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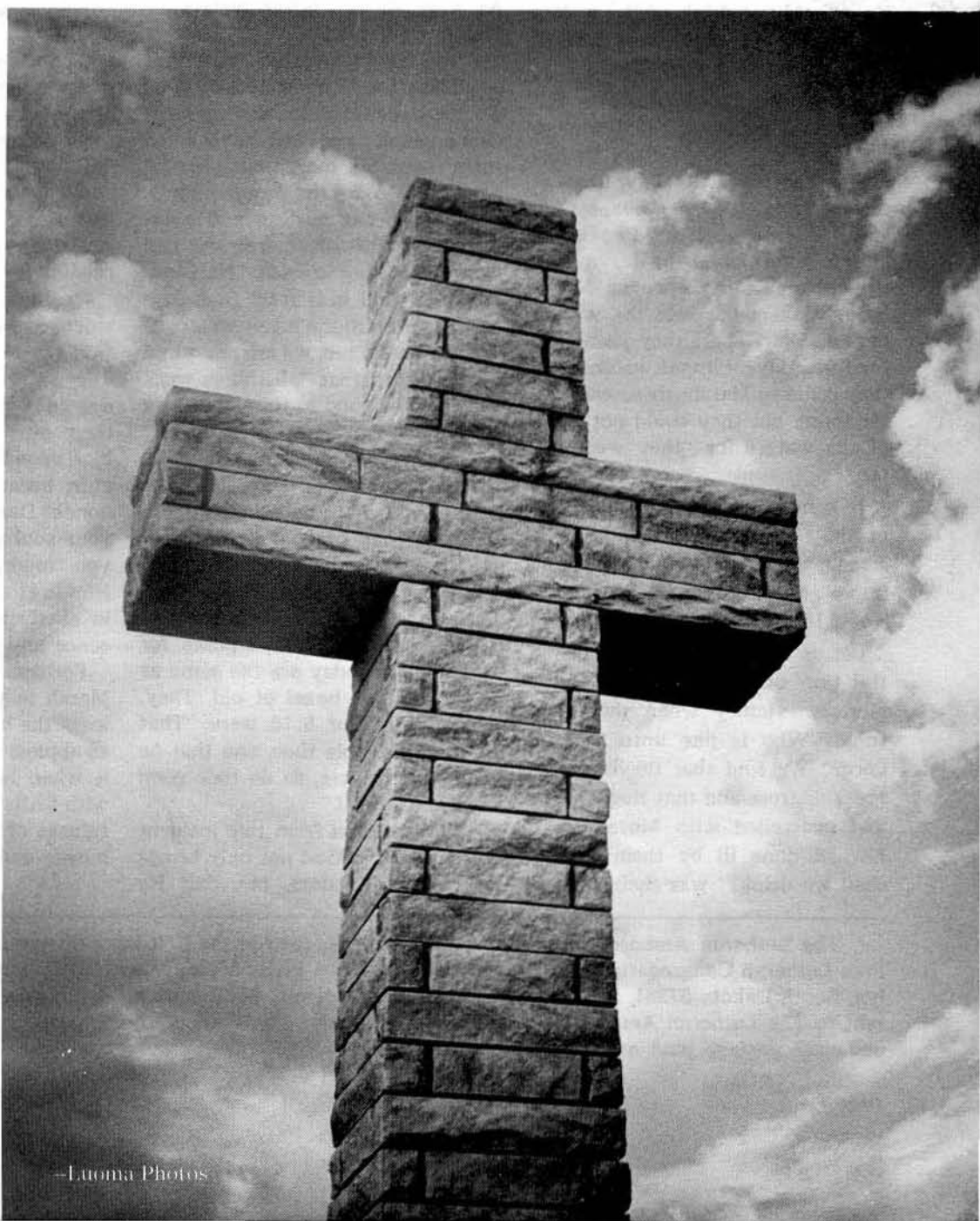
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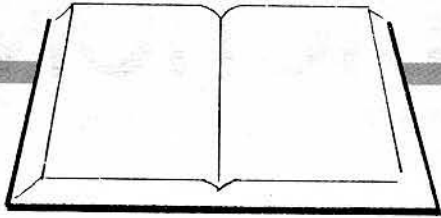
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-Luoma Photos



According to the Word

THE BITTER MADE SWEET

“And when they came to Marah, they could not drink of the waters of Marah, for they were bitter” (Ex. 15:23).

Moses and Israel had just finished singing the song of praise to God for the glorious victory He had given them over the Egyptians at the Red Sea. It was perhaps with some difficulty that Moses prevailed upon Israel to leave that triumphant shore. However, Moses brought them out into the wilderness of Shur. There they journeyed for three days without water. Then they came to Marah; there was water there, but they could not drink of the waters for “they were bitter.”

Is it not so often the experience of the Christian, too, that after some great victory he is plunged into a grave trial where his faith is sorely tested?

Let us see how Israel reacted in this time of trial so soon after the glorious victory when they had sung, “Who is like unto thee, O Lord?” We find that they were in great distress and that they fretted and quarrelled with Moses, as if he had done ill by them. “What shall we drink?” was their clamor.

So Moses prayed. He cried to the Lord, and God directed him to a tree, which he cast into the waters. As a result the bitter waters of Marah were made sweet.

From this incident we learn first of all that the bitter waters of Marah were directly in the path of God’s people, and God himself led them there. So, too, in our pilgrimages there come the Marah experiences—times of testing and overwhelming difficulty. Yet we can continue to sing in faith, “He Leadeth Me.” And it is true; God does lead us, even to the bitter waters of Marah. There, too, we are reassured by the Word that “all things work together for good to them that love God.” God’s purpose in permitting trials to come into our pathway is revealed in I Peter 1:7, “That the trial of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.” God’s purposes for His children today are the same as they were for Israel of old. They, as stated in Deut. 8:16, were, “That he might humble thee, and that he might prove thee, to do thee good at thy latter end.”

We also learn from this incident at Marah, that God not only brings us to those waters, but that He

also provides the tree to sweeten them, even the cross of our Lord Jesus Christ. The cross of Jesus sweetens the bitter waters of affliction to the faithful. Yes, because of the cross we are even able to rejoice in times of tribulation. Again as we turn to I Peter 4 we read in the thirteenth verse that in times of trial we should “rejoice, inasmuch as ye are partakers of Christ’s sufferings; that when his glory is revealed, ye may be glad with exceeding joy.”

One last thought from this incident at Marah. Israel learned that God expected obedience from them. They were not delivered from bondage in Egypt that they might be their own masters. They were to look upon themselves as God’s servants, because He had loosed their bonds. Dear reader, Christ bought your soul at Calvary in order that you “might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence and blessedness.”

Perhaps you are this day at some Marah in your life. Then may you learn the blessed truth of the Cross as applied to you and as Paul knew it when he cried, “I am crucified with Christ.” Never doubt the faithfulness of the hand of God as He moves and guides in your life.

—Richard Snipstead

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TEEN DRUG ADDICTION

Part II

by Roger Ose

(photos by Roger Ose)

(The second of three articles on Teen Challenge Center, Brooklyn, New York, founded by Pastor David Wilkerson)

KICKING the drug habit is almost impossible. Doctors who work with confirmed addicts indicate that very few are permanently cured. Once an addict, always an addict.

The Teen Challenge Center in Brooklyn was opened as a home for young people who are in the advanced stages of drug addiction. God has touched the lives of many young people who have come to the center. Here are the testimonies of two former addicts (as told to me):

Louis Quit Heroin

I was born in Puerto Rico 32 years ago. My parents were divorced and I went to New York to live with my mother when I was 12. At 13 I started smoking marijuana. At 16 I took heroin, the killer drug.

For fourteen years I was addicted to heroin. My habit cost from \$5 to \$125 a day, depending upon the availability of drugs. I was forced to steal and peddle in order to get money for my habit. I got up in the morning and had to have a fix right away. I injected heroin into my arm with a needle.

I was married at 16 but it lasted only a year and a half. Then I lived with another woman, common law, for eight years. I was in hospitals twelve times to kick the habit. I even went to the hospital in Lexington, Kentucky, but they couldn't help me.

One day a guy came along and

witnessed to me about Jesus Christ. He had been on drugs but God helped him to quit. I went to the Teen Challenge Center for help. God heard my prayer and now I have had no desire for drugs for fifteen months. I am now employed here at the center to direct work assignments, lead the physical fitness program and counsel with the boys.

(Note: Louis went to California on February 5, 1966, to attend Bible school.)

Jay Cee Found Help

I was on drugs for four and a half years. My habit was costing between \$35 and \$40 a day. I got money by selling dope, stealing, mugging and prostitution.

My home went to pieces. My husband spent his time on the street. I had four children.

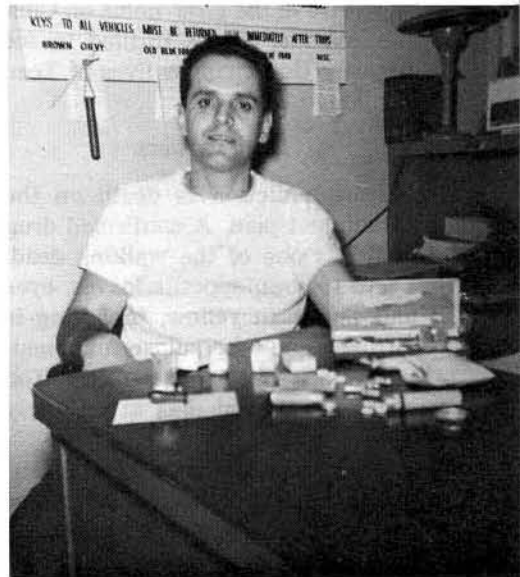
Four months ago I came to the center. God helped me to quit. I was given new hope and a job here at Teen Challenge. Now I am in charge of typing the address plates and changes of address in the shipping-room. I help in mailing out our bimonthly magazine, *THE CROSS AND THE SWITCHBLADE*.

Counsellors at Teen Challenge

A competent staff of counsellors is employed at Teen Challenge to work with young people who come for help.

In the picture you see James Phillips, one of the staff members, teaching a Bible class. He was born in Ohio 26 years ago. He received his education at the North Central Bible College.

On day James began reading Dave Wilkerson's book, *THE CROSS AND THE SWITCHBLADE*. As he prayed for the work he



Louis displays the works of the trade



Jay Cee (left) in dining hall with friends

sensed God's call to spend two years in the program. He worked with addicts at the boys' farm in Pennsylvania for a year and now he has been at the center in Brooklyn for six months.

Terri Avila, one of the girl counsellors, is 21 years old. While

attending Bethany Fellowship in Minneapolis she read the book, *THE CROSS AND THE SWITCHBLADE*. She prayed that God would lead her to Brooklyn so that she might help addicts.

Now Terri participates in the program, talks with girls, goes out in the streets to witness, and helps to supervise in the girls' home on Clinton Avenue. She is thrilled to see the way God changes lives at Teen Challenge.

Drug Addicts

Drug addiction is death on the installment plan. A confirmed drug addict is one of the walking dead. Teeth rot out, appetite leaves, eyes and skin turn yellow, breathing is difficult, and tuberculosis and pneumonia are likely to develop. Too often the person dies at an early age.

Drug addicts are people who cannot face the day without a dose of narcotics. Usually a drug addict started the habit by smoking marijuana. When marijuana failed to bring the desired kick, the person turned to heroin. The feeling of "heaven" is tremendous but only fifteen days of continuous heroin use produces addiction (see *THE CROSS AND THE SWITCHBLADE*, page 148).

Accurate statistics on drug addic-

tion are almost impossible to obtain. A recent report indicated more than 30,000 addicts in New York City alone. The report is based only on records of those who are hospitalized, jailed or committed to an institution. Thousands more use the drugs but they aren't counted in official statistics.

The number of teenagers involved in drug addiction in New York City would people a small town. Probably 4,000 teen addicts are so dependent upon narcotics that they go into violent reactions when drugs are not available.

Profits from Narcotics

A factor in the rapid increase of the narcotics business is the tremendous profits involved for the pushers.

In Beirut, Lebanon, one kilo of heroin can be purchased for \$3,000. The kilo is smuggled into the U.S.A., sold, resold, and cut at each step along the way. What was purchased for \$3,000 in Beirut will sell on the streets of New York for \$300,000. When the supply is scarce the \$3,000 purchase may sell for more than a million dollars. Any trade or business that can make a million dollar profit (tax free) on a \$3,000 investment is going to flourish.

Smuggling is almost impossible to prevent. Searching one ship requires a crew of twelve agents at work for most of a day. About 12,500 ships reach New York harbors from foreign ports in a single year. At least 18,000 airplanes come to New York from foreign countries every year. The U.S. Treasury Department, Bureau of Customs, has assigned 265 men to patrol these 30,500 carriers.

Consequently, a man who is not known as a runner can enter the city with little or no risk. He may have a million dollars worth of heroin sewed in little silken bags attached to his garments.

Pushing Narcotics

Many addicts get their first sample of narcotics in the vicinity of

the neighborhood school. A pusher invites a boy into his car. Maybe he already has two of the boy's classmates in the car smoking pot (marijuana).

The boy is given a free sample. As he begins to smoke he forgets his lonesome, frustrated, angry feelings. He forgets the unhappiness of a drunken father and an acid-tongued mother. The fumes make him forget the stifling poverty of the one room home where he sleeps in the same bed as his two sisters. Possibly for the first time he is free; that is no small item.

Next the pusher introduces the boy to something stronger, heroin. The pattern is the same, a free gift to get started. A pusher does not hesitate to make the investment because he knows that after fifteen days of continuous use the boy will be addicted to heroin.

The feeling of "heaven" is tremendous. But keeping the habit going may cost \$25 or \$35 a day. When the supply is scarce an addict may have to pay \$100 a day for heroin. Where will a boy get that much money? Stealing, purse snatching, shoplifting, housebreaking, armed robbery and auto thefts have become major problems in New York, and dope is a factor. He might also get ten other boys as regular heroin customers. Pushing heroin is easier than stealing.

Kicking the Drug Habit

Of the 3,500 addicts who are admitted annually to the Public Health Service Hospital in Lexington, Kentucky, only about one in ten are permanently cured. Probably eighty-five percent of those who are treated eventually return to narcotics. Once an addict, always an addict.

How may a confirmed drug addict find release? Human will power alone does not seem to work. Hospitals have not developed a successful plan to rehabilitate them. But the power of God through the Holy Spirit has been a remarkable feature in helping addicts who have

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James leads Bible study for boys



The Victory of Victories

Editor, *Christianity Today*

AS Sir Winston Churchill was carried on a stretcher from the London airport after an accident abroad, he held up his hand in his familiar sign for victory. Commenting on the incident, the *Manchester Guardian Weekly* said, "Never has so complex a network of emotions been reduced to so common-place a symbol." But there is a far greater and more universal symbol than Churchill's gallant sign. That symbol is the Cross of Jesus Christ, and it gathers round it all the issues of life and eternity. It stands for victory not just in a single war but in the conflict of the ages.

What is that conflict? It is the war against sin, the struggle between good and evil, between Christ and Satan. It is the age-old, universal conflict which, ever since the Fall of man, has continued and which involves every man, woman, and child. Only shallow thinking fails to recognize that God hates sin and is the implacable foe of every form of evil.

One of the paradoxes of a day in which the threat of extinction hangs over civilization is that so few understand that God must by his very nature judge the unreconciled sinner. As the writer of the Letter to the Hebrews said, "Our God is a consuming fire." Nuclear catastrophe is a dreadful possibil-

ity, but divine wrath against sin is a certainty. Let those who will, dismiss the concept of God's judgment as medievalism not worthy of twentieth-century thought; judgment is yet an integral part of the biblical revelation.

A kind of piety found not only in Roman Catholicism but also in evangelicalism is sentimentally preoccupied with the sufferings of Christ to the partial obscuring of their purpose and glorious outcome. Even to raise a question here is to step upon sensitive territory. Yet the gospel accounts of our Lord's crucifixion combine with their stark objectivity a divine reticence we do well to follow. The brutal facts are there—the nailing of God's Son to the Cross, the shame and the nakedness, the mocking and the thirst. But with all the pain and suffering, the Cross is the place of victory, not defeat. In the long conflict with Satan and with sin, the Cross stands as the decisive battlefield on which all subsequent victories depend. And the Resurrection is its seal and authentication.

Christ did not go to the grave a defeated Messiah. He went there having tasted in the dark hours of his atoning agony the bitter separation from a holy God that sin inevitably entails. But as the first three Gospels unitedly say, before Christ gave up his spirit he uttered a loud cry. That cry was not wordless; what he said, as John's Gospel tells

us, "It is finished" (Greek *Tetelestai*). That shout of victory, surely one of the greatest words in Scripture, comprehends all the mystery and glory of God's redemptive plan. Christ's work as the Sin-Bearer, the Lamb of God, was fully done. He paid the price for the sin of the world. He satisfied divine justice. And, although the great conflict continues because Satan, while dealt his death blow, is not yet bound and man still rebels against God, there is through the Cross reconciliation for all who believe. The Resurrection is indeed a triumph; it is a triumph validating the victory of Calvary by proving that he who shouted, "It is finished," was the God-man who could not be held by the bonds of death.

The last book of the Bible is more than a preview of the future of the nations; it is the unveiling of the glory and ultimate victory of Jesus Christ. This book that portrays him as King of kings and Lord of lords also refers to him as the "Lamb" twenty-eight times—more often than all the rest of the New Testament. Over and above its inspired predictions about the course of the ages, the Revelation is essentially the book of the Lamb, to whom it assigns the central place in heaven: "Then I saw standing in the very middle of the throne, inside the circle of living creatures and the circle of elders, a Lamb with the marks

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HOME MISSIONS

A VISIT IN NOGALES

After traveling over 5,000 miles and seeing 14 states, we arrived at our haven of rest at the mission compound in Nogales, Ariz. We thank God for His watchful care over us through snow storms, local floods, wind storms in the mountains, and even a fire in our camper.

We recognized the mission compound of the Dynnesons from the slides which we saw at our WMF rally. We have been here in Nogales a week. It has been an inspiration to be here and fellowship with all these Christians. At times there are as many as fourteen trailers and campers, most of them belonging to missionaries or Christian workers. Some of them are missionaries under the World Mission Prayer League who come here for short periods of rest or to renew their permits to be in Mexico. Others stop here enroute to Mexico or South America. The Pan American Literature Mission maintains an office here from which it sends out literature and Bible study lessons in Spanish and English. In the Dynneson home there is always a Christian welcome for all of God's people and certainly for those of the Association of Free Lutheran Congregations.

When we arrived we found that Mrs. Dynneson, formerly Gola Opdahl, had been called to Minneapolis to attend the funeral of her sister.

Wednesday evening is always set aside for a Bible study and prayer meeting. The meditation we heard was based on the story of Christ washing the feet of His disciples. The need for a humble spirit was

brought out very clearly by Pastor Dynneson. We certainly could see that spirit at work here among these Christians. It was good to see so many young people come out. Many, both old and young, took part in prayer, some in English and some in Spanish.

Thursday afternoon I went with Mrs. Dynneson and Mrs. Leonard Swanson to the Bible club conducted for the Catholic children who stop in on their way home from public school. Some children come the first time but are not permitted to come again by their parents, others are very regular. There were fourteen boys and four girls present, but the girls left early for some unknown reason. I believe this is a real mission field.

One afternoon I went along with Mrs. Dynneson to make calls. We visited Mrs. Martha Majia, a new convert in Christ, who had just had surgery. It did my heart good to see that she had learned some English and was trying to read the *Ambassador*. I was thankful to have the privilege of reading the Scripture and having prayer with her. We also called at the home of Mrs. Mercedes Gallardo who had just come home from the hospital with her two-day-old Rachael Ann. I don't think I have ever seen such a beautiful baby, with her black hair and brown eyes. I understand she will be the first Cradle Roll member from our congregation in Nogales. We also called on Mrs. Mary Louise Wissinger who needed a little encouragement. She too has recently accepted the Lord. She is lonesome because her husband had to go to San Diego to find work. It is good to be able to take our cares

and burdens to the Lord in prayer.

Last Saturday evening we went with our friends to "Truth for Youth." The film "Monkey Business" was shown. It presented the story of creation in a very challenging way. The choruses were sung both in Spanish and English. At the close of the service three young fellows accepted Christ.

Sunday school was integrated, with Spanish, Mexicans, Negroes and white children present. Mrs. Kennedy, who is bi-lingual, taught the adult class. We were blessed to be a part of her class. The practical application which she made of the lesson would make many of our teachers ashamed of themselves. It was the first opportunity we had had to hear Pastor Dynneson speak. He used Jeremiah 9:23, 24 as his text. We can be thankful to God for leading this humble servant of His, and his flock, to become a part of our Association.

On Sunday evening I had the privilege of giving a chalk talk on prayer. Whenever we are with this little congregation the phrase "see how they love one another" comes to our minds. At the close of the service one young fellow came to the pastor and asked for spiritual help.

Sunday afternoon Ray went with Rev. Dynneson when he went to call on some of the Mexicans who were not able to come to church.

Wednesday afternoon I attended the Martha and Mary Circles of the Women's Missionary Federation. We met at the home of Mrs. Gale Washington, formerly from near Edmore, N. Dak. They have a beautiful home. From the front of the house one can look out over the Nogales in Mexico and from the back patio one can see the Nogales of Arizona. I was reminded of the Scripture, "I will lift up mine eyes unto the hills, from whence cometh my strength." I tried to explain the work of the Women's Missionary Federation. It was a new experience for me to try to teach the lesson and than have it in-

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WOMEN *for Christ*

THE WINTER RETREAT

The Women's Missionary Federation sponsored a Winter Retreat which was held January 14 and 15 at St. Paul's Lutheran Church in Fargo, N. Dak. (Due to adverse weather the retreat could not be held at Moments of Meditation Bible Camp as planned.) An impressive number of ladies were in attendance for all sessions, which began with the supper hour on Friday and ended at 2:00 p.m. Saturday.

Mrs. William Farrier, Minneapolis, Minn., vice president of the WMF, was in charge of the program and opened the Friday evening session with the question—why had we come to such a retreat? Were we in earnest about desiring to draw closer to God? She expressed her hope that we were, and that we would each of us, and all of us together, be revived.

After a brief session of sharing about the thought of what Jesus means to me, Mrs. George Anderson, Minneapolis, former missionary to Tanganyika, was introduced as our Bible study leader.

Mrs. Anderson told how she came to know Christ as a young girl and how later was one of those who organized the Lutheran Bible Institute in Minneapolis. She also told of experiences she and her husband had as missionaries in Africa. She expressed the firm belief that

God has a definite plan for our lives and that He constantly guides and helps us.

The topic of study was "Quickening Revival" based on Revelation, chapters one through three. In introducing her study Mrs. Anderson said that real Bible study is costly. She asked if we had counted the cost of choosing the best and not settling for second best. She also suggested that the reason we may not have spiritual power may be that we "haven't suffered all things." She reminded us that we must know the Word as a two-edged sword, and that our goal must be to bring all to the adoration of our Christ.

Mrs. Anderson reminded us that those who are quickened, born again, who have accepted Christ as Savior are to die to self so that God can work through us to accomplish His will in our lives. We must never claim "I have accomplished" this or that, for if anything is accomplished, it is certainly God who does it. All glory, praise and adoration belong to Him alone.

We studied the messages to the angels of the seven churches: Smyrna, the martyr church which has counterparts today in churches which are persecuted cruelly in many parts of the world; Ephesus, the church which was first commended and then given warnings; Pergamum, and the warnings about false teaching and the spirit of

Balam; Thyatira, which was told to hold fast to what they had until Jesus should come; Sardis, with no commendation, but the judgment, "dead!"—and the reminder to awaken and strengthen that which was near death. We were reminded that our own righteousnesses are but filthy rags still, but He will give garments of white. Finally we saw Laodicea, the lukewarm church which God threatened to spew from His mouth. Let it ever be our cry that we remain like Philadelphia, the missionary church which was true to the Word of God!

Mrs. Herbert Presteng, WMF president from Grafton, N. Dak., reported on church extension and its work, urging contributions also to the general fund.

Mrs. John Strand, Minneapolis, gave a report from the literature committee on the project calendar for the coming year.

Mrs. Robert Rieth, Stacy, Minn., gave an interesting report on the cradle roll project and materials available.

Before parting, Mrs. Anderson again urged us to go home and study the Word, especially Revelation, further. She reminded us that we are to go with Christ to the door and knock—we are to take the Word to our neighbor and family. We must pray and work to help others to find Christ. We must not stand wringing our hands and wailing about disbelief, but are to use the two-edged sword of the Spirit and be lampstands for Christ who is the Light.

We are truly grateful to God for the fellowship and study enjoyed at this retreat. We are thankful also for the opportunity to attend and for the fine lodging and delicious meals.

—Mrs. Walter Enger
Tioga, N. Dak.

MISSIONARIES' BIRTHDAYS

Have you considered remembering your missionaries on their birthdays with a birthday card? Here are their birthdays as they come in the calendar year:

Birthdate	Name
January 11, 1916	Mrs. Lawrence Dynneson
February 22, 1965	Joel Olai Grothe
March 3, 1951	David Harrison Abel
March 11, 1952	Jonathan Edjuel Abel
March 18, 1962	Priscilla Ann Abel
March 20, 1955	James Monroe Grothe
April 12, 1959	Kathryn Raye Grothe
April 24, 1953	Terry Ranae Grothe
May 19, 1962	Kelly Alvin Grothe
May 25, 1954	Lois Ann Dynneson
June 14, 1925	Mr. Alvin Grothe
July 5, 1929	Mrs. John H. Abel
July 7, 1948	Karla Ruth Dynneson
July 27, 1952	Pauline Grace Dynneson
August 5, 1956	Deborah Irene Marie Abel
August 6, 1950	Miriam Lorraine Dynneson
September 27, 1913	Rev. Lawrence C. Dynneson
October 18, 1954	Paul Winston Abel
October 31, 1958	Lydia Ruby Abel
October 31, 1960	Nathanael John Abel
November 17, 1957	Susan Elizabeth Grothe
December 13, 1925	Rev. John H. Abel
December 30, 1934	Mrs. Alvin Grothe

Addresses

Rev. and Mrs. John H. Abel	Mr. and Mrs. Alvin Grothe
Caixa Postal 44	Caixa Postal 6227
Campo Mourao, Parana	Sao Paulo, Capital
Brazil, South America	Brazil, South America

Postage to South America is 11¢ for ½ oz. regular mail, and 15¢ for ½ oz. air mail.

Rev. and Mrs. Lawrence Dynneson
Box 1211
Nogales, Arizona

NORTH CENTRAL MINNESOTA WMF MEETING

The North Central Minnesota District Women's Missionary Federation will hold its spring rally on Friday, April 22, at the Dovre Lutheran Church in Winger. The

rally will begin at 10 o'clock and continue through the day. The theme chosen is "God Is not Dead" and the theme song will be "It Is No Secret What God Can Do."

The Winger parish is served by student pastor Gary Skramstad.

EVANGELIST TO SPEAK NEAR ROSLYN, SISSETON

Evangelist Rodney Stueland of the Hauge Lutheran Innermission Federation will speak at evangelistic meetings in Saron Lutheran Church, Roslyn, S. Dak., and Hope Lutheran Church, Sisseton, S. Dak., March 29-April 3. Closing service of the week will be at 2:30 p.m., Sunday, at the Saron Church. Rev. Stueland resides at Sacred Heart, Minn.

Pastor of the congregations is Rev. Raynard Huglen.

Home Missions

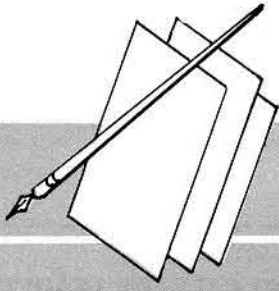
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terpreted into Spanish by Mrs. May Rindahl Swanson. Mrs. Swanson was formerly a missionary in Madagascar, and then Bolivia, South America, and Mexico. She and her husband are now working here in Nogales. Mrs. Ybarro, affectionately known as "Grandma," can understand very little English but she faithfully followed along in her Spanish Bible. It surprised me to see how well Mrs. Valdez could understand English, but it was easier for her to explain herself in Spanish. Mrs. Andrea Quafe has taken it upon herself to teach me a few expressions in Spanish, but I am afraid she will be disappointed with her pupil.

Ray has been helping the men tear down a couple houses which had to be wrecked because the highway is to come through that area. The material is being used to build a home for a Mexican family who lost their home.

We ask you to continue to pray for God's work everywhere and certainly here in Nogales. We expect to be here until the ninth of March when we will travel along the west coast up to Seattle and Ferndale and then visit relatives in Spokane. I hope others will have the opportunity to park their trailer here and enjoy the Christian fellowship.

Vacationing with Christ
Ray and Olive Jacobson
Sebek, Minn.



EDITORIALS

Another in a series on the Apostles' Creed

CONCEIVED BY THE HOLY GHOST

The birth of Jesus, the God-man, was unusual in that he did not have a human father.

He was to be born of woman (Gen. 3:15) and yet be free of the original sin which is transmitted to each descendant of Adam. As the Son of God, He was conceived by the Holy Ghost and protected against the sinful nature of His mother.

The Scriptures speak of His conception in the Gospels of Matthew (1:18-25) and Luke (1:26-38). The Lucan passage reads, in part.

"And Mary said to the angel, 'How can this be, since I have no husband?'

And the angel said to her,

'The Holy Spirit will come upon you,
and the power of the Most High
will overshadow you;
Therefore the child to be born
will be called holy,
the Son of God.' "

NO HALLESBY DECLINE

In the midst of these times of great theological disturbance when old foundations are being shaken and broken cisterns are increasingly popular as watering places, it is good to note that the books of O. Hallesby are being printed yet and, therefore, still apparently being read.

To some Lutheran scholars, and Hallesby's market is substantially Lutheran, his works are outdated and ought not be foisted on the public any longer. But to many, scholars, pastors, laity, his writings are very up-to-date and continue to speak to the current situation of men.

Hallesby pictures the Christian life as a warm, living, personal relationship. Some may criticize him as being much too subjective and inward. But the Christian life is the most personal of all relationships. It profoundly affects the emotions as well as the intellect and will. This should not be thought strange in a day when true Christianity is being touted as ministering to the "whole man."

The Norwegian theologian sets forth the struggle of the Christian walk. He is not one to paint a rose-strewn pathway to the heavenly mansions. Rather he emphasizes that it is the one who *overcomes* who inherits eternal life. And that, after all, has Scriptural weight behind it.

Yes, Hallesby seems to be true to life and we are glad that his works are still available to us. We suggest that you buy one or more of his books and begin to read. These are the titles of his works which have been translated into English: *God's Word for Today* (daily devotions), *Religious or Christian, Conscience, Why I Am A Christian, Under His Wings, Prayer, The Christian Life, Infant Baptism and Adult Conversion, and Temperament and the Christian Faith*. They are available in most Christian bookstores.

HIGH COST OF LIVING

We have on our desk today two Christian magazines which have been led to make appeals for funds to aid them in current financial crises. Both are nationally known periodicals, one of them an independent journal within the second largest Lutheran body in America. One is 17 years old, the other 49. Both accept advertising as a means of aiding in publication costs.

The non-Lutheran magazine, a fine evangelical paper, in speaking of its present financial testing, says, "And this is not entirely unusual. Magazines, both secular and religious, are not a prosperous business these days. Many have gone out of business, even while enjoying large circulations. Others have had to compromise their original goals to win the favor of advertisers or a segment of readership."

The Lutheran Ambassador, which has not received a dollar for advertising in its three years of existence, and has a modest, though respectable circulation, naturally feels the economic pinch just as most religious periodicals do. It is necessary to receive a strong subsidization from other funds in the fellowship in order to carry on. Getting the *Ambassador* into every home in the Association would not begin to pay the total production costs.

This is not to say that new subscriptions wouldn't help. Every new subscription in a sense helps and when certain totals are reached the entire printing cost is lowered. (By the way, we enjoy very reasonable printing expenses for high quality work.) For the sake of the entire fellowship, as well as for economical reasons, we urge our congregations to do all they can to bring the *Ambassador* into every home of members and friends. In addition to subscriptions from member congregations we enjoy a good readership from other friends also.

Then the thought occurs, as we read of these other magazines inviting personal gifts from readers, why can't we do the same? If you should feel so led, send a

gift of any amount to the *Ambassador*. If this paper serves a ministry in the Association and in a wider area, and you are prompted of the Lord to give a contribution to this work, what you do will be greatly appreciated. Send these gifts to:

The Lutheran Ambassador
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55427

Thank you so much.

NEW SET OF MISSION SLIDES AVAILABLE

A set of slides has just arrived which show the arrival of the Alvin Grothe family in Brazil and more pictures of the area of Campo Mourao where Pastor John Abel works. These slides are free to be used by any Sunday school, ladies aid, or at a Sunday evening service. They are available by contacting Pastor Harold Schafer, 112 West Milner Avenue, DeKalb, Ill.

Teen Drug Addiction

[Continued from page 4]

come to Teen Challenge. The same power that gripped the apostles in the Book of Acts has given New York addicts the strength to quit heroin.

A willingness to receive the power of God through the Holy Spirit has changed Nicky, Neda, John, Joseph, Roberto, Luis and many others (see *THE CROSS AND THE SWITCHBLADE*, pages 156 ff.).

Incurable drug addicts have been helped by the power of God. The Teen Challenge Center motto is, "We believe in miracles; we have to."

(Permission received from Pastor Wilkerson to quote from his book, *THE CROSS AND THE SWITCHBLADE*, New York, Pyramid Books, 1964. Paperback, 50¢)

(Next issue: Teen Challenge film, a day at the center in Brooklyn, Catacomb Chapel in Greenwich Village)

PASTOR DAHLE TO SPEAK AT MEETINGS

Pastor Trygve F. Dahle, Grand Forks, N. Dak., will speak at a series of special meetings in the St. Olaf Lutheran Church south of Pukwana, S. Dak., April 17 through 21. Mr. Dahle at one time served the Pukwana parish.

Present pastor of the congregation is Rev. Gerald F. Mundfrom, Pukwana.

The Victory of Victories

[Continued from page 5]

of slaughter upon him" (Rev. 5:6, NEB). The Saviour who is in the center of God's throne must be in the center of Christian life and service. To give him who won the victory of victories any lesser place is to dishonor his redeeming work.

The measure of the Church's spiritual power is her fidelity to the Lamb of God who takes away the sin of the world. He is the heart of the witness of the Church; his Gospel is the dynamic that energizes her widespread ministry and her continuing struggle with evil in all its Protean forms. As the late Francis L. Patton, former president of Princeton University, said, "The core of Scripture, the core of the Old Testament and the New, is the doctrine that without the shedding of blood there is no remission of sins... the bleeding Christ is the central fact of Scripture."

Only as the Church goes back to the Cross on which the Victor cried, "It is finished," will it go forward to victory in the conflict of today.

—Reprinted by permission of *Christianity Today*.

A WAY TO CALVARY LEADETH

A way to Calvary leadeth
From dark Gethsemane,
May ev'ry one behold Him
Who weary walks that way.

Chorus:

The way doth lead to perfect bliss,
But a way of pain it is.

In nameless woe our Savior
Here passed with troubled breath,
His heart of tender mercy
That day was pierced to death.

Behold Him in the garden
All down with sorrow weighed,
When in that hour of darkness
He sweated blood and prayed.

My soul, in nights of sorrow
Learn here what you must do,
Then at the cross your treasure
Will be revealed to you:

With nails and spearpoint wounded
He down to death must go,
But from these wounds abundant
The stream of life will flow.

What bliss to be permitted
One's soul to bathe therein
And thus be cleansed forever
From every taint of sin!

Thus only we are learning
That song forever new,
Which to our Savior's glory
Shall ring all ages thru.

Chorus after stanza 7:

And thus that painful way of His
Has become our way to bliss.

C. G. Liander

(from *The Concordia Hymnal*)

WMF Bible Study

APRIL

The inner circle of Christ's disciples were with Jesus when He was changed into dazzling white raiment before them. *Whom* did they also see and hear at that time? Mark 9:2-4 and Matt. 15:3, 4 When the disciples were fearful and full of doubt at the empty tomb, after Christ's resurrection, isn't it strange that the experience of having seen Moses and Elijah *alive* seems to have been forgotten? Are we not like them in forgetting past mercies and forgiveness, and revelations of our Lord to our own hearts? When Jesus chided two of His followers for their unbelief He pointed them to one source of faith. Luke 24:13-27 What does this teach us as the basis for our life of faith? John 20:30, 31 John 5:24-32 Matt. 22:31-33

Is our knowledge and experience of Christ's resurrection, and the reality of heaven so real in us that we could express such a hymn of truth and praise? As we give serious consideration to this challenge may it bless our life and our entire Easter worship season. "The joy of the Lord is your strength." Neh. 8:8-10

"Oh joy! He lives, He is not dead.

Rejoice, my heart, 'I am alive' the Saviour said" (Rev. 1:17, 18).



EASTER JOY

1. I see Thee standing, Lamb of God,
Now at Thy Father's right;
But oh, how painful was Thy road
That led to Zion's height!
And what a burden Thou didst bear:
The world's distress and shame,
That made Thee sink, our woe to share,
To depths that none can name.

Hans Adolph Brorson was born in Denmark in 1694 during a time of great awakening in the Lutheran Church. His father and all three sons entered the service of the church. Because of the mixed Danish and German population where Hans was pastor, he preached in Danish, and the congregation sang in German. To remedy this condition Pastor Brorson wrote several Christmas and Easter hymns—among them, "Thy Little Ones, Dear Lord, Are We," and the well known, "Behold a Host Arrayed in White," written after the death of his beloved wife. They had twelve children. His earnest character and pious nature made him deeply concerned about the salvation of souls. Our Concordia Hymnal lists twelve hymns by this man of God, including our Easter selection on page 220.

2. O spotless Lamb, it was Thy will
 In love thus bound to be
 Upon the cross on Calv'rys hill
 From sin to set us free.
 With lion strength Thy nailed hands
 Our death the death-blow gave,
 And broken were our prison bands
 When Thou didst rend Thy grave.

3. Around Thy throne a throng doth stream
 In raiment white as snow,
 Their eyes like suns with radiance beam
 The Lamb of God to know.
 The story, how He chose to be
 A servant for our sake,
 The angels will eternally
 Their anthems burden make.

What precious Lenten and Easter thoughts do you find expressed in stanzas one and two of our Easter hymn? I Peter 1:18–22 and Acts 8:32–35 also tell us truths mentioned in the above stanzas. Do we *take time to meditate* on God's messages and words as we study our Bible portions, and hymn verses? Do we pause to pray, and praise? Are Jeremiah's words in Jeremiah 15:16 true of us this Easter season? We trust so! "Take time to be holy, speak oft with thy Lord."

What message in Exodus 12:3, 4, and 11, 12 and Isa. 53:6, 7 would make John call Jesus, the Lamb of God? John 1:29 Why?

Some men today are foolishly saying that God is dead. Can you name some places where God is, or what He has done according to Psalm 47:7, 8 Isa. 66:1a I Peter 1:3–5

4. Twelve times twelve thousand Thee acclaim,
 Each with his harp in hand,
 Upon their brow Thy Father's name
 Makes known that happy band.
 As voice of many waters rise
 Their rapt'rous symphony;
 To Thee who won us Paradise
 Eternal praises be.

What does stanza 3 tell us is the burden of the angels' song? In Rev. 14:1–5 and Rev. 15:2–4, who are praising God and the Lamb? Our hymn speaks of a throng in white raiment—what does Jesus say in Rev. 3:17, 18? Who can be assured of having this white raiment? Rev. 3:5



BIBLE SCHOOL WORKSHOPS

Saturday, April 16
St. Paul's Free Lutheran Church
1603 North Fifth
Fargo, North Dakota

Sunday, April 17
Our Savior's Lutheran Church
Thief River Falls, Minnesota

Both workshops will be in session from 2:00 p.m. to 5:00 p.m. following this schedule:

- 2:00-2:30 — Worship service
- 2:30-3:00 — Music in Bible school
- 3:00-3:30 — Coffee time and browsing
- 3:30-5:00 — Group sessions

Bible school materials from Augsburg, Concordia, Scripture Press, Gospel Light, and Standard Publishing will be displayed as well as visual aids and resource materials for lesson preparation.

Teachers will be divided into two groups during the 3:30 session where a specific lesson will be prepared and taught.

There will be a registration fee of \$1.00 per person to cover the cost of the materials used in the workshops.

PLEASE PRAY FOR THE WORKSHOPS.



Luther League Activities

AN OPEN LETTER TO THE EASTER BUNNY

Dear Fuzzy Friend,

I don't want to hurt your feelings, but please don't come to my house this year. Thank you very much for all the pleasure and presents you have given me in years past. Don't think you haven't been appreciated, because you have been.

This year I want to experience a different, and I believe, a greater kind of pleasure. My Easter is going to center on something better than bonnets, baskets, or bunnies. Oh, I know that there's nothing wrong with these things—it's just that they don't have anything to do with Easter!

Now, please don't be shocked. I realize that it's hard to imagine this holiday without all the "extras"; perhaps for some it's impossible. But this year I want to forget about all these things and put Jesus Christ at the center of my celebration.

You know what Lent is, don't you? No, it's not a time for giving up candy or golfing or watermelon; Lent is a season when Christians are supposed to stop and remember in a special way that Jesus really suffered and died on the cross for our sins.

Palm Sunday is important, too. It's to remind us of that day when Jesus entered the great city of Jerusalem and how the people wel-

comed and worshipped Him. The next Friday, which we call "Good," is the time for us to consider the rejected and crucified Christ. Maybe the same people who cheered Him on Palm Sunday shouted "Crucify him!" on Good Friday. (We're all a lot like that, aren't we?)

And then comes Easter Sunday, the most important day of all. You see, this is the time when we consider the fact that Jesus Christ rose from the dead and is still living today up in heaven with His Father. His resurrection was proof to His followers that He was truly the Son of God. It is proof to His followers today that all who trust in Christ as their Savior from sin shall also receive the same eternal life.

Maybe now you understand why I don't want you to come to my house this year. You see, there's no room in my Easter celebration for anything but Jesus Christ.

—Bob Lee

NEW CAMP SITE PURCHASED

The Lutheran Evangelistic Movement, 904 Hennepin Ave., Minneapolis, has purchased 120 acres of land known as the Zeuli property on Holland Lake. This is about eight miles southeast of Metropolitan Stadium at the intersection of Cliff Road and Lexington. With the close of Mission Farms as a Bible camp

on Medicine Lake, the Twin Cities area has been without assembly grounds suitable for larger audiences and family camp activities such as are conducted by the LEM.

Present plans call for an auditorium with one thousand seating capacity, classrooms and housing facilities to accommodate five hundred. During the past thirty years the Movement has established a very effective camp program to serve the entire family in a deeper life ministry. A camp site in the immediate area will again make possible a greater participation on the part of Twin City Lutherans. In addition to the Deeper Life Conference summer program, provisions will be made for year-around activities, primarily in the form of retreats and weekend camping with special emphasis on youth. There is likewise a need for an enlarged ministry in the areas of senior citizens and child evangelism. The leisure time factor of our day, too, deserves special consideration and presents enlarging opportunities for the Gospel. The close proximity of the camp to the Twin Cities will hold definite advantages for the development of such an enlarged ministry.

The construction of the camp will proceed as gifts will be forthcoming mainly from savings accounts which, at the present time, are largest in the history of our country, as friends catch a vision of and sense the potential of such a ministry in the immediate Twin City area.

The Lutheran Evangelistic Movement, Inc., "is a free, spontaneous movement within Lutheranism which has as its purpose, by God's grace, to revive and deepen the spiritual life and fellowship of believers, to reach and win the lost for Christ, and to encourage the use of spiritual gifts for the extension of Christ's kingdom." It maintains a staff of three full-time evangelists and a bookstore, the Evangelism Book Center. The Reverend W. E. Klawitter is the executive director.

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

The question about whether the game is worth the candle in religion is as new today as it was then. We know that when religion gets going in any life, it tends to be increasingly absorbing, and may ask for denial, not only of great and wicked things, but also of some small and in themselves harmless things if they, by emphasis or tendency, hinder in the primary business of following Christ. Jesus still asks everything. He does not always ask us to stop doing the things we used to do, or that the world is doing round about us, but He does ask that we submit to Him the question whether we shall do them or not. He will arbitrate, and sometimes, of course, He will forbid.—Samuel Shoemaker in *Extraordinary Living for Ordinary Men*, Zondervan Publishing House, 1965

Another fact supports the biblical view. Some months ago the author asked a missionary, who had lately come from his field of service in central Africa, where he had been working with pagan tribes—some of which had never before been touched by Christianity and civilization—whether any of them had any tradition or belief that they had evolved from animals like the monkey races about them. He replied promptly, "No! they would be highly insulted if you suggested such a thing!" This is significant. All tribes, no matter how low in the scale, have some sort of religion and ethics. Nearly all of them, if not all, have some kind of tradition, however dim it may be, that they were brought into existence by the gods and that they in some respects bear their image. This tradition is most significant. It may surely be interpreted as an inheritance from the original creation according to Genesis, although it has been great-

ly dimmed and corrupted through the ages. If this does not explain the tradition, what will? If men were the descendants of the simian tribes, or came from the same primate stock, there surely ought to be some kind of a tradition about it among the pagan nations.—L. S. Keyser in *The Problem of Origins*, The Lutheran Literary Board, 1926.

And of course failure is still very painful; but the pain is fruitful if it is a part of God's purpose. A failure, within God's purpose, is no longer really a failure. Thus the cross, the supreme "failure," is at the same time the supreme triumph of God since it is the accomplishment of His purpose of salvation. This is the true answer to the painful discovery that it is not possible to establish a clear frontier between success and failure. What is success and what is failure? The answer of the Bible is: "What is the will of God? Are you obeying Him?"—Paul Tournier in *This Day*, March, 1966.

Those persons who are all wrought up by the charge that God is or ought to be dead seem to have the curious notion that if somebody says God is dead and *Time* magazine reports the accusation, God's existence is verily at stake. This is to say that the Lord of the universe is some kind of macrocosmic Tinker Bell who can stay healthy only if the world applauds hard enough and often enough. And *that*, of course, is to say that the one applauding, not the One applauded, is really calling the shots and that the world's got the whole, wide Godhead in its hands.—Kenneth L. Wilson in *Christian Herald*, March, 1966.

WOMEN SMOKERS' DEATH RATE STUDIED

Washington, D.C. (AP) — A new survey involving more than one million Americans has shown that death rates of women as well as of men are "higher among subjects with a history of cigarette smoking than among those who never smoked regularly."

Reporting this Tuesday, the American cancer society said the evidence comes from a study marking "the first time a very large group of women has been traced for the effects of cigarette smoking."

The survey covered the smoking habits and health records of 1,003,229 subjects—including 440,558 men and 562,671 women. There were 43,221 deaths listed, including 26,448 men, during the period covered from late 1959 through September 1936.

Tobacco manufacturers deny cigarette smoking has any proven detrimental effect on health.

The report said death rates are considerably higher among men than among women—and therefore the difference between the death rates of subjects with a history of cigarette smoking and subjects who never smoked regularly was found far greater among men than women.

But it said this also is true:

"Among both men and women, death rates from the following diseases were much higher in cigarette smokers than in nonsmokers: Emphysema (a hardening and progressive inefficiency of the lungs); cancer of the lung; cancer of the buccal (mouth) cavity, pharynx, larynx and esophagus; aortic aneurysm (a ballooning of the aorta); cancer of the pancreas; and cirrhosis of the liver."

In both sexes and in all age groups, it added, the coronary heart disease death rate was high-

er for smokers than for nonsmokers.

Also, among men, death rates from cancer of the bladder and from gastric and duodenal ulcers "were also much higher in cigarette smokers."

—The Minneapolis Star

GREETINGS SENT BISHOP ORDASS BY NLC ON HIS 65TH BIRTHDAY

New York (NLC) — Special birthday greetings were cabled by the National Lutheran Council to the Rt. Rev. Lajos Ordaas, former Bishop of the Southern Diocese of the Lutheran Church of Hungary.

Bishop Ordaas, who observed his 65th birthday on Feb. 7, is an honorary member of the Lutheran World Federation's Executive Committee and a former first vice president of the international organization.

Attention was called to his birthday anniversary during the 48th and final annual meeting of the Council, held here February 1-3. The councillors, in recognition of the observance, voted to send the following greeting:

"The National Lutheran Council in session at its 48th annual meeting sends you hearty and affectionate greetings on the occasion of your 65th birthday, thanking God for your ministry and commending you to His continuing loving care."

Bishop Ordaas then Primate of the Hungarian Lutheran Church, delivered the sermons at the opening and closing services of the Third Assembly of the LWF in Minneapolis in 1957. During the sessions, he was elected as first vice president for a second term.

He was first named to the office when the Lutheran World Convention was reorganized as the Lutheran World Federation at Lund, Sweden, in 1947, but subsequent events made it impossible for him to function in that capacity.

A year after his return to Hungary, his opposition to the nationalization of church schools led to his arrest on charges of alleged

foreign currency manipulation, growing out of relief gifts from American Lutherans. He received a two-year sentence by a Communist court, but was released after 20 months.

In 1956, his sentence was annulled "in the absence of any crime committed," and later he was reinstated as Bishop of the Southern District and as head of the Church. In June of 1958 he was obliged to retire under government pressure and has since been living in Budapest. In recent years he has suffered several heart attacks.

RELIGIOUS BELIEFS AFFIRMED IN LUTHERAN HOSPITAL CREDO

Dallas, Texas (NLC) — A seven-point credo for Lutheran hospitals was approved by the Lutheran Hospital Association at its 18th annual meeting here.

James A. Anderson, executive director of the Lutheran Hospital at Fort Dodge, Iowa, and newly elected president of the LHA, described the credo as "a statement of theological factors that emphasize the aspirations of the Lutheran hospital."

He said that framed copies of the credo will be presented by the association to its 130 member hospitals for public display.

Complete text of the credo follows:

The Lutheran Hospital—

: Testifies to the power and the openness of Christian love to respond to the needs of persons in birth and death, guilt and suffering, sickness and health.

: Offers a healing and helping ministry of people to people, marked by competence, compassion, and cooperation, recognizing its entire ministry as a valid fulfillment of divine vocation.

: Serves in the freedom of God's law and the bondage of His Gospel to determine what the demands of truth, justice, love, and mercy may require in each individual human situation.

: Promotes in each person those relationships which make him to

function effectively within God's universe, with his neighbors, in acceptance of himself, and in response to God's mighty acts in creation and redemption.

: Emphasizes concern for the quality of a person's life as well as for the length of that life, from the moment of his first breath, through every measure intended to preserve his health, to his final right to die in dignity.

: Acknowledges its duty to obey all laws which govern its activity, to uphold the highest standards of medical ethics, and to fulfill the obligations of enlightened corporate citizenship as a good neighbor in its community.

: Kindles anew each day the sense of awesome responsibility and contrite penitence of the pervading presence of the divine Physician which its people manifest as they seek to turn pain and suffering into relationships of health and wholeness.

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