

March 8, 1977

The Lutheran Ambassador



SPRING THAW

The ice and snow of the long, hard winter thaw, sending the swelling waters of spring over the falls. Spray licks the buds, which soon will burst into leaves. A scene in northern Georgia.

RELIGIOUS NEWS SERVICE PHOTO

MEDITATION MOMENTS

KNOWING THE CRUCIFIED ONE

“For I determined not to know any thing among you, save Jesus Christ, and Him crucified” (I Cor. 2:2).

We may be acquainted with many people and even know many prominent individuals in this life. Or possibly we may not really know them as well as we know about them. For example, not as many know the president as those who know all about him.

Our text speaks about more than just knowing about Jesus. The Apostle Paul knew Jesus as his Savior and was in a living relationship with Him. Knowing Jesus, the Crucified One, was the essential factor in his life. The Lord Jesus was so important that he wanted everyone to realize the meaning of this. He did not want to place emphasis upon anything else. His very message was this—he did not present man’s wisdom or declare other means of salvation—it was only through Jesus and His crucifixion.

In all the religious messages proclaimed today, not much is mentioned about the importance of knowing Jesus. Perhaps much rests in man’s wisdom and not that of Jesus Christ. The testimony of God is that salvation is in knowing the Lord Jesus Christ and Him crucified.

Perhaps many may make the mistake of knowing all about Jesus and

His crucifixion but still not personally know Jesus. The difference is very great. It is as great as being saved or lost. If we only know about Jesus and His crucifixion, we will be lost. If we know Jesus, we will be saved. To know Jesus is to invite Him into our hearts and lives and accept His saving grace as a personal reality. Then the Cross will become more than a historical account. The vital question each one must ask himself is, “Do I really know Jesus or do I simply know about Him?” Paul said he was determined not to know anything “save Jesus and Him crucified.”

To know Jesus and His salvation means to be rescued from sin and its consequences. The Catechism gives this as one of the three meanings of redeemed. If we know Jesus, we truly are rescued from the terrible consequences of sin. This means that we will not have to die because Jesus has already paid for our sins on the Cross. Instead of death, we can have life.

In Romans 8:1, we read: “There is therefore now no condemnation to them which are in Christ Jesus.” Here we see that to really know Jesus is not to be condemned. Not to be condemned means not dying because of our sins and the consequences of them. Not to know Jesus is to die in

our sins when Jesus has already paid the price for our freedom from them.

Knowing Jesus the Crucified One is placing all our trust and faith in Him. So many believe in Jesus and His dying for them, yet they think Jesus’ death for sin is not enough in itself. They feel they must add to it in some way, but it must be Jesus alone. When Jesus was on the Cross, His last words were, “It is finished.” Salvation was complete with nothing left but to receive it. In Hebrews 12:2, we read: “Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the Cross, despising the shame, and is set down at the right hand of the throne of God.” Jesus is the author and finisher of our faith.

The hymnwriter echoed the same thought when he wrote, “Jesus paid it all, all to Him I owe; sin had left a crimson stain. He washed it white as snow.” Yes, Jesus paid for all our sins. We owe Him everything. In response, we can show Him our love by our complete service to Him.

Do you merely know about Jesus the Crucified One or do you truly know Him whom to know is life eternal? Have you received Him as your only Savior from sin and its consequences?

—M. J. Haara

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The Cross and Commitment

by Pastor Carl H. Hort

Text: Matthew 16:13-20.

"If any man would come after me, let him deny himself and take up his cross and follow me." This, in the Savior's own words is the pattern for the life of the disciple. This is the condition of discipleship. It has never changed. Are we prepared for that? Are we ready for the cross—Christ's Cross and our own?

The centuries of time and miles of space that separate us from the earthly ministry of Jesus have dulled the cutting edge of this straightforward summons. It doesn't seem to penetrate. We find it hard to understand. The world has grown more tender now, and the Cross that was once "the emblem of suffering and shame" has become the hallmark of our glory. As the symbol of our faith we fasten it to the tops of our churches, engrave it on our tombstones, use it as adornment wherever we may need a little Christian flavor.

Our discipleship is not so much the bearing of a cross as it is the wearing of a cross. Christians are no longer the peculiar, persecuted company of people that they once were—not in our society at least. They are respected churchmen now, members of successful churches in modern and attractive buildings, with many of them having large budgets and large numbers of members.

But dare we say that all this splendor that has gathered around the Cross is genuine? If the meaning of the Savior's Cross—and ours—were really known, would it hold the kind of attraction that it holds for multitudes today? And if the cutting edge of Jesus' Word: "Take up your cross," were felt as His disciples felt it when He spoke it and when they shouldered theirs, what would become of our huge successes in the large

churches? "If any man would come after Me, let him deny himself and take up his cross and follow Me"—that sentence throws a curve at much that wears a Christian label. It calls for a commitment that is total, obedience that is complete, discipleship that is surrender to His exclusive claim on us—even though it means a cross to bear.

As we travel our Lenten journey to the Cross, our intent and purpose in this sacred season is the same intent and purpose Jesus had when He prepared His disciples for the Cross—the Cross He must endure as the Messiah, the Suffering Servant of the Lord. By preparing them for His Cross, He would prepare them for their own. They were to be His Cross-marked men and women—a people separated for His service and over whom He exercises total claim. Our purpose is to sharpen our focus on the Cross of Christ and then tune our hearts to His impelling invitation: "Follow Me!" Jesus' last command was the command to "make disciples," but if we would make disciples, we must BE disciples. Peter's Christ must be our Christ, the Christ who shapes and molds us by His grace and makes us capable of doing what His disciples must do.

Our path begins at Caesarea with Peter's confident confession: "You are the Christ, the Son of the living God," for the Bible tells us that from this time forth Jesus began to prepare His disciples for His Passion at Jerusalem. He had never mentioned it before, that His mission as Messiah must involve His suffering and His death, but now with this confession, now that they had owned Him as the Christ, the Son of the living God, the preparation could begin.

Early in His ministry the Savior summoned to His side as His disciples

12 men who were to be the foundation for the new creation that is His church. They followed Him, they heard His Word, they saw His deeds. He revealed to them His will, His motive, and His mission on the earth, and when, here at Caesarea Philippi, He asked them, "Who do you say that I am?", Peter spoke the first confession of discipleship: "You are the Christ, the Son of the living God." This was a climax in their training as disciples. Now that they acknowledged Him Messiah, the One who was to come according to the prophets, now He could begin His preparation for the Cross, His own and theirs. And from that time Jesus began to show His disciples that He must go to Jerusalem and suffer many things.

This is the first preparation of disciples for the cross—the confession of this faith, that Jesus is the Christ, with everything that years of prophecy had invested in that holy name. It is the faith of this confession that separates disciples from everybody else, from those whose hearts are set against Him and from those whose hearts are not yet set at all. "Who do people say I am?" the Savior asked. And they answered openly and frankly, "Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets." Everyone agreed that Jesus was no ordinary person. He was something different—obviously a wonder-worker, certainly a teacher sent from God, for none had ever taught with such authority as He taught. Or spoke like He did!

"But who do you say that I am?" "You are the Christ, the Son of the living God." This confession marks the faith of the disciple. He does not pay compliments to Jesus. He does not simply admire His good speech or His good teaching. But a disciple confesses Him as Christ, Son of the

living God, Messiah, Fulfiller of the ancient promises, the One who was to come. Christ is the object of every disciple's faith.

The Cross of Christ smashes all illusions of our personal worth and before it we must stand as empty-handed, empty-hearted beggars, so thoroughly involved in sin that it took no less than Jesus' dying on the Cross to save us; this Cross becomes a stumbling-block and foolishness to human pride and glory.

Discipleship begins with this confession: Jesus is the Christ, the Son of the living God. For once we have said this, we can follow Jesus and get ready for the cross. We are then prepared for lesson two: that the mission of the Messiah is the mission of the Suffering Servant, that Calvary is the fulfillment of that mission, and that if He is the Christ, there has to be a Cross.

He does not come as Israel expected Him, with a display of military hardware to lead His people against the Roman Empire. He does not come to build a Great Society where each of us can take his ease and claim his glory and have his share of steak for dinner. THIS was the promise of the ages, spoken by God through His prophets: "Behold my Servant... He was wounded for our transgressions. He was bruised for our iniquities."

By this confession: "You are the Christ," we are also voicing this confession: "All we like sheep have gone astray... and the Lord has laid on Him the iniquity of us all." We definitely say that Jesus is the Holy One in whom we have been chosen before the world's foundation and in whom we have redemption and forgiveness through His blood. He is the Christ, Fulfiller of God's plan and purpose for the salvation of all people. He is no mere founder of a religion, who wandered across the pages of history long years ago. He is **Alpha and Omega**, the **Beginning** and the **End**—and **in the middle there has to be a cross.**

Then we are disciples, and the Cross of Christ, no longer foolishness of which to be ashamed, no more a stumbling-block at which to be offended, **becomes the wisdom of God and the power of God, and in the Cross of Christ we glory!**

And then this: "Blessed are you! For flesh and blood has not revealed this to you, but My Father who is in heaven." When Peter spoke for the disciples this grand confession of the faith: "You are the Christ, the Son of the living God," Jesus made it clear that his confession and his faith was not the product of his own making and intelligence. It was a gift of God. Faith is not inherited. It is created in our hearts by the Holy Spirit. It is the gift of grace. "I believe," said Luther, echoing the Apostolic Word, "that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him, but the Holy Spirit has called me by the Gospel." The faith of the disciples is a work of God in us, for no man can say that Jesus Christ is Lord but by the Holy Spirit.

Faith is given, disciples are called, and the Giver and the Caller is Jesus as He confronts us in the Word and in His Cross. He confronts us as God looks at us, and that's quite different from how we look at ourselves. He confronts us with Himself as the answer to our need, and that's quite different from the answer we thought we needed. All pride in wisdom and achievement and work of our own fails and we stand as helpless beggars in the presence of the Giver. You are the Christ, the Christ I need. You are the Son of God, the God who came to rescue me from sin and death and hell. We need not hide this gift of God from wise men of the world as though we were ashamed of it. It is beyond the grasp of human wisdom. It is faith! It is commitment! It is surrender!

And it is **POWER!** Let's not forget that either! Did you hear what Jesus said to Peter? "You are Peter, and on this rock I will build my church, and the **powers** of death shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." Did you hear the power this word speaks to you? Jesus as the Christ would be the content of the apostolic Word. The Cross of Christ would be the heart of it, and this means power, for the Cross is not defeat but **VICTORY.**

By the Cross Jesus crushed the powers of hell! No power of hell can ever

crush the church that gathers at the Cross. By the Cross Jesus destroyed the power of the devil! No devil shall be able to prevail against the company of Christ's disciples called the church, they who have made Christ's Cross their own and can say with the apostle Paul, "I am crucified with Christ." On the foundation of the apostles, the church, God's separated people, has been built.

By the Word of the Cross men are freed from powers of death and hell.

THIS needs to be stressed too: the Power of the church is in the Gospel of the Cross, which judges us as sinners, and in the Gospel of the resurrection, which judges us as forgiven sinners. The power of the church is God's great Gospel: "Fear not!" Thy sins have been forgiven Thee!

This power of the church cannot be measured. It can only be reflected in the company of those who will take up their crosses and follow Him, who will deny themselves, surrender to His total claim on their lives, and go as Cross-marked men and women to witness to His Cross.

And are we able enough for the ministry and mission Christ has given us? Are we able by the lives we live to qualify as His disciples? The answer isn't difficult. We know how often we have failed. We know, each one of us (only too well), how often we retreat. We know how easily our self-insistence shrinks from sacrifice. But the Gospel of the Cross is the power of our faith too. The Word of His forgiveness, speaking in love to our sorest need, impels our love. And if this is our confession: "You are the Christ," then we are committed to Him.

We are committed to His Cross! We are committed to our own! We believe there was no other way to save than this, that the Son of God despise the shame and endure the Cross. And we believe there is no other exercise of our discipleship than that we lose our lives to gain them. We have not been bedded down in roses. We cannot divide our loyalties between ourselves and Christ. We are committed! We cannot back off or out! "If any man would come after Me, let him deny himself and take up his cross and follow Me."

Nor should we forget that in our commitment to the Lord Jesus we find
[Continued on page 8]



GREETINGS FROM AFLBS

Even though it was the weekend before finals for the second quarter, a small group went ice skating on Feb. 19 in the afternoon and a much larger group went roller skating in the evening.

A Gospel Team accompanied Pastor Moland to the Winter Bible Conference in Willmar, Minn., on Feb. 18. The Team sang at the evening service and Pastor Moland was on the conference program Saturday morning.

Pastor Huglen took care of the parish activities at Trinity Lutheran, Boscobel, Wis., the weekend of Feb. 12-13 in place of student pastor Paul Nash.

Electives being offered during the spring quarter, which began on Feb.

28, are Applied Music, Christian Growth, Conducting, Homiletics, Norwegian, Instrumental Ensembles and Voice, in addition to the choral music groups.

ANNOUNCEMENTS

Apr. 22-23—Promotion Days

Apr. 1-17—Easter Recess

May 27—Graduation Service

BASKETBALL SCORES

Conquerors (win by forfeit)
Cross of Glory Lutheran

Conquerors 54

St. Thomas 61

Conquerors 61

Northwestern College JV 76

Meet the Seminarians

GOD IS TEACHING

In April, according to God's will, our child will be born at Hennepin Medical Center in downtown Minneapolis. There are a couple of parallels to my own birth. I was born October 21, 1949, in Swedish Hospital in downtown Minneapolis. Hennepin Medical Center now contains Swedish Hospital by merger. An even more important comparison is that Lois and I have dedicated our baby to God just as my parents did before my birth.

My first home was a dormitory for married students at Minneapolis Lutheran Bible Institute, where my parents were attending. It was here in Minneapolis that I became a child of God. I was baptized with Pastor Maynard Force administering the sacrament.

The first winters that I can remember were in International Falls, Minnesota, when I was three or four years old. Dad (R. S. Persson) served three Augustana Synod churches in International Falls and Loman and Fort Frances, Ontario, Canada. My childhood was Midwestern. Leaving Minnesota, Dad served churches in Hamill, South Dakota, Buffalo, Wyoming and Worthing, South Dakota. Between calls we spent a summer serving a Lutheran - Mexican - American Mission in San Antonio, Texas.

In Buffalo, Wyoming, I made a con-

CONCERT CHOIR TOUR, 1977

Sunday, April 10	Sand Creek, Wis.
Monday, April 11	Cumberland, Wis.
Tuesday, April 12	Mason, Wis.
Wednesday, April 13	Bessemer, Mich.
Thursday, April 14	Open
Friday, April 15	Chassell, Mich.
Saturday, April 16	Ishpeming, Mich.
Sunday, April 17, morning	Ishpeming, Mich.
Sunday, April 17, evening	Eben Jct., Mich.
Monday, April 18	Cloquet, Minn.
Tuesday, April 19	McIntosh, Minn.
Wednesday, April 20	Roseau, Minn.
Thursday, April 21	Thief River Falls, Minn.
Friday, April 22	Minneapolis, Minn.
	(Home Concert at AFLBS)

Mr. Donald Rodvold is the director of the Concert Choir. Faculty representative for the tour will be Pastor Kenneth D. Moland.

Please check locally for time and place of the concerts.

CHORAL CLUB TOUR, 1977

Wednesday, March 30	Dalton, Minn.
Thursday, March 31	Open
Friday, April 1	Ortley, S. Dak.
Saturday, April 2	Roslyn, S. Dak.
Sunday, April 3, morning	Wallace, S. Dak.
Sunday, April 3, evening	Pukwana, S. Dak.
Monday, April 4	Faith, S. Dak.
Tuesday, April 4	Dickinson, N. Dak.
Wednesday, April 6	McLeod, N. Dak.
Thursday, April 7	Open

Mr. Don Rodvold is the director of the Choral Club. Faculty representative for the tour will be Pastor Raynard Huglen.

Please check locally for time and place of the concerts.

scious commitment to the Lord Jesus Christ. There, with the encouragement of my parents, I confessed my sin and through the grace of God my salvation was confirmed as conscious faith.

When we moved to Salem, Oregon, I was old enough to start junior high at Salem Christian Academy, where I attended for three years.

At the inception of the AFLC, Dad accepted a call to an independent Lutheran congregation in Astoria, Oregon. This church voted to join the Association during our decade of ministry there.

My education and preparation for expanded ministry has come from various schools. I have attended five colleges and four seminaries. I attended AFLBS for the two years, 69-71. I thank God for what He is teaching me. My quest for an adequate knowledge of the Word of God before I accept a ministry of pastor-teacher is only partially fulfilled but I believe that God provides for those He calls.

During my last year at AFLBS, Lois Eversvik (of McVillage, North Dakota) and I began a relationship that led to marriage four years later. God, in His lovingkindness, provided Lois to be my loving, believing wife. And now, in a few short months, Lois and I begin our most important ministry, that of discipling our child.

This, then, is the testimony of God's work. He has justified us freely by His grace; He is sanctifying us.

—Paul Persson

PERSONALITIES

New address for **Pastor Karl Berg**, who served Olivet Lutheran Church in Spokane, Wash. 99218, is N. 11324 Post St.

In this Kingdom (of God) the Christian lives in fellowship with Christ. He is not separated from the outward world of things, but it has lost much of its hold upon him. He belongs to Christ.

Bernhard Christensen

TRIBUTES TO MRS. HARRY (DOROTHY) JOHNSON

The Bell Tolled

On the 13th day of December, 1976, the faithful, unselfish servant of, and witness for, her Savior, Jesus Christ, received the call to leave this life and enter into the joys of heaven's glory.

Her departure came with her sister, Lorraine Waite, missionary to Rhodesia, at her bedside.

On the 15th the bell tolled in her memory at Calvary Lutheran Church, Eben Jct., Mich., as her earthly remains left the church building to be laid to rest in the dust of the earth, but the place of beginning. Pastor Wallace Jackson officiated at the service with others partaking in song and memory verses.

Dorothy was a lovely Christian; walking or talking, she always seemed to be mindful of her calling to be a light and salt in the world.

Her place in the Lord's work was in humble gratitude, doing what she could with what she had. Worship, Sunday school, Bible study and prayer meeting were to her sources of power and joy. Eagerly she found her way to these, very seldom absent and yet she found time to call on others in need.

Her God was near and big, One she communed with often and faithfully served. Her world, too, was big, reaching out from that around her to needy people far beyond our borders to foreign lands. And her life was that of John 3:30.

She loved to sing and did so with all her heart. Now she joined the chorus of heaven and we could almost hear the bells of heaven ringing as she joined in.

Dorothy was never too busy to enjoy talking about Jesus, her life and joy, even in the busy life of a mother. Her husband Harry, six children and her sister Lorraine are among those who are left to mourn her. They do have such wonderful memories of her as one who walked with her Savior.

She left a special vacant chair in the church and community. She did what she could and without complaining, as unto the Lord, giving of herself for others.

She was always an inspiration to

me in the many years that I was privileged to know her. My last visit with her while she was still able to converse holds a special place in my memory, as she, too, joined in the prayer, "Father, help us to be truly humble so that we may know You in a real way."

God bless the footprints of this sister to His glory, till we meet again.

—George Johnson
Eben Jct., Mich.

Someone Very Special

What can we say about her? She was the kindest and gentlest person that there could ever have been.

Whenever there was a problem she listened and comforted anyone who desired help. I don't recall that there was ever a time when a smile was absent from her face. Sunshine seemed to rise with her in the morning and set with her in the evening.

She never seemed to be angry or anxious, but went about living her life in a serene way. Complaints were never heard from her kind lips, but were thought of as unnecessary and of no help. We can't imagine the pain she felt in her last days on this earth, but she was as strong as a soldier and fought her fight with dignity right to the end. If only we could be as saintly as she was.

The storm for her is over and it is as though you could feel heaven rejoice when she entered the pearly gates and met her Creator. A calmness was in the air and you knew that God was well pleased with His beloved child.

It's so very hard to comprehend that she is gone, no longer among us that we may enjoy her presence. But comfort finds its way into our hearts when we realize that soon we will be joined with her where sorrow is no more.

She lived a life as few can live and we will miss her dearly. She will always have a special place in our hearts and the warmth that she brought will linger on through our lives.

—Sue Jackson
Eben Jct., Mich.



STEWARDSHIP

THE "DRY" MONTHS

People living in several areas in Minnesota, North and South Dakota, have experienced again, as in the Thirties, what happens to crops when there is a lack of moisture. It is a sad sight to see the crops which had a promising start wither away for lack of moisture. Some years, July and August can be very dry, but when there is no rain in the spring, summer and fall, the crops dwindle to almost nothing, and in some cases absolutely nothing. Then it is hard to be a farmer. No crops, no income, and plans for improvement have to be cancelled, and in many cases living expenses have to be borrowed.

The same is true also for the AFLC, which is entirely dependent on the congregations for needed funds to carry out the work the Lord has entrusted to our care. When we as a church body fail to reach our minimum goals, we are in trouble. Each branch of our work, through its committee or board, carefully and prayerfully figures out how much money is needed to carry out its work. This, in turn, is brought before the annual conference and voted upon. It is then published in our church paper, **The Lutheran Ambassador**, so all of our people can know

what our needs are for the year. Then we pray God to open the hearts of our people to give as the Lord has prospered them, that our goals may be reached. This is Scriptural.

We read in Exodus 25:1—The Lord spake unto Moses, saying, "Speak unto the children of Israel, that they bring Me an offering: of every man that giveth it willingly—" We are entirely dependent upon the Lord, who alone can make a person willing. We are not a synod, with rule from the top. We are in an association of free and independent congregations working together to do things in His Kingdom that cannot be done individually or by individual congregations. Together we have a seminary and a Bible school, and Home Missions and Foreign Missions, and we have a headquarters with offices for the President, and from where office work and supervision is done, also bookkeeping. We do not "allocate" a certain amount per confirmed member, but use the "grace system." We present the total goal or budget for the whole year, covering all our work, and let our people know and then look to God to move hearts to give as He has prospered them.

It is a tremendous task, but not in-

surmountable. Our work has grown year by year since we began 14 years ago. It is God's work which He has entrusted to us. We are all involved from our president to the last member of the smallest congregation. It is everybody's business. We cannot turn back, we must go forward. It is not "collections" or "left-overs" God is asking, but an "offering," yes, sacrificial offerings, something that costs us something. Remember what we read in I Chronicles 21:24, when David wanted to buy the threshingfloor from Ornan, so he could build an altar there and sacrifice to the Lord. Ornan said he would give the king the threshing floor, and the altar and the offering and the wood as a gift, but David said, "No, but for a full price I will buy it from you, for I will not offer to the Lord that which cost me nothing."

God sacrificed His only begotten Son for us; should we not lay our all on His altar? God told Israel that they were robbing Him by not bringing the whole tithe and He challenged them to bring the whole tithe and prove Him if He would not open the windows of heaven and pour them out a blessing, that there would not be room to receive it (Malachi 3:10). If we do not

(Continued on page 13)

GOING WEST IN '77

AFLC Luther League Federation Convention

July 12-17

Our Redeemer Lutheran Church, Kirkland, Washington

[Continued from page 4]

our true joy! The cross our Savior gives us as He calls us to discipleship is no other burden than the burden of compelling love. Every other burden disappears as His Gospel, "Fear not," points us to the victory of His death, the full forgiveness of our sin, and the sweet relief from guilt, anxiety and the stress of pushing on alone. Every other burden is replaced by this one, the burden of compassion for a world that stumbles on in its distress and darkness beneath a starless sky. Compassion, then, becomes the cross we carry. For if we have been committed to the Christ and His Cross, then we are committed also to the world Christ loved as He poured out His sacred blood to cleanse the world. We are committed to our neighbor and his burdens.

What man among us has ever found real joy by living life before a mirror in which he sees nobody but himself? In other words, who can live completely to oneself? The longer a man lives that kind of life and concerns himself with none other than himself, the more dissatisfied and disappointed he becomes. Christ's purpose found fulfillment in the Cross. Christ's compassion climaxed in the Cross. Can we find ours in something less?

Pastor Carl H. Hort, the writer of the above article, is serving the Brooten, Minn., parish of the AFLC, and plans to move with his family (wife Anita and children Andy and Marie) to Brooten in the near future from their present home in Minnetonka, Minn. Pastor Hort comes originally from Oklahoma, Alva, to be exact. He went to college in that state, graduating in 1948. He served in the U.S. Army infantry in World War II.

He attended Concordia Seminary, Springfield, Ill., from 1956-59, and in 1963 received the Bachelor of Divinity degree from Luther Theological Seminary, St. Paul, Minn. Pastor Hort served an American Lutheran Church mission congregation in downtown Detroit, Mich., from 1963-72.

The Brooten parish consists of Our Saviour's, Crow Lake and Sunburg Lutheran congregations.

A picture of pastor Hort appeared in the previous issue of the Ambassador, February 22.

The Best of Halesby

ATONEMENT

"One died for all, therefore all died" (II Cor. 5:15).

In all religions we come in contact with the notion of the human race that sinners cannot approach God without atonement.

In His revelation of salvation God confirms this apprehension. God gave His chosen people a means of atonement in order that they might abide God's holy wrath and not be consumed by it. They were given a substitute, the sacrificial animal, which gave its life in the sinner's stead.

But the sacrifices of the Old Testament were only a shadow. Christ is the perfect sacrifice. While the high priest went into the holy of holies with strange blood, in Christ the race's own blood was sacrificed.

Our progenitor, Adam, was our first substitute. He acted on behalf of the whole race. Therefore his sin became the sin of the whole race.

Christ is the Second Adam. It was His task to suffer on behalf of all mankind, to atone for the sin of the whole race.

Wherein did His atonement consist?

In the first place, He took upon Himself our punishment. "The chastisement... was upon him." None but a God-Man could take upon Himself this punishment, the fearful temptations and anguish of soul, even to being forsaken by God.

In the second place, He suffered our penalty voluntarily.

He became obedient unto death, even the death of the cross. A single moment's impatience and unwillingness in the mind of Jesus would have nullified the whole atonement and all mankind would have been plunged into eternal perdition.

How much did Jesus have to suffer? He had to suffer as long as men and devils had a single suffering left by which they might torture Him. When He had suffered through the experience of being forsaken by God, Satan had no worse suffering with which to afflict Him. Then Jesus could cry out His mighty: "It is finished!"

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editorials

KIND WORDS

Every now and then some reader includes a note of appreciation for the **Ambassador** or some other personal note along with some business matter sent to our office. Rarely do these kind words get acknowledged and that is why we take this opportunity to make mention of them in this general and, unfortunately, impersonal way to say "thank-you" for them.

One of the latest to write is 92-year-old Mrs. Hattie Mohn of Bethany Home, Everett, Wash. Widow of Pastor Christopher Mohn, she mentions that my father, the late Pastor R. J. Huglen, taught vacation Bible school in their parish at Poulsbo, Wash. That would have been while he was a student at Bethania College, Everett, located right where Bethany Home is now.

But to get back to the personal notes of appreciation, please be assured that we are grateful for them, even though they are seldom acknowledged and seldom placed in print. It is always good to know that efforts are meeting some need or striking some responsive chord. And that knowledge will encourage all **Ambassador** writers as well as the editor.

As long as we are at it, it can be mentioned that **The Lutheran Ambassador** completed 14 years of operation with the first issue of February. Everybody talks about

how quickly the years go by and we have to say the same as we think of the passage of those years.

Meant to be an ambassador for the Lord Jesus Christ (II Cor. 5:20), may our paper be increasingly effective in that ministry. God enable us, all of us who are involved in this, and make us pliable for His shaping, that His purposes be accomplished.

QUITE EVIDENT

It is quite evident that the Association of Free Lutheran Congregations will grow significantly only through a strong home mission program. We have been in existence long enough to know that it isn't likely that already organized congregations are going to seek affiliation with the AFLC in any greater numbers than in the past, hence, only now and then and usually of the smaller variety. Occasionally, also, a portion of an existing congregation, out of doctrinal struggle, may seek to become a part of our more conservative Lutheran fellowship.

But waiting for these events to happen (we have never believed it was right to go out to promote them) will mean an Association really only marking time, organizationally speaking. And more importantly, it will mean a church not doing what it should to reach out to the unchurched and the unevangelized with the Gospel of Jesus Christ.

Without at this time going into a discussion of the type of Lutheran ministry the Association has to offer a community, let us simply stress that home mission endeavor requires, ideally, some previous pastoral experience and a great willingness to work hard. And by work the emphasis should be on house-to-house visitation. Therefore, let the Home Mission department seek out those pastors who have demonstrated an ability in making the endless number of calls required in reaching out to a community. Lay people should be involved, surely, but the home mission pastor must show the way and at the beginning it may all depend on him. It is not enough to advertise that a congregation is being started and is available. It is necessary to invite people to attend so that they may then decide if this type of church is what they desire.

Secondly, that matter of previous parish experience. We didn't intend to give the impression in a recent editorial about the challenge facing the Association (January 11) that new home mission work should be started so that seminary graduates could be put to work in those places immediately after ordination. That may be necessary in some situations, but what we should have said is that men of some parish experience should be placed in new home mission work. And as that is done, the new pastors will find work in the established parishes which have been thus vacated. So, after all, more home mission work helps to take care of new graduates of the seminary.

Another aspect of a home mission outreach is selecting communities in which to expend time, effort and money in building up a congregation from scratch. That takes great wisdom because, to be honest, we can't afford to make a mistake or false starts. God grant wisdom to all those who are faced with making the critical decisions in this matter.

Women For Christ

(The following is the second half of the talk given by Mrs. Benjamin Colvedt, a pastor's widow, at the meeting for pastors' and seminarians' wives during the recent AFLC pastoral conference in Minneapolis.)

THE PARSONAGE— A GLASS HOUSE Part Two

A Christian home, including the parsonage, is given to hospitality. I don't want to set myself up as a yardstick, but I always felt that inviting certain people or families to our home was unwise. That led to showing partiality. But to anyone coming to our home, there was always coffee and at least a piece of cinnamon toast to be had. Cookies were at a premium in a house full of children.

My husband was always generous in asking folks to share a meal with us, even as I stood in the kitchen wringing my hands, wondering what to serve. However, something always turned up and I was ashamed of my panic.

I feel that serving an established group is a good opportunity for hospitality.

Speaking of church involvement, in my opinion a pastor's wife's role is particularly advisory. I don't think she should hold office in the women's groups, be the organist when there is someone in the congregation who is able to serve in that capacity, and in whatever group "carry the ball." Teaching, however, to me is a service for any Christian. It has been said, "The best leader is the one who trains others to lead."

A pastor is somewhat migratory and when the family leaves it is good that

there are people within the congregation who can carry on.

In a recent issue of "The Lutheran Standard" there was an article about a pastor's loneliness—not on the part of his family, he has far too little time to be with it—but within the congregation.

I think this is also true of the pastor's wife. However, regardless of our own feelings and choices, we are expected to be a friend to all. Agreed, there are families and individuals who are closer to us, out of their need and likewise because of compatible personalities.

Jesus often spoke of friends. In John 15 He speaks repeatedly of friends, but He travelled a lonely road. So, too, we are to be friends to all.

"Friends always show their love" (Prov. 17:17).

Within our glass house there are children. Our first concern, naturally, is to have them baptized, and then Scripture admonishes us to "teach them to obey everything I have commanded you," and then we have the promise, "And I will be with you always, to the end of the age."

According to the chapter chronology in Deuteronomy, it was shortly after Moses had received the two tablets of the Law that he admonished the people to "teach them to your children" (Chap. 6).

Most psychologists agree that children need discipline. Love alone won't do it. Teach your children the Law; this is Biblical and this includes the rules of the home. And teach them also the consequences of disobedience. If they don't learn this while they are young, the time will come when they will be forced to at a time and in a manner far less charitable than in the home.

Threats are of no consequence unless they are carried out. A reward for good behavior is not bribery. It is teaching the child the consequence of an act.

We cannot forget the tremendous influence of our example. I'm sure you have noticed many mannerisms in your children that are very obviously your own.

Do your children hear you pray, apart from the prayers you pray with them? Do you and your husband show your love for one another, not in a "mushy way," if I may use that term, but by being helpful, considerate and concerned, not to forget, being polite?

Do you praise your children whenever possible?

Do you allow them to criticize either parent, except when that parent, or both, are present to talk things over?

I wouldn't care to be present when my children reminisce about some of the happenings in our home. Many are erased from my memory, but they remember.

I have peace, however, about my failures, as I know my Lord forgives and forgets. And I see myself in my daughters in many areas now that they are mothers. Likewise, my sons remind me of their father.

Over and above all this, may we relay to our children the reality of Jesus. But not quite as the little girl who announced one day, "I'm not going to church any more!" When asked why, she said, "I've never seen Jesus there yet." But may we relay to all about us that Jesus is real to us and is always with us regardless of time or place.

In our glass house we look up. We have considered many areas of living and if we were to stand before Him in our own strength, we would be most pitiable.

"I look to the mountains, where will my help come from? My help will come from the Lord, who made heaven and earth. He will not let you fall; your Protector is always awake" (Ps. 121:1-3).

"Come to me all of you who are tired from carrying heavy loads, and I will give you rest" (Matt. 11:28).

"If we confess our sins to God, He will keep His promise and do what is right: He will forgive us our sins

[Continued on page 13]

12. What exhortation is given to Christians in I Corinthians 15:58? _____

What promise is also given? _____

13. Suffering, fears and adversaries may cause a Christian to be tempted to be discouraged. Why should he not yield to this discouragement? (Isaiah 41:10, Isaiah 41:13, I Peter 5:10, Luke 12:32, Revelation 2:10b)

Memorize: Philippians 1:20-21

Closing Hymn: "O Master Let Me Walk With Thee"

—Mrs. Kenneth Rolf

WMF REMINDERS

Our project for March is My Missionary For A Day. This project supports Mrs. George Knapp, Mrs. Connely Dyrud and Mrs. John Abel in Brazil, and Mrs. Lawrence Dynneson and Mrs. Leonard Swanson in Arizona. Pray for strength and courage for these workers. Write to encourage them and give support to them through the WMF. Are you as individual WMF members sending birthday cards to each of the missionaries and their families as was suggested in a previous newsletter?

Cradle Roll/Junior Mission is the project for April. This fund pays one-half the salary of the Parish Education Secretary of the AFLC, \$100.00 per month towards the support of Miss Priscilla Wold, and also subsidizes the Brazil Book Store.

—Mrs. Robert Dietsche

W.M.F. BIBLE STUDY



LESSONS IN PHILIPPIANS

April 1, 1977

At this Lenten and Easter season we are again reminded of the suffering, death and resurrection of our Lord Jesus Christ. How thankful we are that we can have victory over sin, death and the power of the devil because Jesus has won the victory for us.

THANKSGIVING IN ALL CIRCUMSTANCES

Philippians 1:12-30

When sickness, adversity and affliction come upon us, we are tempted to complain and become discouraged. It is easy to think that our opportunity to serve the Lord Jesus Christ has been taken from us and that we are of no use in God's Kingdom. In our Bible study we find that the apostle

Paul, in prison, is filled with love and rejoicing because "the things that have happened to him have caused the furtherance of the Gospel" (Philippians 1:12). He has learned to be content whatever has befallen him. Oh, that we would always thank God and see His hand in all our adversities and afflictions! God wants to use His children right where they are and in whatever situation they are found.

Let us begin our Bible study today by saying together the sixth verse of this chapter. This was our memory verse in our last lesson. The believer's confidence and hope is in the power of God not only to save, but also to keep.

1. Paul had a deep love and spiritual concern for the church at Philippi. Notice the tenderness with which he addresses them.

1:12 _____ 2:12 _____ 4:1 _____
3:1 _____

Paul knows that God's hand is upon him. What has happened to him and his experiences of imprisonment are working out for the glory of God.

Discussion: Share together testimonies of how afflictions and sufferings have been used in your life for the glory of God.

2. Willingness to suffer for the sake of Jesus should be a mark of every Christian. In verse 18, Paul refers to his imprisonment when he speaks of his "bonds in Christ" (KJV). In the following references notice sufferings which Paul endured with joy as God's servant.

Acts 28:20 _____

Acts 16:24 _____

Acts 21:33 _____

Acts 22:25 _____

It is possible to be rejoicing in the Lord in times of affliction, disaster and persecution because the Christian's real joy is not in things or circumstances, but in a Person, the Lord Jesus Christ.

REJOICING

3. What are some of the motives for preaching the Gospel? (1:15-17)

4. Often we are guilty of comparing ourselves with other people. Paul does not let jealousy and resentment control him. When Christ is preached, he rejoices. What lesson do we learn from Paul's testimony in verse 18?

READINESS

5. In verse 19, Paul is thankful for the prayers of the saints of God and the presence and power of the Holy Spirit in his life. Read and discuss together John 16:7-15.

6. What does I Peter 4:16 tell us about suffering as a Christian? _____

7. We can be sure that Paul faces the thought of what will befall him after imprisonment. Why is Paul ready either to live or to die? _____

8. Compare Paul's reason for living with that of many people today. (Read Philippians 1:21-26, Matthew 24:44, Mark 13:35, Luke 12:35-36)

9. What do we learn from Paul's testimony in Acts 21:13? _____

STEADFASTNESS

10. In verse 27 the need for a consistent Christian life is stressed. Actions and words should glorify Christ. What does Matthew 12:34b tell us is the source of our speech? _____

We are responsible for our words. What solemn warning is given to us in Matthew 12:36-37? _____

11. Read and discuss the following verses: Psalm 50:23, Psalm 51:15, and Psalm 19:14.

Discussion: What hinders church organizations from "standing fast in one spirit, with one mind striving together for the faith of the Gospel?"

(Continued from page 7)

give the tithe, we are not only robbing God, but we are also robbing ourselves of the blessings we could have. WE have many good givers in our AFLC. There are some who not only give 10%, but 15 or 20 and some who give even 30% of their income, and possibly some more than that, but our Government will allow as much as 50%, if we can produce the receipts showing that we have given that much to church work. If we give only the tenth, we are in reality giving nothing, for "the tithe is mine," says the Lord. When we go beyond the tenth we begin to give sacrificially. Then we get joy out of our giving. Some people are good givers to the local work, but give very little to the work at large. But the work at large, that we do together as an Association, is just as much our responsibility as the local work. It is all HIS work and OUR work.

About half of our constituency is rural and our people depend on their crops for a living and their donations, but even so, their giving is mostly at the end of the year. We strain ourselves at the end of the year to reach out budget. But how about the "dry months", from Feb. 1st to the fall? What can we do about that? My suggestion for that is: if all of our people who get their income from salaries or pensions or Social Security, or Bonds, or money invested, would give to both sides of their Church Envelope every week, or at least every month, it would help considerably. For the expenses are monthly. During these "dry months," I know that the treasurer has to borrow money to pay these bills until money comes in. How much interest he has to pay, I have no idea.

Oh, if ALL our people could get a vision of the JOY in giving and would divide equally between gifts at home and gifts at large (Schools and Missions), they would be blessed in their giving and the problem of "dry months" could be solved. We read about David, how he gave willingly, and the people also gave willingly, and how they rejoiced greatly that they could have a part in the great work of God. There is great joy in giving "systematically" to God's great work, and our first responsibility is

our own work. If you are not already giving equally, at least, to the local work and the work at large, why not begin NOW, and we could possibly come to the annual conference in Fargo in June with our books up to our monthly quota. Then we could all rejoice together. "The blessing of the Lord, it maketh rich." Let us change the "DRY MONTHS" into "JOY MONTHS."

—Pastor Trygve F. Dahle

(Continued from page 10)

and purify us from all wrong doing" (I Jn. 1:9).

"Let us hold on firmly to the hope we profess, because we can trust God to keep His promise" (Heb. 10:23).

"But I look up into the face of Jesus,
For there my heart can rest, my
fears are stilled;
And there is joy, and love, and light
for darkness,
And perfect peace, and every hope
fulfilled."

—Annie Johnson Flint

(Ed. note: The article has been somewhat abridged. Most of the Bible quotations are from **The Good News Bible**.)

THIEF RIVER CHURCH HONORS WOMEN



Shown above are three women from Our Saviour's Lutheran Church, Thief River Falls, Minn., who were recently presented with Honorary Memberships in the Women's Missionary Federation. They are, left to right, Mrs. James Johnson, Mrs. Eugene Enderlein and Mrs. Knute Jore.

Rev. Eugene Enderlein is pastor of the congregation.

TRUE SERVICE by Mrs. Clifford Johnson, Esco, Minn.

At the top of every composition Johann Sebastian Bach wrote these words, "To the glory of God." His deep loyalty and faith led him to dedicate his talents in this way.

No matter what our calling might be, God should be glorified in our daily work. Our purpose in life should be much more than merely making a living. Our spiritual life is of much greater significance, and a part of this holy living is service. Webster's dictionary defines service as "devotion to God as demonstrated by obedience and good works," or, as the Bible concordance says, "spiritual obedience."

There is a need for true service. Luke 10:2 says: "The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest." What is our response to the call for service? Are we willing to be obedient?

Then we might ask ourselves: What are our motives? The value of our service for Jesus is not necessarily how big it is, but how it is done. Do we seek for self-advantage and self-glory, or are we humble and self-denying, with a desire to quietly serve Jesus?

Some years ago we were privileged to attend a women's church convention. The women took turns reporting what each individual organization had done and how much money had been given by each group. There was much self-praise. Ephesians 6:6 states: "Not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart." Can there be joy in serving Jesus when we are more concerned with what others think of our accomplishments than what Jesus thinks? God has assigned each a task to do. Mine is not yours and yours is not mine, but each is of great significance to God. How thankful we can be that what we do is judged by Jesus, but we must also make certain that our motives are correct. I can be thankful that if all I am able to do is wash dishes, I can do it as unto Jesus. Or if all I can do is to teach a child, I can teach him to love Jesus. In Matthew 25:40, we read: "Inasmuch as

ye have done it unto one of the least of these my brethren, ye have done it unto me."

I Corinthians 3:13 says: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." The day is coming when we will face Jesus in judgment, where our work will be tried, declared and made manifest.



MEET A BRAZILIAN BIBLE SCHOOL STUDENT

Pedro Roberto

It is Pedro Roberto de Deus, who is writing these few lines to express how my Christian life began.

I was born into a Christian home and was raised in the nurture and admonition of God's Word. My parents gave me careful discipline.

At 12 years of age I promised to use my life in the work of the Lord, as long as it might last. This seemed to cause problems in my home life, and the communion with my parents was broken. This seemed to be an impediment for my spiritual growth, so I decided to separate from my family, remembering the verse that says "He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me" (Matt. 10:37). Don't love your family more than God but leave the things that cause problems, as I did.

I'm now in the Institute with the hope and plan of studying to prepare for the Master's harvest of souls. I want to give Him my greatest adoration and glory.

This is part of my past life and also my present life. There were hours of problems and troubles, but also times of great blessing.

Thus I have tried to explain a bit of my life, and praise God for all He has done for me. I would also ask your prayers for my future life work.

A MINISTER'S MUSINGS



BLOTTING OUT THE RECORD

"Once you have uttered a letter, it is there to stay." This rule was stated to a group of students who were about to participate in an oral spelling contest. Once it has been spoken, that letter stands! The collision of two cars resulted in the instant death of a ten-year-old girl. A report of the accident read, "The speedometer of one of the cars stayed at 85 miles per hour." The record of that driver's illegal speed stands! A young medical doctor was telling of the mistaken prognosis that he had made of hospital patients during his internship. He remarked, "I wish I could go back and change what I wrote." However, once written, such statements stand.

Life is full of mistakes and sins that stand. Such records mar our happiness and plague our consciences. Albert Camus writes, "Know without any doubt that everyone is a bearer of the plague (of guilt), for absolutely no one in the world is without the marks of it." The Bible confirms Camus' statement with the words, "Since all have sinned, and fall short of the glory of God."

The Bible also tells how our record can be made clean. A doctor says that an unwanted tattoo can be removed by using a skin remover such as a wire brush. But the Bible tells us that our sins can be removed by using a sin remover, namely, the blood of Jesus Christ. It says, "The blood of Jesus Christ His Son cleanses us from all sin." The sins that stand in our record can all be blotted out by bringing them to Jesus.

—Einar Unseth

THE SEVEN WORDS ON THE CROSS

I.

The hammer falls, the nails are driven,
They slay the Lord of earth and heaven.
They nail His body to the Cross
And cast the lot about His clothes.
The wicked nails His sinews cleave
Beneath the hammer's blow.
But listen: "Father, them forgive,
They know not what they do."

II.

The deed is done. He hangs between
The malefactors with Him slain,
And scoffing parts polluted lips,
While penitence the other steep
In Jesus' blood, Who with him dies
And says: "I say to thee,
To-day with Me in Paradise
Thou verily shalt be."

III.

A mourning, weeping multitude
There at the Cross of Jesus stood.
The Savior's mother, bent with grief
And trembling as an aspen-leaf,
And other mourners standing near,
The Savior says to John,
"Behold thy mother," and to her,
"O woman, behold thy Son!"

IV.

Deep darkness wraps the golden ray
In ghastly night at noon of day
And spreads a gloom upon the world,
The shroud of nature seems unfurled,
When now the loud and anguished cry
Rises from the accursed tree:
"My God, My God, O why, O why
Hast Thou forsaken Me?"

V.

The seers' visions soon fulfilled,
The wrath of God will soon be stilled
And all the world be washen clean
From all the grime of wrong and sin.
The final hour is drawing nigh,
And soon the Lamb accursed
Is free. But hark; another cry
Of misery: "I thirst."

VI.

A sour drink it was indeed,
Within the sponge upon the reed

That quenched the thirst of holy lips
Of Him, who all in goodness steeps,
The spotless Lamb of sacrifice
Is slain, the High-priest sees
Deliverance coming from the skies;
" 'Tis finished," He decrees.

VII.

The vale of death its somber shades
Before the tortured Savior spreads
And down His head He fainting bends
And up His dying prayer ascends,
Ah, that it be at my life's end
The prayer that upward flies:
"In Thy hands, Father, I commend
My spirit." He dies, He dies.

—F. W. Abicht
(from *The Wounded Word*)

BEARING THE CROSS

Behold, the Man of Sorrows
Must bear the cruel Cross!
Now numbered with transgressors,
Condemned without a cause!
Upon the Way of Sorrows
To Golgotha He goes,
While vilified, ill-treated
And hated by His foes!

Beneath the Cross He staggers,
Until we see Him fall;
No friend is there to serve Him,
Forsaken by them all!
Where is the boastful Peter?
Where is the loving John?
No one of His disciples
Is there to help Him on!

Behold the blessed Savior,
Prostrate upon the ground!
No volunteer to aid Him
Can there and then be found!
But now we see a stranger,
One Simon of Cyrene,
Who never met this Jesus—
A stranger on this scene.

At once he is arrested,
As he is passing by.
They press him into service
Without explaining why;
Commanded by the soldiers,
Compelled to bear the cross,
He follows after Jesus,
'Mid tumult and applause.

Beneath the Cross of Jesus
Is pardon, peace to all,
Who longing for forgiveness
In faith obey His call.

Come, follow in His footsteps,
And gladly burdens bear!
We all must bear our crosses,
If we a crown shall wear.

—C. K. Solberg

COMMISSION MAKES LITTLE PROGRESS ON ALC-LCMS RELATIONSHIP QUESTION

St. Louis—(LC)—A joint Commission on Fellowship of the American Lutheran Church and the Lutheran Church-Missouri Synod held a second session here on February 11, but reported it had made little progress on a variety of church relationship questions.

The meeting—which followed an initial session last December 16 at Minneapolis—was described by participants as "friendly and forthright." Formation of the commission was at the request of LCMS President J.A.O. Preus, who asked for discussion of critical points raised in a letter to the Missouri Synod last April 5 by ALC President David W. Preus.

Commission participants have agreed that they will continue to meet. The date and place of the next session is to be determined by the two church presidents.

Much of the meeting here was devoted to a discussion of the inerrancy of Scripture. Presentations on "fundamentalistic" and "evangelical" notions of inerrancy were given by Dr. William H. Weiblen, president of the ALC's Wartburg Theological Seminary at Dubuque, Iowa, and Dr. Ralph Bohlmann, president of the Missouri Synod's Concordia Seminary at St. Louis.

Dr. Joseph Burgess, an ALC professor at Gettysburg (Pa.) Seminary and the Rev. Samuel Nafzger, executive secretary of the Missouri Synod's Commission on Theology and Church Relations, also led the group in a discussion of the relationship of the Gospel to the Scriptures and of the need to preserve a Lutheran emphasis on the centrality of the doctrine of justification through faith in Christ.

Commenting on the meeting for the LCMS, the Synod's third vice-president, Dr. Theodore Nickel, said: "While the discussions helped toward

reaching an understanding of the complexity of our problems, no real progress was made toward their resolution."

ALC President Preus said: "We found it a useful exchange of information and views and we look forward to future discussions with Missouri Synod commissioners."

The ALC leader's letter last April had basically asserted that the 1973 LCMS convention action of adopting "A Statement of Scriptural and Confessional Principles" had the effect of "narrowing down the Confessions of the Lutheran church" and that "this is neither evangelical nor Lutheran."

Last September the Commission on Theology and Church Relations of LCMS responded that it was "deeply distressed" and asked for substantiation of this assertion and other remarks by the ALC president.

AFLC PASTOR RECUPERATING FROM HEART SURGERY

Rev. G. H. Spletstoesser, Pine River, Minn., is recuperating from five-hour open-heart surgery he underwent in Brainerd, Minn., in the latter part of February. The zip code for Pine River is 56474.

The prayers of the fellowship are with Pastor Spletstoesser.

NEWSWORTHY ITEMS FROM THE CHURCHES

Youth from Calvary Lutheran, Wallace, S. Dak., will take part in an area Luther League tournament in basketball on March 27. Waubay and Florence will open the tourney at 1:30 p.m. Rev. Larry V. Severson is pastor of the congregation.

The Sunday School of Triumph Lutheran Church, Ferndale, Wash., Rev. R. Snipstead, pastor, is using Easter banks which are to be turned in at that time. The money will go to the support of students in the Bible School in Brazil. Olve Willand is superintendent of the Sunday School.

The Luther League from Drummond Lutheran Church, Drummond, Wis., Ronald Knutson, pastor, went on a swimming party at Telemark Lodge on January 16. Lunch was

served at the Richard Fredricks home afterward.

Our Saviour's Lutheran Church, Thief River Falls, Minn., had a mission Sunday on Feb. 27 and also honored the Connely Dyrud family. The Dyruds have returned to Brazil where they are missionaries under the AFLC. A fellowship dinner was served at noon. Rev. Eugene Enderlein is pastor at Our Saviour's.

Each man comes to the hour when he shall cry, "What shall I do then with Jesus which is called Christ?"

W. M. Clow

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