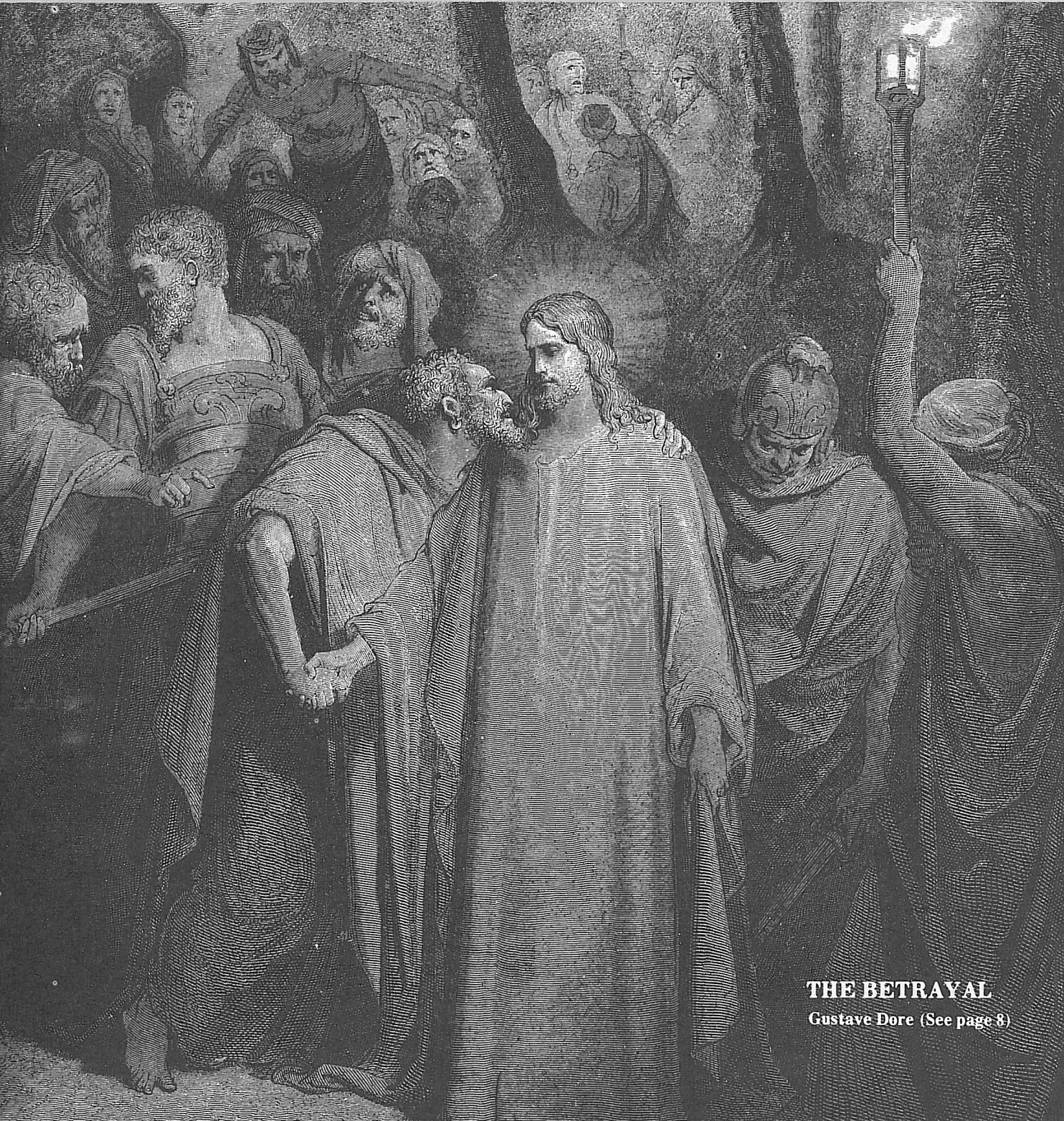


March 9, 1976

# The Lutheran Ambassador



**THE BETRAYAL**  
Gustave Doré (See page 8)

# MEDITATION MOMENTS

## WHAT SHALL BE DONE TO THE DRY?

It was after Jesus had been sentenced to be crucified by Pontius Pilate and was on His way to Golgotha hill that His attention was drawn to some weeping women who were in the crowd that followed.

It was to these women that Jesus turned and said, "For if they do this to a green tree, what shall be done to the dry?" If we should paraphrase and elaborate on what Jesus is here saying, applying it to our day, we could quote Him as saying: "For if the forces of sin and evil do crucify and put to death the innocent who knew no sin, and who is like a live green tree that will not easily burn, what will sin do to sinners like you, who are like dry branches, born in sin, and who sin every day? What will sin do to the sinner if He remains in His sin? Can he not expect even a worse thing to happen to him than what is happening to me in being crucified? Can not the sinner (if not redeemed) expect to burn in hell for ever and ever?"

We know that dry wood will burn easily, but it takes a very hot fire to get a green tree to burn. Yet a green tree will burn, if the fire is hot enough.

The fire of sin was hot enough to nail Jesus, the innocent one, to the cross, and cause Him to be given as an offering for sin. Jesus compares Himself to a green tree here. You and I, with our sin and guilt, are like dry

branches in comparison. Surely, sin will show no mercy in what it will do to sinners like you and me, if we are not hidden in Christ.

But even dry wood will not burn, if protected from the flame in some way. There is a protection for the sinner in escaping the consequence of sin and guilt. That protection is Jesus, who did burn as a green tree, by dying on the cross, so that you and I might not have to burn in hell. If we come to Jesus with our sin and give our life to Him, He will protect us from the flames of hell.

Sin had no mercy on Jesus, who was innocent of sin. Neither will sin show any mercy on those who are sinners. In fact, the unrepentant sinner who fails to accept Jesus as Savior from sin can expect something far worse than crucifixion, if he remains in his sin. He will not be able to escape the flames of hell any more than dry kindling will be able to escape the flames after being put into the fire.

Jesus is saying to these weeping women who followed Him to the cross: "This seems tragic to you, that I, the innocent one, should be crucified, but this is not the ultimate in tragedy or suffering. In fact it is not tragic at all for the Christian. To the Christian, my dying on the cross, provides a way of escape from the ter-

rible consequence of sin. The Christian has every reason to rejoice because I, the innocent one, am being crucified for sin in order to save the sinner. There is something far more tragic than the innocent suffering for the guilty. That something worse is when the sinner is not saved and, because of sin, must spend eternity in hell, separated from God forever more. This, indeed, is the ultimate in suffering. My suffering on the cross is only a little while. The cross will not hold me. I shall rise from the dead, but for the sinner who goes to hell, there is no escape."

Jesus does not want us to feel sorry for Him because He died on the cross. He did this willingly. We are not to weep for Him—He did rise from the dead. Therefore, we are to rejoice. What seemed to be most tragic turned out to be a great victory and gain for the Christian and for all of heaven.

But we are to weep and be concerned because of our sin. We need be alert to what sin will do to us unless we are protected and covered by Jesus' righteousness and forgiveness.

Sin shows no mercy, but in Christ there is mercy.

Gerald F. Mundfrom

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# The Office of the Ministry

By Rev. John P. Strand,  
Minneapolis, Minnesota

"That we may obtain this faith, the Office of Teaching the Gospel and administering the Sacraments was instituted. For through the Word and the Sacraments as through instruments, the Holy Ghost is given, who worketh faith where and when it pleaseth God in them that hear the Gospel, to wit, that God, not for our own merits, but for Christ's sake, justified those who believe that they are received into favor for Christ's sake.

"They condemn the Anabaptists and others who think that the Holy Ghost cometh to men without the external Word, through their own preparations and works" (Article V).

Article IV, the central article in importance of the Augsburg Confession, deals with justification, how a man is saved. He is justified by faith alone. This is the central doctrine of the Reformation.

How does a man attain to saving faith? Article V answers this question.

Faith comes through the means of grace, the Word of God and the Sacraments, Baptism and the Lord's Supper. Luther, in the explanation of the Third Article of the Apostles' Creed, reminds us of the Scriptural truth that we cannot by our own reason or strength believe in Jesus Christ and come to Him, but that the Holy Spirit calls us through the Gospel. The way to faith lies through the Word of God. The Spirit of God works through the definite means of grace. Article V condemns those who think that the Holy Ghost comes to men without the external Word. If He could come apart from the Word, then Christ's mission to man was unnecessary and vain.



Pastor John P. Strand

"All talk of spirituality or of salvation outside of God's Word is thus a despising of that means which God has chosen for His revelation—the Word" (Bergendoff, **The Making and Meaning of the Augsburg Confession**).

To the Christian congregation has been given the task of proclaiming the Gospel and administering the Sacraments, that faith can come. Within the congregation God has established the office of the ministry with the specific duty of proclaiming the Gospel and administering the Sacraments.

"But we will devote ourselves to prayer, and to the ministry of the Word" (Acts 6:4).

"For since in the wisdom of God, the world through its wisdom did not come to know God, God was well pleased through the foolishness of the message preached to save those who believe" (I Corinthians 1:21).

"How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom

they have not heard? And how shall they hear without a preacher? And how shall they preach unless they are sent? Just as it is written, 'How beautiful are the feet of those who bring glad tidings of good things!'" (Romans 10:14-15).

"And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ" (Ephesians 4:11-13).

The Scriptures use several names when speaking of the ministry. The Word speaks definitely and at length on the qualification for the office.

"It is a trustworthy statement; if any man aspires to the office of overseer, it is a fine work he desires to do. An overseer, then, must be above reproach, the husband of one wife, temperate, prudent, respectable, hospitable, able to teach, not addicted to wine or pugnacious, but gentle, uncontentious, free from the love of money. He must be one who manages his own household well, keeping his children under control with all dignity (but if a man does not know how to manage his own household, how will he take care of the church of God?); and not a new convert, lest he become conceited and fall into the condemnation incurred by the devil. And he must have a good reputation with those outside the church, so that he

may not fall into reproach and the snare of the devil" (I Timothy 3:1-7). These qualifications are at times ignored today.

The minister is not endowed with certain prerogatives not enjoyed by other Christians. He is on par with his fellow believers and has no pre-eminence or special privileges. "He is not a lord over God's heritage, but a servant of Christ, and for His sake a servant of all. But by virtue of his office he wields certain powers, bears certain responsibilities, and is entitled to a certain respect and honor" (Stump, *The Christian Faith*).

The church has a right to expect and demand that the minister preach the Word, the whole counsel of God. His whole office is to be centered in the Word. "Preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction" (II Timothy 4:2).

While every Christian is a priest before God, not every believer is a minister. Some earnest Christians would usurp the place and responsibility of the pastor to the extent that the pastor would do and be what no one else of the congregation has the time or desire to do or be. Thus worship services and congregational activity can become a show of various persons' abilities and talents, and not a worship and a service of God, led by the minister called of God for that office in the congregation.

The pastor is not to dominate the congregation. But there are two ways this can happen. The pastor may simply seek power, personal power and importance, and as a result lay activity is stifled and the congregation loses its freedom. Then "there are the genuinely conscientious pastors who forget the congregation's responsibility to work with the gifts that the Lord has given by his Spirit. They are eager for living congregations but cut their pattern of a living Christian according to their own experience and measure others by this standard. When the uniform does not fit, the pastor becomes the more zealous to make the congregation conform to his standard. This type of domineering pastor is also hostile to the freedom of the congregation and to every kind of activity in the congregation not led

by the pastor himself. He works, indeed, for Christian life as he understands it, but he destroys the life of the congregation with his smothering uniformity." (*The Heritage of Faith, Selections from the Writings of Georg Sverdrup, Translated by Melvin A. Helland, Copyright, 1969, Augsburg Publishing House, Minneapolis, Minnesota. Used by permission.*)

The minister is called of God, through the congregation. Individuals may have the inner conviction that they should be ministers but this may not be of the Lord unless they are called by the church. The congregation calls not through committee action but by formal action of the church.

The congregation is to use caution in calling and ordaining. It must be aware of the Scriptural qualifications necessary for the pastoral office, and the preparation, gifts, common sense, humility and Christian faith and piety needed. "Do not lay hands upon any one too hastily and thus share responsibility for the sins of others; keep yourself free from sin" (I Timothy 5:22). "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth" (II Timothy 2:15).

Ordination is a rite in which a church sets its approval upon the man as fitted for the office to which he has been called and solemnly sets him apart for it, praying that God may give him the grace and strength needed to perform his work faithfully and well. A man may be called, yet not ordained. A man may not be ordained who has not been called.

The one whom God has called for the sacred office of the ministry, God will also equip, strengthen and empower. As for all Christians, the pastor's strength is made perfect in weakness. He can do all things through Christ Who strengthens him.

## BOOK REVIEW

WASHINGTON: Christians in the Corridors of Power by James Hefley & Edward Plowman; price \$3.95

This is a book of encouragement to Christians. Although America is not a Christian or a moral nation, some of its leaders are finding Christ as their Savior and Lord and meeting regularly for Bible study and prayer.

It begins by telling of President Ford's faith and the story of three men involved in Watergate, who have come to know Christ as their Savior since then. The book goes on to tell of various prayer groups in all departments of our government from the White House to the Federal Aviation Agency. Some credit must go to Abram Vereide, a Norwegian immigrant preacher, who influenced thousands of national and world leaders in the years he conducted a "Fellowship House" in Washington.

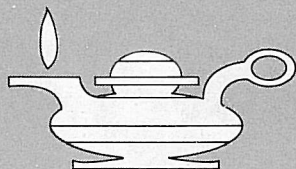
One of the most interesting chapters is the one on Mr. Ford's faith. In a letter to an evangelist-friend, the President said, "Because I've trusted Christ to be my Savior, my life is His. Often as I walk into my office, I realize that man's wisdom and strength is not sufficient, so I try to practice the truth of Proverbs 3:5-6 ... I've experienced His leadership just as you have! ... I also want to thank you for taking the time to help me learn more about our Savior."

The authors end by warning us not to be too "comfortable" in this society, nor to focus on the problems before us. All in all, the book is very well-written and encourages every evangelical Christian to make "distinctive contributions" to politics. Since our problems are religious and moral, as well as political, we must accept the goal Christ has given us.

Reviewed by Ruth Mundfrom

This book can be ordered from the  
BIBLE BOOK MISSION  
Grafton, N. Dak. 58237  
Allow 21¢ for postage.





## SCHOOL NEWS

### SHARATHON RESULTS SURPRISE

The third annual Sharathon was held on the AFLBS campus on Feb. 17. All evening Mission Club volunteers accepted cash gifts and pledges for God's work. A goal of \$1,000 had been set for the evening. When the effort was over, \$2,500 had come in through cash and pledges.

Two years ago, the total was around \$400, last year over \$700 came in.

There was a deep sense of gratitude that the Lord had motivated the campus family to such a response. Kathy Ostrand, Ranier, Ore., Mission Club president, expressed sincere thanks to everyone who had taken part.

### MISCELLANY FROM AFLBS

Cindy Dragseth, Madison, S. Dak., completed her work for a Bible School diploma, at the end of the second quarter. She will return in the spring to take part in the graduation exercises, May 14. Several other students left school at the end of the winter quarter also.

Rodger Olson and Ralph Rokke, seminary seniors, led joint chapel services recently.

The AFLBS Conquerors edged St. Paul Bible College Junior Varsity 78-75 on Feb. 13 at the St. Bonifacius campus. The following Monday the team defeated Calvary Lutheran 57-53

to advance in the YMCA playoffs.

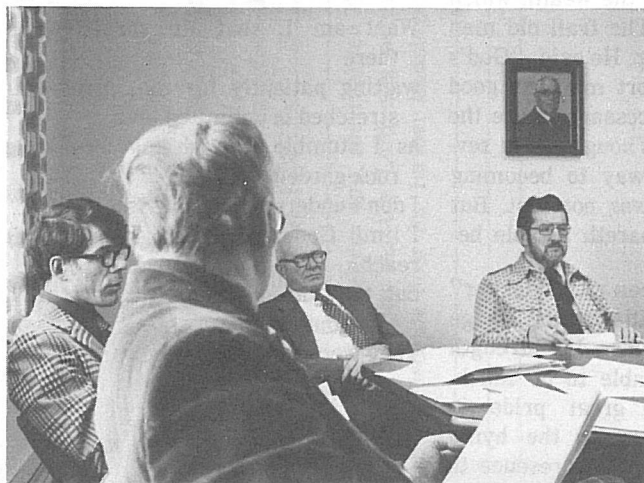
Dick Moberg, Fairdale, N. Dak., Cindy Dragseth, and Gordon Grage, Fergus Falls, Minn., were the speakers at student chapel on Feb. 16. Judy Froehlich, Kenyon, Minn., Joyce Aasness, Doran, Minn., and Karla and April Nygaard, Thief River Falls, Minn., provided special music in the service led by Pastor Huglen.

The second quarter proctors and deans had supper together at Golden Valley Steak House on Hwy. 55 on Feb. 17. The meal was authorized by the Board of Trustees as a token of appreciation.

Ginny Johnson, former student, and Halvor Knapp were married at Medicine Lake Lutheran Church on Feb. 21. Ginny came from Fertile, Minn., but has been working in the Cities.

The girls' dorm had an ice cream party on Feb. 19 after 10 o'clock. The girls misjudged their appetites, however, or suddenly became calorie-conscious, and had to send some ice cream over to the boys' dorm to be finished up.

Promotion Days have been set for April 2-3. High school juniors and seniors are invited to attend. There will be a program Friday night and activities all day Saturday, culminating in the monthly youth rally on Saturday night. Many of those attending will plan to worship at one of the Association churches in the Cities before returning home on Sunday.



Members of the Board of Trustees, left to right, Rev. Robert Rieth, Rev. Jay Erickson, with back to the camera, Orville Qualley and Stanley Holmaas. Notice the picture of the late Amos Hinderaker on the wall.



Aldon Enstad, accountant, foreground, with other Board members, left to right, Raymond Jacobson, Rev. Ernest J. Langness, chairman, and Rev. Albert Hautamaki of the AFLC business office. Not pictured: Dr. Wayne Sletten.

# A Living Epitome of the Twenty-Third Psalm

by Ordella Arneson,  
Kenyon, Minnesota

Physically, he was a little old man who lived in a little, old house with his little old wife. But Christian Snesrud was no nursery rhyme character. He reminded me of a picture of an Old Testament patriarch. His flowing white hair nearly reached his shoulders. The lower part of his face was hidden by a luxuriant, snowy beard. He did not look like a hippie; he looked like a saint. In his later years, his snow-white head began to be peppered with black hairs. He said his grandfather had also gotten dark hair and a third set of "home-grown teeth" in his old age. Usually, a benevolent smile was on his face, but, when righteous indignation was aroused, his eyes would flash with wrath. Mr. Snesrud's dignity commanded respect. No one, not even his contemporaries and good friends, ever called him "Chris." We children affectionately referred to him as "Old Man Snesrud."

Though small of stature, the old saint was a spiritual giant, one of God's elite. He was a living epitome of the Twenty-third Psalm, "The Lord is my Shepherd, I shall not want." After his wife died, his wants were few. However, he always had enough and something to spare. When Mother and other friends brought him eggs, he said, "My hens never stop laying eggs." Always he felt, "My cup runneth over." In gratitude and love, he always had to return a favor. Often, it was an unusual plant, for even they responded to his tender, loving care.

He compounded a medicine which was a cure for diphtheria and sore throat. This medication was credited with saving the lives of many students at Red Wing Seminary during a severe diphtheria epidemic. How we children dreaded that Snesrud medicine! A slender glass tube was inserted about an inch into the white pow-

der. Regardless of pleas and tears, this was placed into the patient's mouth and the medicine was blown into the back of the throat by an adult. We felt that the cure was worse than the sore throat. One boy decided he had taken enough of that medicine. When his mother placed the tube into his mouth, he quickly blew it into hers. That was the last time he took the Snesrud medicine. This prescription had brought him a fair income, but as danger from diphtheria lessened, sales fell off.

The old Norwegian was a Jack-of-all-trades and master of all. He was an expert wallpaper hanger and skilled cabinetmaker. Housewives prized the lelse rolling pins he made for them. He could make and repair anything. Salesmen who stayed at the old Central Hotel would ask him to make rommegrøt for them. His rosettes were dainty and delicious. However, he drew the line when a prospective bride asked him to bake her wedding cake.

Several clever inventions had not been patented. As a result, others took his ideas and gained the wealth which was rightfully his. The frail old man did not become bitter. He said, "God's rod and staff comfort me. The good Lord saw it was necessary to use the rod to correct me. Though I was several times on the way to becoming rich, He saw that was not best. But every day 'He prepareth a table before me'."

Once he had been a "klokker" (song leader) and pillar in the Hauge Lutheran Church. When his strength failed, he was not able to do much. However, he took great pride in placing the numbers on the hymn board every Sunday. His presence in the front pew was an inspiration to all. We could feel the spirit of prayer emanating from him.

Quote from *The Hauge Movement*

in *America*, page 265: "Kristian Snesrud had a happy disposition. His love and simplicity carried him through... They were open-hearted people with an open home. Old Kristian's heart was in the church and prayer-meeting. He was summoned home to that perfect meeting of praise, May 1, 1928" (age 84 years).

Surely goodness and mercy followed him all the days of his life and now he doth dwell in the House of the Lord forever (paraphrase of Psalm 23:6).

## WHAT AM I?

What am I, that God should send  
His Pure One  
to go through the blackness of dark  
to let the red cleansing flow down on  
me  
just where I stand on the brown earth?  
What am I, that makes Him long to  
set my spirit free  
to fly deep into the blue skies of His  
morning,  
to take me rambling through the  
quiet coolness  
of His calm green shade,  
to wallow in the warmth of His Son,  
to sit and talk 'bout things on our  
minds  
and to listen to me grow,  
each time His infinite wisdom is  
understood?  
What am I, that He should stand  
there  
waiting patiently for me, arms out-  
stretched in unlimited love  
as I stumble through my own little  
rock garden?  
I don't understand His ways;  
I limit God, and then His arms don't  
reach and I fall  
but they do—I just forgot to stretch  
mine out all the way.  
They were bent at the elbows.  
And there He is again.  
Strange, He's smiling at me.  
What is He saying?  
Am I?  
I am HIS CHILD.

Barbara Parsons  
St. Paul, Minn.

# Fellowship Corner

## LAURA JEAN—SHE NEVER SPOKE, YET TOLD US MUCH

The name Laura means victory. Our daughter has gained the victory we all seek for, at only two and one-half months of age.

We prayed that were God to grant us another child, that this child would be brought here to earth for the special purpose of drawing people closer to God. In a heartbreaking, but surely in a wonderful, magnificent and miraculous way, God answered our prayers. Often we want results quickly when we pray and God says, "Be patient." During Laura's life, prayers were answered quickly and we were shown repeatedly the power of God.

A husky, healthy-looking baby girl was born to us, August 13, 1975, at the McVile hospital. We were excited and happy for a few brief moments. Then as we saw the very serious expression on our doctor's face, we knew all was not well. As he explained her terrible affliction, an open spine, he gave us the assurance that everything would be done for her that was humanly possible. He knew a nationally-known neurosurgeon in Fargo to whom he would send her. As nurses and ambulance crew were summoned, I knew Laura would need more than human help. Rushing over to our church I explained our desire for believers to join us in prayer for the needs of Laura. This was less than an hour before our midweek Bible study and prayer meeting. Laura was speaking to our hearts of her need for God's help.

Baptism was administered by the hospital chaplain and that night God answered our prayers and placed a smile on the face of our neurosurgeon as he came out of the operating room

after completing a three-hour operation on Laura. He said, "Everything seemed to fall into place. She took the operation well." I smiled and prayed silently, "Thank You, Lord, for being so good to us." Later we were told that someone at Bible study had prayed specifically that the doctor's hands would be guided, and they were! My heart sang as I rushed back home to tell my wife of the wonderful work of God.

As the weeks went by, we praised God for His wonderful healing power and asked Him to continue to be with our little one. Again Laura was speaking to our hearts and the hearts of people, asking us to thank and praise God for His care and concern.

A month went by and Laura was developing a need again. She was born with an affliction which often leads to other related difficulties. This brought us to our knees in prayer, for Laura was speaking to our hearts. People both near and far were praying as word spread of her need.

Surgery was performed by the same neurosurgeon. God gave our baby strength to survive another three-hour operation. Laura came home from the hospital after a few days with a smile on her face. Again she was speaking to our hearts to thank God for His concern for His people, His healing power and the power of prayer.

As another month went by, Laura's parents, brother and sisters enjoyed her and loved her, knowing she was a special gift from God. We knew she was in God's hands and His will would be done for her always.

About two months had gone by and again Laura needed special care. This time she developed difficulty in breathing. My wife and I were praying that God would take care of her. We prayed, "We don't want to lose her. Please let us keep our baby." Then again we realized that she was God's child and He knew what was best for her. Laura was speaking to us, as she struggled to breathe, to continue to love her but to be sure and leave her in her Heavenly Father's care. When the nurses could not calm her, they would call us and we would cradle her and love her. We would pray, "God, heal her if it is Your will, but thank You for giving her to us

to care for."

Laura's mother was by her side as the neurosurgeon decided he would have to operate to relieve the pressure that was causing her throat to become paralyzed. He explained that her heart might not be able to take such an operation, but her condition made it imperative to operate. Laura again was telling our hearts that she had a special need but that we should not be discouraged, even if God took her home to be with Him. Her brothers and sisters at home were praying for Laura and I tried so hard to explain to them, "God may answer our prayers by taking her home or if it is His will He will miraculously heal her."

The doctor came out of the operating room with a strained look and told my wife and oldest daughter that Laura was getting along very well and the operation looked like a success when her heart stopped. He started it again but she was in very critical condition. Laura was telling us, "Be prepared to have one of your family go to be with the Lord." Praise God for the hope of everlasting life with Jesus Christ our Lord. God again answered our prayers. He gave us strength to let Laura go and to see God's hand in it. Praise God for allowing us to be the parents of a child especially brought to earth to speak to the hearts of people. We miss her but blessed is the memory of Laura.

Kent Quanbeck  
McVile, N. Dak.

## PERSONALITIES

Rev. Wendell Johnson, pastor at Dalton, Minn., since 1969, has accepted the call to serve Sunnyside Lutheran Church, Stacy, Minn., and Hope Lutheran Church, Wyoming, Minn. Pastor and Mrs. Johnson and children will move to their new home after the present school term is over.

Rev. Allen Monson, who has been serving an independent Lutheran congregation at Sacred Heart, Minn., has been accepted on the AFLC clergy roster on the fellowship basis, has accepted a call to serve Emmanuel and Hauge Lutheran congregations at Kenyon, Minn., and has begun work there.

## Wonderful Experiences in the Work of God's Kingdom

### UNFORGIVEN SIN IS A HINDRANCE TO THE ASSURANCE OF GOD'S GRACE AND SALVATION

One early morning in August, 1936, there was a ring on the doorbell of my house and in came an elderly man. He said, "Please excuse me because I come so early, but I have had a sleepless night. I have been reading your book 'Wonderful Experiences' and therein was something that struck my conscience so hard that sleep was impossible."

"About 24 years ago I lived in Aberdeen, Washington, and while there, I cheated the Water Department out of \$4.00 in water rent. Now it has bothered my conscience so strongly that I must get rid of it."

I asked him if his conscience had ever bothered him about this sin before.

"Oh, yes, sometimes, but I have driven it away; now it has come with such force that I must get rid of it," he answered. "Now I will not only pay the \$4.00 but will gladly pay \$10.00.

"I want you to write a letter for me to the Treasurer of the Water Department at Aberdeen asking him to forgive my sin," and with this he handed me a \$10.00 bill which was to be sent.

We were standing as he read the written letter. His eyes filled with tears and he fell on his knees praising and thanking God, for his heart was now filled with assurance of God's grace and salvation, for which he had been seeking.

This incident was published in the Aberdeen papers and the day after appeared in two of Seattle's leading papers, the man's name being held a secret.

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

If we want God's salvation and blessing, then we have to be obedient to God's Word and His Spirit.

—E. B. Slettedahl

(Ed. Note:

This concludes this series of "Wonderful Experiences in the Work of God's Kingdom." From an earlier era in Lutheran church work in this country, we trust that it has been a blessing to our readers.)

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### SEVEN SUGGESTIONS FOR LENT

1. Be present, as far as possible, at every service of the Church. Remember with your presence and prayers our cottage services.
2. Read the Scriptures regularly and meditate upon what you read. Too many treat the Bible as a book of the past.
3. Pray until prayer becomes a habit, turning to God at all times as naturally as the flower to the sun.
4. Keep a strict watch over the door of your lips this Lent. If you cannot speak well of others, say nothing.
5. Deny yourself some luxury and add the cost of it to your church offering. The cost of self-denial should be given, not saved.

6. Let self-examination be a daily duty. It is not a question of where you stand, but whether you are moving.
7. Make your Lent positive, not merely negative. Undertake some practical work for good and carry it through.

\* \* \* \* \*

May this holy Lenten season bring some special blessing, in the strength of which you may enter into a larger and fuller Christian service, and may you spend its forty days in such a spirit of devotion to our Blessed Lord that you may be in the spirit to enter into the joy and peace of the glorious festival of the Resurrection on the happy Easter Day.

—Selected

### THE BETRAYAL

This scene (cover photo) of a treachery so tremendous that it has no parallel, is related by all four Evangelists. Judas, the arch-traitor, he who had been with Jesus, had witnessed His miracles, His numberless deeds of mercy, and had associated with Him as one of the chosen twelve—he of all others to betray his Lord, could bring no palliation for his deed. Untouched by the beauty and majesty of a spotless life, without mercy, he "persecuted the poor and needy man, that he might even slay the broken in heart." In the stillness of night, ruthless and determined, he stole upon his victim, and betrayed Him, his Lord and Master, with a kiss.

The scene presents most vividly the tumult and confusion which have broken in upon this sacred retreat. The pressing, clamorous crowd, with flickering torches, led on by cruel soldiery—all "come out as against a thief with swords and with staves"—form the background against which are relieved the chief figures in this awful drama, Christ and Judas. What more striking than the contrast between the serene and sacred beauty of the countenance of Jesus, and the wicked and leering face of His betrayer!

—The Dore Bible Gallery



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# editorials

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## CAUSE FOR REJOICING

Did you notice the final report on Budget Receipts for the Association, carried in the previous *Ambassador*? It revealed that in the past fiscal year \$10,092.71 was contributed beyond the goal which had been set by the 1974 Annual Conference. The amount of \$314,182.71 had been given by members and friends, \$55,713.46 more than the year before. Percentage-wise, the giving was up 17.7 per cent over that year.

Certainly this is a cause for rejoicing among all who hold our work dear and to those who, while not personally involved, can be glad when the work goes well for someone else in God's kingdom. Good giving means that more can be done than otherwise. Work will not fail, as might have been the case if the budget fell short.

The General Fund, Home Missions' and World Missions' goals were exceeded, the first by a negligible amount, the second by over nine and one-half thousand. Schools and the Praise Program experienced a shortfall of over five thousand dollars together, but such a deficit is manageable.

We cannot bask long in the joy of what has been accomplished for we are already almost a month and a half into a fiscal year which offers our church her greatest challenge yet. We refer to the fact that the current budget (1976-77) is \$81,466.29 above what was received in the year just ended (as noted earlier). Should a full-time home missions director be secured during the year the budget goal will be slightly higher, depending on what time in the year such a man begins his work.

So what has happened is very encouraging and what lies before us looks almost impossible. But we aren't quite as ready to label it such in light of what has just happened. Apparently Association people, and other supporting friends, are willing to back their words with deeds, and this is most heartening.

It is good that benevolence giving has increased while at the same time being matched by a growing concern for the needs in the local parishes—adequate salaries for pastors and the upkeep of church buildings and educational units. There may be some exceptions, but generally this is the case, and that is as it should be.

## WHY NOT PHOENIX?

With the fine support noted for Home Missions in the recent fiscal year, it's rather pleasant to speculate about new areas where our church might get involved in home mission work. Nor does it cost anything to do so, speculate, that is.

Once in a while the name Phoenix is bandied about as a possible place for work by the Association. And the idea doesn't sound bad at all. The Phoenix metropolitan area is a rapidly growing one. Many Lutheran people are among the many who seek a warmer climate in which to live. Some of them come from communities where there is Association work. There are some folk living there who had been active in the AFLC in the north. Very likely there would be more possibility for development and growth in the Phoenix area than in many other places in the U.S. for us.

In fact, it would be a good thing if two communities in Arizona could be selected as genuine home mission efforts where pastors would be placed and given strong support. Two pastors would be able to encourage one another and, together with Pastor Lawrence Dynneson at Nogales, could form a nucleus of fellowship. The outlying pastors and congregations in Arizona could take a special interest in the outreach being made at Nogales.

In connection with this, it would be a good thing if a definite move could be made to retire the debt on the two dormitories at Association Free Lutheran Bible School. The debt is in the form of loans made by Association members and friends, most of the loans interest-bearing. True, most of those who have loaned money to the Bible School may wish to keep those available funds in Christian work, specifically, AFLC work. Why not pay off the notes as they come due and as Praise Program funds are available and then suggest that the monies be re-invested in the Church Extension Fund of Home Missions, where they can again draw interest?

However, money loaned to Church Extension would have to draw a slightly lower rate of interest than that being paid by the mission congregations borrowing from the Fund. The CEF money need never be lost. Also, it is a revolving fund. The funds are used over and over again. Money is borrowed, then paid back with interest.

A gift given to Church Extension should work forever, humanly speaking, in many different areas. We have spoken primarily of loans here, but outright gifts, whether to CEF or some other branch of the work, are even better, because what is given is given.

It is evident that there is a growing interest in Home Missions in the Association. God give the Board of Home Missions wisdom to know how best to bring the needs of communities and the resources available into proper balance.

# Letters

## TO THE EDITOR

### IN DEFENSE OF NON-DENOMINATIONAL GATHERINGS

I'm writing this in defense of non-denominational gatherings, whether it be crusades, Bible studies, prayer gatherings, or luncheons. It really saddens me that disinterest seems to be the general mood of the AFLC, forgive me if I'm misjudging. I'm not sure whether uninvolvement is due to doctrinal differences, or a fear that "fellow member 'Jones' will think less of me for attending," probably done in the name of keeping peace within the church. Our support of an organized Christian church is important. It is a vital part of a Christian's spiritual growth, it has its place. But so do other Christian functions outside the church. My own salvation was through the ministry of such a crusade. I would like to challenge often-heard arguments against nondenominational meetings.

#### "We Have Our Own Church and Plenty of Activities Within It To Keep us Busy"

We can really be thankful for the dedication of some people within their churches—hard working, always dependable, always faithful. This is good in the sight of God. I believe, though, that we shouldn't dedicate our services or support strictly to work within the local church before we've consulted God and His will for us. Even Jesus could have spent His time only preaching in the temples, but God's will for Him was to reach more than just the church-goers. In Corinthians 1:12-13, Paul pleads for unity among the believers after they have separated into different groups named for their favorite teacher, one even referring to itself as the 'true' Christian church. In *What The Bible Is All About*, Henrietta Mears writes "Nothing eats out the heart and life

of the church like party politics." I think these verses in Corinthians keep our perspective of total denomination dedication intact. Shouldn't salvation for the lost be the desire of every Christian whether or not his particular denomination is being represented? 1 Corinthians 12 says that though the body of Christ (which I believe refers to all born-again believers) is one, it is made up of many members. "The eye cannot say to the hand, I have no need of you." The functions within the body are different but all vital, some 'arms' reaching people who would never step inside a church door.

#### "Their Doctrine Isn't Like ours."

Baptism, communion, spiritual gifts, the second coming of Christ, etc., have been topics of discussion and often the reason for church dissension—probably ever since there've been Christians. In this day when the devil is working harder than ever to see that men's hearts harden towards the Gospel, shouldn't we be uniting with fellow-believers in spite of minor differences, together lifting up the cross of Jesus that men might be drawn to Him? (John 12:32). Too often we make "majors" out of "minors." Flexibility (within certain limits, of course) is shown by Paul in 1 Corinthians 9:22, where he says, "I have become all things to all men that I might by all means save some." Why do we always feel we have to make "firm stands" on everything? Instead of elevating ourselves, we are actually pulling ourselves down into the "right" church rut. Isn't our God bigger than that? He gives us guidelines to follow in His word. I feel that often we get preoccupied with fear. Just this morning, the verse in

Ephesians was quoted on the back page of my Sunday bulletin ("being carried about by every wind of doctrine"). This verse and the one, 1 Peter 5:8 ("... the devil, as a roaring lion, walketh about, seeking whom he may devour), seem to be so often emphasized. Yes, we should be watchful and "test the spirits" (1 John 4:1), "test everything" (1 Thessalonians 5:21), but not to the point where we let fear rule. "For God hath not given us the spirit of fear; but of power, and of love; and of a sound mind" (2 Timothy 1:7). 1 John 10:27-29: "My sheep hear my voice ... and no man is able to snatch them out of my Father's hand." If we continually seek God's guidance, will He allow us to go astray? The Confession of Faith outlines those things which are basic and essential to salvation. We all **must** believe in these things. That leaves a lot of common ground with other Christian circles. Why do we have to wait till the days of possible severe persecution here in America before we will appreciate fellow believers?

#### "Only x% of the New Converts Stick With Christianity After An Evangelistic Thrust Is Made— Their Hearts Much Harder to Reach After Such An Experience."

Does this mean, then, that all such efforts toward evangelism cease... just in case? I've heard statements like, "Well, I hear Bob's back on drugs again and Sue's left Jack and remarried... and they were supposed to have been converted a few weeks ago." (This said almost with the same pleasure shared by the people downtown on the barstools.) Those "Christians" with the "whad-itellya" attitude are rarely those who've spent time in prayer for the salvation of these people, or the meetings they attended, nor did they make a special visitation to the new convert to encourage him or her. No... just one more point for "their" side. God forgive us! New Christians often face the loss of old friends and sometimes are shunned by their own fam-

[Continued on page 14]

Discussion: Why did Jesus appear to be indifferent to the woman's plea? How was her spiritual life strengthened because of it? Appropriate this to our life today.

#### SHE CAME—For the Right Purpose

A sense of desperation and need led the Canaanite to Jesus. What was her immediate concern? Matt. 15:22 \_\_\_\_\_  
However, she had not been in Jesus' presence long before she realized another need must first be met. What was it? Matt. 15:25 \_\_\_\_\_

She had come to Him for an answer; now she realized she must first seek the Lord who gives the answer. As the Lord was permitted to meet her spiritual needs, she opened the door for further blessings. What were they? Jn. 17:3 \_\_\_\_\_

Eph. 2:8-10 \_\_\_\_\_

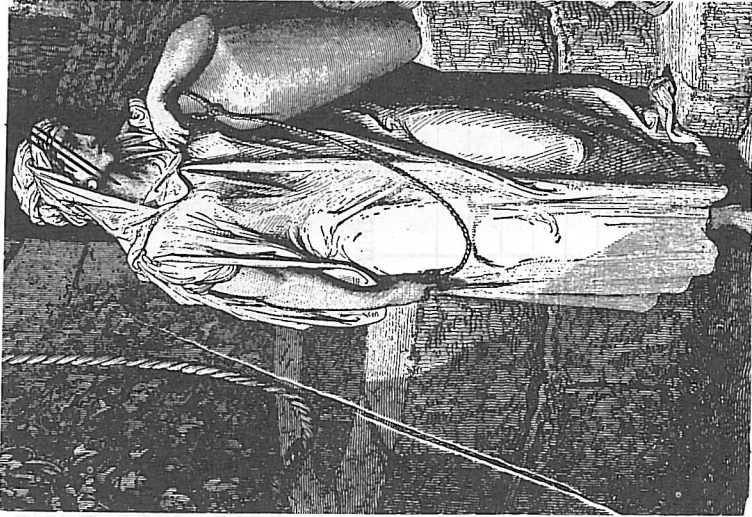
Matt. 15:28 \_\_\_\_\_

She of whom it was said, "Great is your faith," knew whom to go to in her need. She had the faith to claim and challenge His loving-kindness even in apparent rejection. She dared to pray, "Help me," and found life abundant and eternal.

Prayer: O Lord our God, grant us grace to desire Thee with our whole heart, that so desiring, we may seek and find Thee; and so finding Thee may love Thee; and loving Thee we may hate those sins from which Thou hast redeemed us—for the sake of Jesus Christ, Amen.

—Selected

# DMF Bible Study



## PROFILES OF FAITH

April, 1976

### THE CAANANITE WOMAN

"O woman, great is your faith!" Can you imagine a greater commendation coming from Jesus? Strange, isn't it, that this praise could be merited by a woman from a heathen land during her first meeting with Jesus? A study of Bible personalities would be incomplete without considering the woman from Canaan whom Jesus himself so graciously commended. This distressed mother living in Phoenicia was a descendant of the Canaanites whom the Israelites, under Joshua, had been commanded to destroy. However, the Israelite nation was lax in fulfilling the command. Hundreds of years later heathen Canaanites lived on a narrow strip of land along the Mediterranean Sea adjacent to Israel.

Study Matthew 15:21-28 and Mark 7:24-30. Note how this woman in her great need grew to a great faith as she came (1) to the right person (2) with the right attitude (3) for the right purpose.

**SHE CAME—To the Right Person**

Who did she acknowledge Jesus to be? Matt. 15:22 \_\_\_\_\_  
What did her way of addressing Jesus imply? \_\_\_\_\_  
How do you suppose a Gentile could have this knowledge? \_\_\_\_\_  
As she came to the Lord Jesus she recognized Him for what He was, the promised Messiah, the Emmanuel. Many came to Jesus for help during His earthly ministry. Crowds and individuals constantly sought His attention. They all received something, but not always did they want His best gift of eternal value. Notice:

**MOTIVES IN SEEKING JESUS AND RESULTS OF THEIR MEETING JESUS**

Matt. 14:13, 14 \_\_\_\_\_  
Matt. 15:33 \_\_\_\_\_  
Matt. 19:16 \_\_\_\_\_  
Mark 12:13 \_\_\_\_\_  
Mark 10:46—51 \_\_\_\_\_  
Matt. 14:14 \_\_\_\_\_  
Matt. 15:37 \_\_\_\_\_  
Matt. 19:22 \_\_\_\_\_  
Mark 12:17 \_\_\_\_\_  
Mark 10:52 \_\_\_\_\_

Some people still look to Jesus only as a physician, a teacher and example, or as a resource for material or physical need. He is this, but much more. Only those who call upon Him as their Lord and Savior from sin will receive His best gift of eternal life.

Discussion: Does our personal conception of who Jesus is in any way determine what Jesus can do for us? How? \_\_\_\_\_

**SHE CAME—With the Right Attitude**

What did she do? Matt. 15:25 \_\_\_\_\_  
What did she say? Matt. 15:22, 25 \_\_\_\_\_  
What compensation did she offer for her request? \_\_\_\_\_  
In his book *Prayer*, O. Halleby speaks of prayer as an attitude of our hearts. He suggests that the two characteristics of an attitude which God recognizes as prayer are (1) helplessness, and (2) faith. This destitute mother could offer nothing for His help. Did she make any promises? \_\_\_\_\_  
Why not? \_\_\_\_\_  
Did she have references or recommendations to her credit? \_\_\_\_\_

On what basis, then, did she dare to approach Jesus? \_\_\_\_\_

How did the Psalmist express himself in this situation? Psalm 16:2 \_\_\_\_\_

What did he do? Psalm 18:6 \_\_\_\_\_  
What did he find? Psalm 18:6 \_\_\_\_\_

In her helplessness the Canaanite turned to Jesus. But what did Jesus do? Matt. 15:28 \_\_\_\_\_  
What did He tell the disciples within her hearing? Matt. 15:24 \_\_\_\_\_

Why had He come to save the people of Israel? Matt. 15:24 \_\_\_\_\_

Try to imagine yourself in her position. She had begged for help, but apparently had been ignored; she had been definitely classed as one outside of Israel's sheepfold. How much less it often takes to dishearten us! How does she appear to possess the faith that makes our attitude to God acceptable? Matt. 15:25 \_\_\_\_\_

How does Jesus respond to her second plea? Matt. 15:26 \_\_\_\_\_

Notice the ray of hope in Mark 7:27 \_\_\_\_\_

Who were the children? \_\_\_\_\_  
Who were the little dogs? \_\_\_\_\_

(The expression "dogs" was not an uncommon term for the Gentiles among the Jews.) Notice her response in Matthew 15:27. How much was she asking for? \_\_\_\_\_

What did she believe a "crumb" of His grace could do? \_\_\_\_\_

How was her persevering faith rewarded? Matt. 15:28 \_\_\_\_\_

Try to imagine her reactions to Jesus' commendation and promise. Before her exaltation and promise there was the valley of humiliation. She had to assent to the fact that she was an undeserving, totally helpless individual, dependent on the Lord's mercy. She brought nothing but a cry for help. What does Scripture tell us about our needs today? I Pet. 5:5, 6; Jas. 4:10 \_\_\_\_\_

What does it mean to humble ourselves? Lk. 18:13; Ps. 57:1 \_\_\_\_\_

What confidence is ours when we do this? Jn. 6:37 \_\_\_\_\_

Is. 65:24 \_\_\_\_\_

# NEWS of the Churches

## PASTOR INSTALLS BROTHER AT MINNEWAUKAN

Installation services were held January 18, 1976, at Trinity Lutheran Church, Minnewaukan, N. Dak., for Pastor Timothy K. Skramstad. The service of installation was a joint worship service for all three churches in the Minnewaukan parish.

The service was unique in that Pastor Skramstad's brother, Pastor Gary Skramstad, of DeKalb, Ill., was in charge of the installation. Also taking part in the service were the Senior Choir and Men's Chorus from Trinity.

The day's events concluded with a fellowship dinner served by the ladies of Trinity, Antiochia and Lebanon.



Timothy K. Skramstad, left, who was installed by his brother, Gary Skramstad.

## A DOUBLE BLESSING

Holding two series of evangelistic services within a five week period is rather unusual in any church and especially in a church with a new pastor. However, this is what was done in Ortlely Lutheran Church in Ortlely, South Dakota, last fall.

Plans for evangelistic services are normally made at least several months in advance. Therefore, when I came here last August, the fall evan-

gelistic services had already been arranged. Pastor Terry Olson of Radcliffe, Iowa, had been secured as the evangelist. We held those services from October 12-16. The Lord provided exceptionally fine weather for that week. Attendance was good. Our people were truly challenged through the sincere spirit and the Christ-centered messages of the evangelist. One night we had the joy of seeing an Indian man in attendance. In addition to hearing a good sermon, the Indian heard the singing of an Indian woman, her White husband, and their three children. There was also a testimony given by this Indian woman's father. He joyfully told us how Jesus had saved him, delivered him from alcohol, and made him a new creature. Following our services that week I sensed a new spirit of commitment to Christ in many of our members.

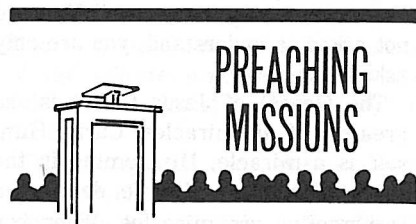
About two weeks after those services, word came to us that Pastor Trygve Dahle desired to come to our church and preach for evangelistic services. Pastor Dahle had started his ministry in Waubay, a town only five miles from Ortlely. Our council decided to invite him to come to our church soon. Thus we held our second series of Evangelistic Services from Nov. 16-20.

Once again we had a blessed time. The preaching was both from the Word of God and from the preacher's heart. It pierced to the division of soul and spirit, of joints and marrow, discerning the thoughts and intentions of the heart. Each service was enriched with a vocal duet by Pastor and Mrs. Dahle. Old friends of Pastor Dahle attended the services, thus increasing the attendance. The weather was fine until the last day when we awoke to a real blizzard. However, we held our closing service that night, though with considerably reduced attendance. Our members marveled at the physical

stamina of this dedicated man of God who celebrated his 84th birthday just prior to his coming to our church.

As we look upon this experience of holding two series of evangelistic services within five weeks, we see that real blessings came to us as a result. Within those weeks there was a bountiful sowing of God's Word which has been bearing fruit ever since. As a pastor, I feel that it was a great help to me in my getting started in my ministry here. Every time a congregation has evangelistic services, new blessings come to that congregation both in challenging the unsaved to accept Christ and in challenging the saved to a deeper life in Christ. By having two series of such services within five weeks, we received a double blessing. I recommend to other churches that they also could profit from such an experience. I also recommend the use of Pastor Terry Olson and Pastor Trygve Dahle as evangelists.

—Pastor Einar Unseth



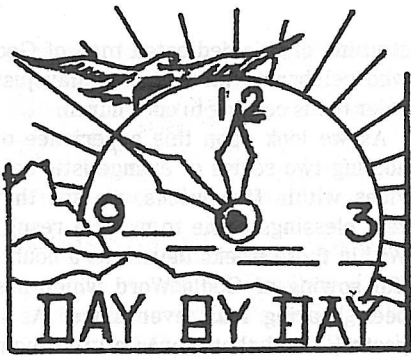
**Wallace, S. Dak.**  
Calvary Lutheran Church  
Larry V. Severson, pastor  
March 21-22

**Sisseton, S. Dak.**  
Hope Lutheran Church  
March 23

**Roslyn, S. Dak.**  
Saron Lutheran Church  
March 24

**Eden, S. Dak.**  
Buffalo Lake Lutheran Church  
March 25  
Howard Kjos, pastor

The speaker for all the above services will be Rev. Marvin Haara, Pukwana, S. Dak.



by  
Lars Stalsbroten

### LET A MIRACLE HAPPEN

"For He saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

We are living in a day when God answers prayers, when He helps His people, and when He saves sinners. What a blessed day, a real gift from God, a day of grace! This can be your day of salvation if you will only let God save you.

Salvation is a gracious miracle of God. When the natural man hears this he shrinks back and says, "A miracle, oh, no; I don't understand." You are not asked to understand, you are only asked to believe.

The Gospel of Jesus Christ is the greatest of all miracles. Christ Himself is a miracle, His coming in the flesh is a miracle, His life, death, and resurrection are miracles. When you believe that He lived, died, and rose again from the dead for you, a miracle will happen in your life. You yourself will become a miracle, a new creature in Christ Jesus. "Old things are passed away; behold, all things are become new (II Cor. 5:17).

Christianity without miracles is just an empty shell.

A miracle happens every time a helpless, hopeless sinner repents of his sins and finds forgiveness, rest and peace in the finished work of the Lord Jesus Christ.

This is the accepted time, the most convenient time for you to get saved. Why don't you put the **Ambassador** aside and slip down on your knees and give yourself over to Him who can save to the uttermost all those that come to God by Him. Then this day

can become the most wonderful day in your life, the day of your salvation.

You are so valuable in the sight of God that there will be a special rejoicing over you even in heaven. For, "I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Lk. 15:10).

### MRS. ANNA THORSGARD

Anna Thorsgard was born to Anna Kathrine Flisrand, May 31, 1897, at Florence, S. Dak., the daughter of Ole and Martha Flisrand. She was educated in the Florence area and in San Diego, Calif., schools and graduated from Watertown, S. Dak., High School.

In 1921 she married Knut Thorsgard of Northwood, N. Dak., where they lived on the farm where Mr. Thorsgard was born, until his death in 1956. In 1969, Mrs. Thorsgard moved into Northwood. She passed away on Feb. 5 in a Grand Forks, N. Dak., hospital.

Memorial services were held in Ebenezer Lutheran Church, Northwood, on Feb. 7 with Rev. Carl P. Vaagenes officiating. Burial was in the South cemetery, rural Northwood.

Mrs. Thorsgard is survived by three sons, Dr. Ernest Thorsgard, Thief River Falls, Minn., Kenneth and Lloyd, Northwood; three daughters, Mildred, wife of Rev. John P. Strand, Minneapolis, Minn., Kathryn, wife of State Representative Wendell Erickson, Hills, Minn., and Ruth, wife of Rev. Donald Homme, Lake Park, Minn.; three brothers, two sisters and 15 grandchildren.

In failing health for many years, Mrs. Thorsgard bore her suffering with cheerful acceptance and lived her faith quietly and sincerely. Blessed be her memory.

### LOCATION OF ANNUAL CONFERENCE GIVEN

The 1976 Annual Conference of the AFLC will be held at Suomi College, Hancock, Mich., with Maranatha Lutheran Church, Chassell, Mich., James Gerdeen, lay pastor, as host congregation. Dates of the conference are June 9-13.

### HONORARY MEMBERSHIPS GIVEN

At the August, 1975, meeting the Women's Missionary Federation of Our Savior's Lutheran Church, Thief



River Falls, Minn., presented Honorary Membership pins to five ladies in appreciation of their faithfulness. They are, left to right, Mrs. John Ness, Mrs. Harriet Westlin, Mrs. Ole Selmanson, Mrs. Hilding Bergh and Mrs. Elmer Severson. At a previous meeting, and her last meeting while in Our Savior's parish, Mrs. David Molstre was honored in the same manner. She was not present when the above picture was taken.

[Continued from page 10]

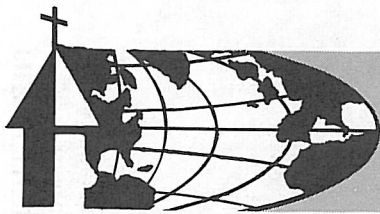
ilies. Encouragement at this time is so important.

### "The New Converts Aren't Guided Into Bible-believing Churches."

Being active in counseling (if God so leads) or visitation work will insure a personal contact and the opportunity to invite the babe-in-Christ to your church. Participating (even occasionally) in nondenominational gatherings might even 'silently' say something for your church.

I was "stung" once when a group I'd been active in split and went into questionable directions. This hasn't made me a victim of "fear," though. There were good fruits from it, too, for this I am very thankful! In writing this, I don't endorse every Christian nondenominational gathering that comes along, but at least an openness toward it until God personally shows us differently.

Corrine Erdahl  
Culbertson, Mont.



# CHURCH-WORLD NEWS

## ATS LIFTS PROBATION FROM LCMS' CONCORDIA SEMINARY

St. Louis—(LC)—The Association of Theological Schools has removed its 18-month academic probation from Concordia Seminary here, thereby insuring the continued accreditation of the Lutheran Church-Missouri Synod school.

The accreditation of the seminary was suspended in June of 1974, several months after the majority of the faculty and student body of the school had left the campus to protest the policies of the Concordia administration and the suspension of then president Dr. John H. Tietjen.

The school was visited by a team of ATS educators last fall and the team concluded that it was "satisfied that the faculty constitutes a vigorous community of faith and learning."

"Our conversations with individual faculty members uniformly indicated that the faculty are happy to be at Concordia, are satisfied with the conditions under which they work, respect their colleagues and administrators and feel a part of a team engaged together in the enterprise of theological education," the ATS report stated.

On the matter of "academic freedom," the team concluded that the "faculty and students do examine positions other than those deemed acceptable to the Synod and that, in that sense, academic freedom is present and operative."

The Board of Control of Concordia is "doing a good job of maintaining the vitality and integrity of the institution," the team concluded, adding that it was impressed by the rapid development of a new administrative structure at Concordia Seminary, and "widespread appreciation of the work of the president and dean."

In addition to lifting Concordia's probation, the ATS Commission on Accrediting also removed all previous

"notations" on Concordia's programs, except one which suggests that additional faculty are needed in the school of graduate studies.

The ATS educators visiting the Concordia campus included Elliott B. Allen, dean of theology at the University of St. Michael's College, Toronto, Ont.; Glenn W. Barker, dean of theology at Fuller Theological Seminary in Pasadena, Calif., and Harvey H. Guthrie Jr., dean of the Episcopal Divinity School in Cambridge, Mass.

## ISRAEL MINISTRY OF TOURISM CONTACTING 100,000 AMERICAN CHRISTIAN CLERGYMEN

NEW YORK—More than 100,000 American Christian clergymen, pastors of churches throughout the United States and Canada, were contacted in February through a new publication issued by the North American Office of the Israel Ministry of Tourism.

The publication called "The Pilgrim," according to Israel Zuriel, Israel Commissioner of Tourism for North America, will be issued twice a year and is designed to communicate "the increased understanding and appreciation of the Bible that results from a pilgrimage to Israel—The Holy Land, as well as to communicate some aspects of contemporary Israel of interest to the Christian visitor."

Zuriel notes that "Christian pilgrimages are a vital, growing and much appreciated segment of Israel tourism."

Leading articles in the current issue of "The Pilgrim" are "Reflections in Jerusalem," an article by Malcolm Boyd, author and Episcopalian clergyman; a new report on the uncovering of St. Peter's home in Galilee by Franciscan archeologists and an interview on the Dead Sea

Scrolls with Dr. James Saunders of Union Theological Seminary in New York.

According to the Ministry of Tourism, Christians constitute more than 30% of the total US travel to Israel and the proportion of Christians is expected to increase. More than 200,000 American tourists are expected to travel to Israel in 1976, an increase of approximately 20% over 1975.

Zuriel believes that Christian pilgrimages to the Holy Land "will continue to form a significant portion of the total."

## NEW LUTHERAN COLLEGE IN WEST ELECTS PREXY, PROFESSORS

Irvine, Calif.—(LC)—The Rev. Charles L. Manske has been elected the first president of a new liberal arts college established here by the Lutheran Church-Missouri Synod. Mr. Manske has been "acting president" of Christ College since April, 1973.

The college also recently elected its first three faculty members. Dr. Shang Ik Moon, presently teaching at Concordia Senior College in Fort Wayne, Ind., will become associate professor of sociology and anthropology. Dale W. Hartmann was elected director of library services and associate professor. Prof. Hartmann has been librarian at Concordia Seminary in Springfield, Ill., for the past 10 years.

According to President Manske, the school will be open to full-time students in September of 1976.

Christ College is the first college established by the Lutheran Church-Missouri Synod for many years. The LCMS has 46 institutions of higher education but has no four-year college in the western United States.

The American Lutheran Church and the Lutheran Church in America share in the operation of California Lutheran College in Thousand Oaks.

## TWO NEW ARRIVALS

Rev. and Mrs. Roger Ose, Fort Dauphin, Madagascar (Mission Luthérienne), announce the arrival of their third son, Steven Roger, on January 5, at Manambaro Lutheran Hospital. Pastor Ose is an occasional contributor to **The Lutheran Ambassador**.

In Everett, Washington, Pastor and Mrs. Leslie Galland became the parents of a son, Jonathan Erick, on February 18. He weighed 8 pounds and ten ounces. He joins a brother and sister in the Galland household.

Congratulations to these two families on the new arrivals.

## Directory of the Association of Free Lutheran Congregations

### OFFICERS

#### *President*

Rev. John P. Strand  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55441

#### *Vice-President*

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Ferndale, Wash. 98248

#### *Secretary*

Rev. Dennis D. Gray  
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Grafton, N. Dak. 58237

### CO-ORDINATING COMMITTEE

#### *Chairman*

Rev. Kenneth L. Anderson  
McVile, N. Dak. 58254

#### *Secretary*

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Thief River Falls, Minn. 56701

### ASSOCIATION SCHOOLS

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Rev. E. J. Langness  
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Ishpeming, Mich. 49849

#### *Secretary*

Rev. Robert Rieth  
11611 N.E. 140 St.  
Kirkland, Wash. 98033

#### *Dean of Free Lutheran Seminary*

#### *and Acting Dean of the Bible School*

Rev. Amos Dyrud  
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