Free Lutheran Bible School. She will begin her duties on September 1.

A long-time member of St. Paul's Lutheran Church in Cloquet, Mrs. Myking has served on the church's board of deacons. She has also been a Sunday School teacher and a member of the senior choir and Martha Guild.

Mrs. Myking was born at Middle River, Minn. She attended business college for a year and worked as the county 4-H agent in Lyon County, Minn., for two years. Her husband Bernard passed away in January, 1969.

Mrs. Myking has five children. Charles (Chuck) is married. Arlene is a first-year student at AFLBS. Betty will graduate from Cloquet High School in the spring. Doris is a freshman and Janet is in sixth grade.

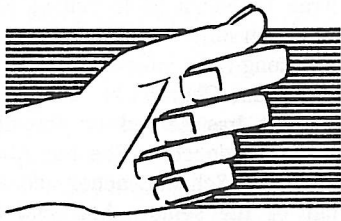
In addition to her duties in supervision of women students at the Bible School, Mrs. Myking will assist in clerical work in the offices of the Bible School and church headquarters.

## AN INVESTMENT IN YOUTH

Vicious forces are at work among youth today. It is imperative that young people who know the Lord, and who desire to serve Him, be well established in the Word of God. Sensing the need of fortifying youth in the Word, the congregation of Triumph Lutheran Church, Ferndale, Wash., has established for its young people a Bible School Scholarship Program. This program, now in its third year, is designed to provide financial assistance to students desiring to attend Bible School, or to enter Seminary. A three-member Scholarship Committee, appointed by the congregation, is in charge of receiving applications, awarding scholarships, and raising funds for the program. Members of the church have responded with enthusiasm. During the current school year, two students at our Bible School are receiving full tuition scholarships. The program was recently expanded to include future students entering our Seminary as well. Seminararians will be awarded cash scholarships equivalent to the Bible School tuition fee.

[Continued on page 16]





## STEWARDSHIP

### LEFTOVERS FOR GOD?

“Honor the LORD with thy substance, and with the first-fruits of all thine increase” (Prov. 3:9).

The God-given principle contained in the above verse is often urged upon Christians as a necessary one in their personal stewardship. “I just can’t tithe,” some will say, “because there is not enough money left at the end of the month after everything else is taken care of.”

God’s answer to such objections is this: give of your first-fruits, not of your leftovers. Lay aside the Lord’s share at the beginning of the week or month; the longer we wait, the more opportunities we give our old natures to find “necessary” things for which we must spend it. And then we wonder, “Where did it all go?”

Many Christians have found the first-fruits principle an answer to their stewardship problems. God will bless and provide when we act in obedience to His Word.

But what about our congregations? Do the Biblical principles for personal stewardship also apply on a broader level?

Yes, they most certainly do!

How does your congregation determine her giving to missions, schools, and our other common endeavors? Too many are just giving leftovers. Maybe this will sound familiar: “Well, we’ve paid the preacher, the fuel bill, and the electric bill; now, is there anything left to send in to the Association?”

The congregation that is living just for herself is not really living at all.

Percentage giving might be the answer. Can a congregation that is not at least tithing her income be teaching good stewardship to her members? First of all, decide how much you can spare—10, 15, or 20 percent? Then increase it in faith. And let this be

your first obligation; don’t wait until the end of the month to see if you can afford it.

Give God the first-fruits, not the leftovers, and see if He “will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough for you to receive it” (Mal. 3:10).

—Pastor Robert Lee  
Tioga, North Dakota

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(Continued from page 8)

of the world today that tempts the Christian to do likewise. Reason today seems to have suffered a paralysis and cannot distinguish the good from the evil. Paul characterizes this as the “Gentile walk.”

Just as the age of the Caesars was a time of great delusion, so today skepticism, cynicism, unbelief and despair fill the mind of man. And so anything is proper, they say. Men have brought into being, through scientific knowledge, new and potent instruments and inventions to stay immediate individual judgments for sin against the body. The world stands spiritually empty, and church members are being sucked into the vacuum. It is the period of the empty heart that assails the church. The only answer is CHRIST IN THE HEART. Paul rebukes the Corinthian church, “Be not deceived: Evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame” (I Cor. 15:33-34). Paul’s characterization of the pagan era as unbelief and lasciviousness truly resembles ours today. He says, in Romans 1:24, “Wherefore God also gave them up to uncleanness through the lusts of

their own hearts, to dishonor their own bodies between themselves.” Sexual vice was no longer labeled vice. So today. In some places it is provided and protected by public law. It ends in debauchery. To the Jews, the Lord said, “God or Mammon”; to the Corinthians, it was Christ or Belial; today it is Christ or Satan.

There is nothing more terrible than the loss of the sense of shame. The loss of the Christian sense of shame blunts all moral sensibilities. We are headed that way today. When immodesty is no longer felt as an affront; when there fails to rise in the blood and burn upon the cheek, the hot resentment of a wholesome nature against things and practices that are foul; when we grow tolerant and familiar with their presence, we are far down the slopes of hell. It needs only the kindling of passion and the removal of the checks of circumstances to complete the descent.

The pain that the sight of evil gives is a divine shield against it. Wearing this shield, our sinless Christ fought our battle and bore the anguish of our sin. Are we going to let the modern antinomianism negate all that Christ has done for us? It is up to you, Christian parents, to begin some disciplinary training in the home so that we can have it in our churches and schools. “He will not at all acquit the wicked.”

—Rev. Arvid L. Hokanson  
Osseo, Minn.

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### THE LORD HAS NEED OF IT

Peter lent a boat

To save Him from the press;  
Martha lent her home,  
With busy kindness.

One man lent a colt,  
Another lent a room;  
Some threw down their garments,  
And Joseph lent a tomb.

Simon lent his strength,  
The cruel cross to bear;  
Many brought their spices  
His body to prepare.

What have I lent?

No boat, no house, no lands;  
Dwell, Lord, within my heart,  
I put it in Thy hands.

—Author Unknown

# CHURCH-WORLD NEWS

## 1972 ALC CONVENTION MOVED TO MINNEAPOLIS

Columbus, Ohio—(LC)—The Church Council of the American Lutheran Church decided at a meeting here late in February to hold its 1972 general convention in Minneapolis and not, as previously reported, in St. Paul.

Mr. Arnold Mickelson of Minneapolis, secretary of the ALC, said the change had become necessary because new convention facilities in St. Paul which had been expected to be ready for the convention will not be available.

The dates for the convention are October 4-10.

The Church Council changed the dates for its annual meeting from mid-summer to October 18-22 after noting that a constitutional amendment may remove district presidents from voting membership on the Council.

Under the proposed change, now awaiting ratification by congregations, the district presidents would be replaced by parish pastors as voting representatives. The district leaders would continue to attend meetings as advisors without vote.

## MESSAGE SENT TO BISHOP ORDASS ON 70TH birthday

Geneva—(LWF)—A message expressing congratulations to retired Bishop Lajos Ordass of Hungary on the occasion of his 70th birthday was sent from here by the Lutheran World Federation's General Secretary Andre Appel.

The churchman, who was a vice-president of the federation and is an honorary member of its Executive Committee, was 70 on February 7. Dr. Appel's telegram said:

"We thank God for your long years of loyal and blessed service also to the LWF. We wish you in your retirement health and spiritual strength. Warm greetings."

## LUTHERAN COUNCIL HEAD VISITS WITH PRESIDENT

Washington—(LC)—Dr. Oswald C. J. Hoffmann of St. Louis, speaker on the worldwide Lutheran Hour radio broadcast and president of the Lutheran Council in the USA, met here with President Nixon in the White House late in February to discuss the Lutheran leader's recent visit with American troops in Vietnam and South Korea.

Dr. Hoffmann visited the troops this past Christmas at the invitation of General Creighton W. Abrams, commander of United States forces in Vietnam.

During a telephone interview after his meeting with the president, Dr. Hoffmann said he told the Chief Executive that at every place he visited he asked the men and women there to commit themselves to Jesus Christ "right where you are."

Asked by Mr. Nixon how the troops responded to this, the Lutheran churchman replied, "very warmly."

He said that the President was particularly interested in the drug problem among the troops. Dr. Hoffmann said he expressed the view to Mr. Nixon that the military authorities are taking the matter more seriously than are the civilian authorities.

Certain chaplains, he informed President Nixon, were receiving special training in how to deal with drug abuse.

It could very well be, Dr. Hoffmann suggested, that in a year or so these chaplains would be the most accomplished people the church would have in this area.

In answer to the President's query about troop morale, the churchman responded that he could only speak about the morale of the GIs in the forward areas, where he spent most of his time.

From what he saw there, he told Mr. Nixon, "the morale was good."

Dr. Hoffmann said he presented Mr. Nixon with a specially inscribed copy of the "Psalms for Modern

Man," a new translation by the American Bible Society.

Twenty thousand of the volume had been distributed by the Lutheran Hour speaker in Vietnam and 10,000 to the United States troops in South Korea. All were donated by the American Bible Society.

This was the second successive Christmas that the widely known radio preacher had visited the troops in Vietnam, both times upon the invitation of General Abrams.

## DR. WILLIAM WEIBLEN NAMED HEAD OF WARTBURG SEMINARY

Columbus, Ohio—(LC)—Dr. William H. Weiblen, a 52-year-old professor of systematic theology at Wartburg Theological Seminary at Dubuque, Iowa, has been named to the presidency of the 117-year-old institution.

Scheduled to assume his new duties in mid-March, he succeeds Dr. Kent S. Knutson, who recently became president of the American Lutheran Church.

Since the resignation of Dr. Knutson in December, Dr. W. A. Poovey, also of the Wartburg faculty, has served as acting president.

A native of Miller, S.D., Dr. Weiblen was graduated in 1940 from Wartburg College in Waverly, Iowa. He subsequently received theological training at the school which he will now head and was awarded a bachelor of divinity degree.

Dr. Weiblen was ordained in 1943 and accepted a call to the pastorate of Trinity Lutheran church in Bryan, Ohio, and served there until 1950. Between 1950 and 1953 Dr. Weiblen served as a chaplain in the United States Air Force, and, during his tour of duty, served one year in Korea.

He then became pastor of St. Paul Lutheran church in Waverly, Ohio.

Dr. Weiblen completed work in 1957 for a master of sacred theology degree at Harvard University Divinity School and, after further work in the

Friedrich Alexander University, Erlangen, Germany, was awarded the doctor of theology degree.

He joined the Wartburg Seminary faculty in 1958 and, at various times, has taught at Wartburg College and at Luther Seminary in St. Paul.

[Continued from page 13]

Funds for our scholarship program come from private gifts, contributions from auxiliaries of the church, scholarship dinners, etc. Most recently, people of the congregation have begun designating memorial gifts to this fund. This first such gift came from the Orville Pheifer family of Ferndale, who designated memorials for their son Allen who lost his life in a drowning accident last June, to the scholar-

ship fund. Their fine example has already encouraged others in the congregation to direct memorial gifts to this fund, thus remembering departed loved ones with a "living memorial."

We believe the spiritual support given our youth today is a rewarding investment in the church of tomorrow. Indeed, the finest support we can give is that of enabling them to study God's Word at Bible School. It is our sincere hope that a growing number of young people from Triumph Lutheran will be encouraged by our scholarship program to make the decision to go to Bible School. Serving as our Scholarship Committee are the following: Mr. Alvin Gregor, chairman; Mrs. Natalie Melseth, secretary; and Mr. Newman Nubgaard.

—Pastor J. G. Erickson

THE LUTHERAN AMBASSADOR  
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