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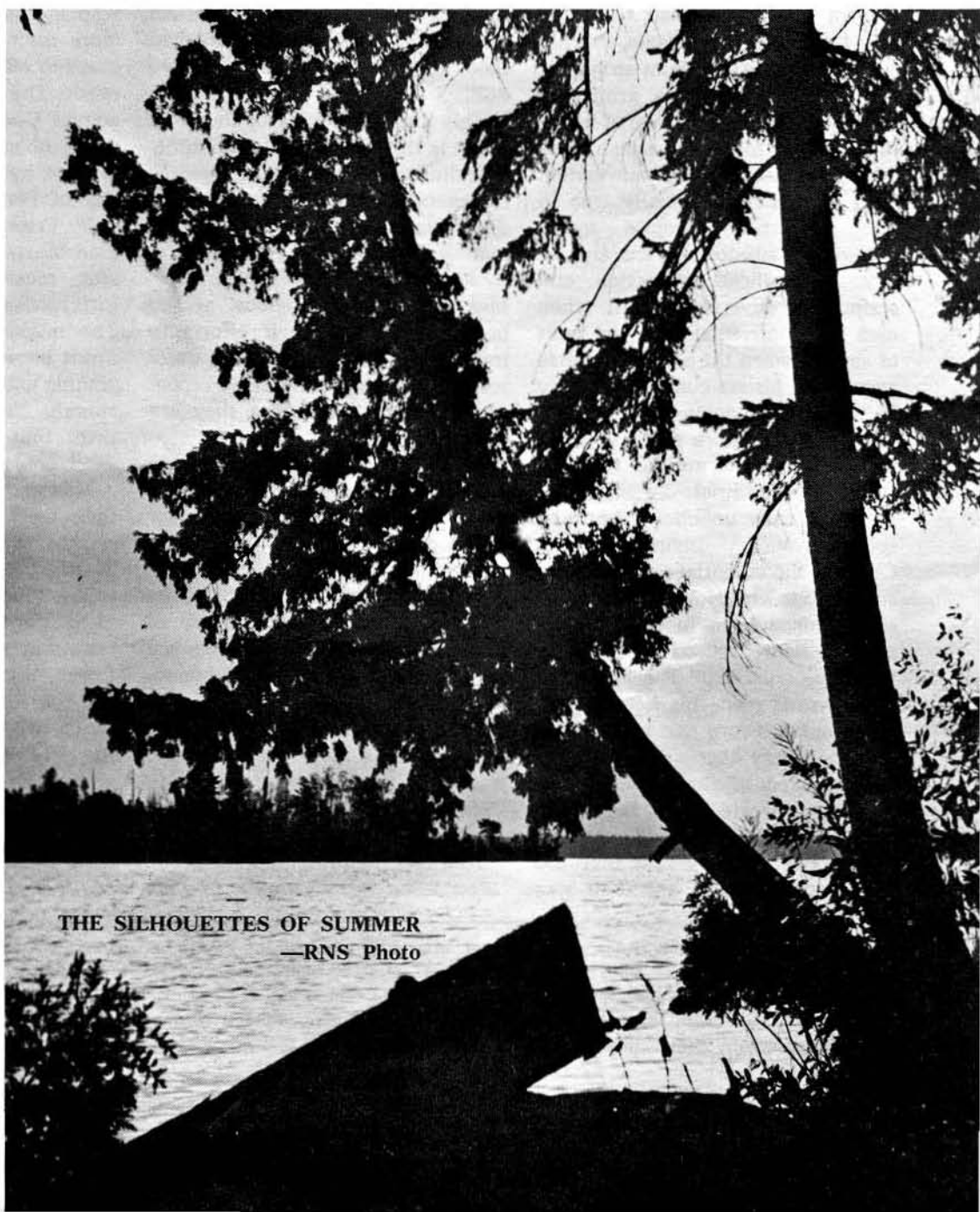
Vol. 3

July 27, 1965

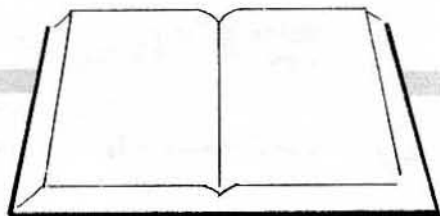
No. 15

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THE SILHOUETTES OF SUMMER
—RNS Photo



According to the Word

Conviction of Sin

Acts 2:37-41

"Now when they heard this, they were pricked in their hearts. . . ." A distinguishing mark of apostolic preaching was its ability to get through to men's consciences, to bring about Spirit-wrought conviction of sin, and to call forth the cry from contrite hearts, "What shall we do?" Apart from an honest confrontation with the grim fact of sin and man's depravity of heart, there would follow no true repentance nor any lasting conversion. This, of course, is equally true in our generation, despite man's changing attitudes toward sin today. Evangelical conviction and scriptural conversion result when men are confronted with the guilt of sin and when the sinner becomes aware that his sin consists not only in his offense against God's holy law but, even more serious, is his very attitude and actions with respect to Jesus Christ.

Luther calls unbelief "the most spiritual vice." Living without Christ is the essential and profound sin in your life. Notice the consistent confrontation in Peter's message at Pentecost: "This is Jesus, whom ye crucified!" The impact of these words made his hearers feel as though a sword had been thrust into their very hearts. Far from being consoled in their unrepentant and unregenerate states, they were disturbed and "pricked" in their hearts. For the very first time did they see themselves and their sins

in the light of Jesus Christ. The haunting question, "What have you done with Jesus?" pressed heavily upon their consciences. Their hideous sin of rejecting and crucifying Jesus became at once not merely unpleasant but unbearable. They could not wash their hands, as Pilate had done, pretending to forget it. The stains were not upon their hands but on their conscience. An awakened conscience compelled them to cry out, "What shall we do?"

This kind of moving of the Holy Spirit is the great need of our time. Scandinavian Christians of an earlier generation often referred to their distressing experience as "syndenod"—meaning "sin-agony." This is by no means a pleasant experience. Men love to "feel religious" and to be encouraged in their efforts to improve the self-life, but are quite reluctant to exhibit heartfelt repentance and to admit that they are unworthy sinners.

What a rare thing it is today to hear of people agonizing over their sins. Dr. Wisløff says, "No deeper groan arises from this earth than when a sinner in anguish of soul cries out: 'Woe is me; for I am undone.' Nevertheless this cry of distress moves the angels of heaven and the very heart of God to boundless rejoicing" (Luke 15:10). One of our profound Lutheran hymns expresses this same truth in these words:

"When sinners see their lost condition

And feel the pressing load of sin,
And Jesus cometh on His mission

To heal the sin-sick heart within;
All grief must flee before His face
And joy divine will take its place."

The purpose of the Holy Spirit is not only to reveal sin, although He does that; nor does He only attempt to prove to us what sin is, though He does this too; His purpose is to *convict* of sin. The man who is convicted of sin needs no more discussion, has no more excuses to offer, makes no attempt to evade. The convicted sinner readily admits God is right. He has only one problem left—the problem expressed by Peter's audience on the day of Pentecost, "What shall we do?" Pricked hearts turned into glad hearts as they dealt with their sins, received the glad word of forgiveness and were baptized. The mighty moving of the Holy Spirit became the secret of the beginning and the growth of the early church. "There were added unto them that day about three thousand souls," the record tells us.

Men and movements may change their methods, but God's methods remain the same today as then. Martin Luther stated it well in the explanation of the Third Article: "I believe that I cannot of my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel. . . ." May the call of the Holy Spirit be heard and obeyed and we shall experience similar results as did the early Christians: "The Lord added unto the church daily such as were being saved."

—Jay G. Erickson

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FAMILY BIBLE CAMP

AUGUST 9—15, 1965

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for
the Entire Family

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- TEENAGERS
- ADULTS



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DORMITORY ROOMS . . . Dormitory rooms for teenagers and single persons.

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Camp ground space with electricity for setting up Trailors, Tents, and Campers.

Needs For All ages:

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Location:

Three miles from Alexandria on beautiful Lake Geneva. South of city on Hyw #52.



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Inspirational Messages
Prayer — Bible Study

Speakers:

Nels Pedersen
Evening Evangelistic Messages

Kermit Grundahl
Morning Bible Studies

And Other Pastors and Laymen

CHILDREN'S CAMP

Special classes for children under capable supervision.

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Stimulating fellowship with other Christian youth.

Learning to think and live Christ.

Starting each day in quiet fellowship with God and end the day in soul-searching prayer.



Registration Fee	-----	\$ 2.00
	(Per Family)	
Per Person	-----	1.00
Cost Per Week		
Adult	-----	\$15.00
Teenagers	-----	10.00
Child (2-12 yrs.)	-----	5.00
Special—Maximum Rate for large families		\$60.00

Camp Begins Monday Morning — Aug. 9

Closes Sunday Evening — Aug. 15

**MORE MAJOR ACTIONS OF THE
1965 ANNUAL CONFERENCE**

Missions

The Conference:

—approved Campo Mourao, Brazil, as a base for our mission outreach in that country.

—approved plans to start a Bible institute in Brazil for the training of native workers in church work when funds are available.

—recommended increased support for Triumph Lutheran Church, Nogales, Ariz.

—urged congregations and individuals to make gifts, loans, and bequests to the Church Extension Fund.

Youth Work

The Conference:

—expressed concern that the Luther League Federations and Youth Board adopt a constitution for the organization as soon as possible as a safeguard.

—requested the Youth Board to act as quickly as possible to secure a youth advisor, being mindful of the recommendation of the Annual Conference of June, 1963 (see Annual Report, 1963, page 56, paragraph 7).

—suggested that the Youth Board and Executive Committee of the Luther League Federation clearly, and as soon as possible, define the relationship between them.

Publications and Parish Education

The Conference:

—recognized with gratitude the prayers, interest and service of the late Mrs. Iver Iverson, Badger, Minn., an original member of the Committee.

—foresaw no immediate employment of group rates for *The Lutheran Ambassador* since lower rates would only mean increased subsidization by the church.

—expressed thanks to Mrs. David C. Hanson and Mrs. Wm. Farrier for conducting Sunday School and Vacation Bible School workshops for teachers and encouraged continued participation and interest in these endeavors.

—asked the Committee on Publications and Parish Education to establish a department of parish education with a part-time executive secretary.

—requested the Executive Committee, Co-ordinating Committee, and the Seminary Board of Trustees to “study areas of discrepancy in the Catechism, and if they feel the necessity, to print a supplement.”

Stewardship

The Conference:

—recommended that district stewardship meetings be held this year.

—suggested that congregations plan definite Sundays for offerings to the various causes.

—supported the Stewardship Board in its desire to supply information about Association work so that systematic giving might be encouraged through tithing.

—urged that Association pastors or members be notified when members have moved to that locality.

—recommended that all congregations conduct mid-week meetings to further Bible knowledge, prayer and fellowship.

General Resolutions

The Conference:

—accepted an invitation from the church in Willmar, Minn., to hold the 1966 winter Bible conference there.

—recommended that congregations take part in acceptable temperance movements, combat the sale of alcoholic beverages and warn against the evils of social drinking.

APPROVED BUDGET FOR 1966-67

General Fund	\$33,000
Seminary Fund	27,000
Missions	35,000
Publications and Parish Education	2,500
Stewardship	1,000
Youth Committee	200
Total	\$98,700

**MORE 1965
CONFERENCE ELECTIONS**

Seminary Corporation (three years)

Rev. Karl Stendal, Kalispell, Mont.
Mr. Corliss Swenson, Hatton, N. Dak.

Mr. Milton Hove, Minneapolis, Minn.

Mrs. Robert Broden, Fertile, Minn.
Mr. Otto Moe, Bemidji, Minn.

Rev. Raynard Huglen, Roslyn, S. Dak.

Rev. Lars Stalsbrotten, Eugene, Ore.
Mr. Amos Hinderaker, Radcliffe, Ia.

Rev. Julius Hermunslie, Spicer, Minn.

Rev. Morris Eggen, Spicer, Minn.

Committee on Stewardship, 1966

Rev. Clair Jennings, Minneapolis, Minn.

Mr. Amos Hinderaker, Radcliffe, Ia.
Mr. Sidney Swenson, Greenbush, Minn.

Mr. Otto Saukerson, Chamberlain, S. Dak.

Mr. Ernest Miedema, Valley City, N. Dak.

Stewardship Board (five years)

Dr. Iver Olson, Minneapolis, Minn.

Committee on Publications and Parish Education, 1966

Rev. Karl Berg, Pukwana, S. Dak.
Mr. Kent Quanbeck, McVile, N. Dak.

Mrs. Arvid Hokonson, Faith, S. Dak.

Rev. Hans Tollefson, Hatton, N. Dak.

Mrs. T. Salte, Winger, Minn.

Committee on Publications and Parish Education (five years)

Miss Judith Wold, Thief River Falls, Minn.

Committee on Youth Work, 1966

Mr. Robert Reith, Stacy, Minn.

Mr. Robert Samuelson, Faith, S. Dak.

Mr. Lee Quanbeck, McVile, N. Dak.
Mr. Gene Sundby, Newfolden, Minn.

Youth Board (five years)

Mr. Robert Lee, Escanaba, Mich.

[Continued on page 6]



Pictured, left to right, are the new officers of the Women's Missionary Federation: Mrs. Wm. Farrier, vice-president; Mrs. Herbert Presteng, president; Mrs. R. M. Konsterlie, treasurer; and Mrs. H. C. Molstre, secretary. Photo by H. A. Larson.

Photos of the Annual Conference



Pastor Herbert Franz, right, Cloquet, Minn., chats with Pastor John Strand, president, center, and Pastor R. Snipstead, left, secretary, during a recess in the business session.



Dinner line at the conference.



Left to right, Pastor George Schuster, Grand Forks, N. Dak., Pastor L. C. Masted, Mound, Minn., Lutheran evangelist and conference visitor, and Pastor E. Edward Tornow, Fargo, N. Dak., visit outside convention headquarters. Photo by H. A. Larson.



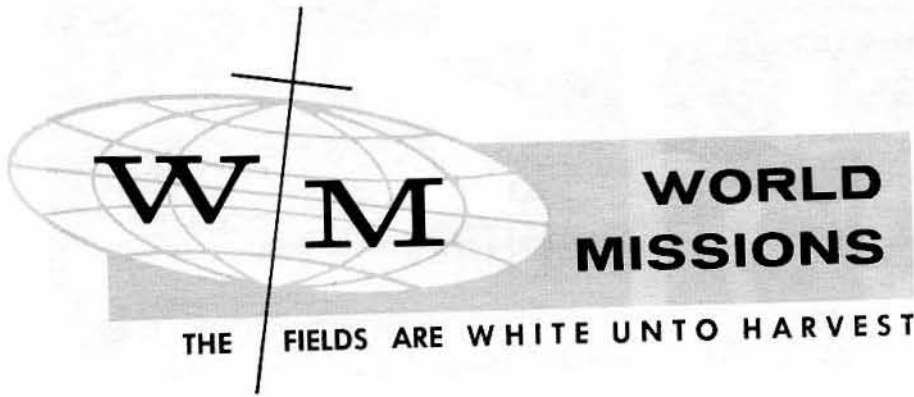
Meals were served in the spacious dining hall of the headquarters building. Photo by G. H. Spletstoer.



Missionary and Mrs. Alvin Grothe, left, and four women from the Tioga, N. Dak., parish. Photo by H. A. Larson.



The chancel and altar furnishings of Medicine Lake Lutheran Church. Photo by G. H. Spletstoer.



A LETTER FROM THE ALVIN GROTHES

Sao Paulo, Brazil
July 4, 1965

Greetings in Jesus' Name!

"And when he putteth forth his own sheep he goeth before them" (John 10:4a).

As we write to you now from the great throbbing city of Sao Paulo, Brazil, we can truly witness to this fact, "He goeth before them." The Lord has been with us, so wonderfully preparing the way as we began our journey to this far away land on June 27, and up to this very moment. As expected, it was hard to say goodbye to loved ones before boarding the train at Thief River Falls, but He giveth more grace when the burdens grow greater. What a joy to be on our way at last.

Monday, the 28th, in Minneapolis, we wound up last-minute details and at 2:20 p.m. were on our way via Northwest Orient to Miami. From Miami to Sao Paulo we flew via Braniff Airways. It was quite a thrill to all of us and the weather was beautiful all the way. No one got airsick, for which we were very thankful. The most beautiful sight, I believe, was sunrise over the billowy white clouds, with the jagged peaks of the Andes poking through. It reminded us of Psalm 19:1: "The heavens declare the glory of God; and the firmament sheweth his handiwork;" and then the thought comes, we too are to "declare his glory among the heathen, his wonders among all people" (Ps. 96:3).

After a stop at Lima, Peru, we were on our way to Sao Paulo and landed here at 2:20 p.m., Tuesday, June 29, our wedding anniversary.

The Abels (Rev. and Mrs. John Abel) were all here to greet us and we had a joyous reunion. We found them all well and together we thanked God for all things.

This is a strange land and it is very fascinating to observe a culture so different from America. In taking care of much of the business that goes with settling in a new land, we have been able to see much of Sao Paulo and meet many Brazilians as Pastor Abel takes us from place to place. We have found them very kind, willing to help, and expressing much friendliness toward us as Americans. The language is quite an obstacle at first, as you can imagine. We are learning new words right along and in August we will begin language classes.

Together with the Abels we have been busy house-hunting and also looking for furniture. The Lord has been good and already we have located a house close to the grade school and right by the streetcar which will take us to language school. We also have about two-thirds of our furniture. The house we live in now belongs to a missionary couple who are on vacation and they are letting us use it with all the furnishings.

Yes, we have a wonderful Father, and last evening as we looked over the vast, sprawling city of Sao Paulo, with its glittering lights and teeming millions, it made me think

of Jesus as He looked over Jerusalem and wept. Oh, if only these millions and those in regions beyond, in the interior of Brazil, could know the Lord and Savior and the Father who cares for them. They need the Good Shepherd. "And the sheep follow him, for they know his voice." Let us heed His voice and follow Him, that we might bring sheep into the fold.

Thank you all for your prayer and support.

Your missionaries to Brazil,
Alvin and Frances Grothe
and children

(With thanksgiving and praise we note the safe arrival of the Grothes in Brazil. The work God has given us in that land seems a little nearer and dearer in the coming of our second missionary couple. Who will be the next to join them there? God strengthen also our hands and hearts to stand back of this work as we ought.—Ed)

[Continued from page 4]

Committee No. 3 (Missions), 1966
Mr. Oscar Snustad, Winger, Minn.
Mr. Paul Bjornstad, Duluth, Minn.
Mr. Roy Mohagen, Grafton, N. Dak.
Rev. Karl Berg, Pukwana, S. Dak.
Mr. Robert Bilden, Bagley, Minn.

(Editor's Note: This completes the conference elections of 1965 with the exception of the results of the balloting for ten members to the Missions Corporation and one member to the Missions Board.)

BIBLE CONFERENCE AT STORY CITY

The Central Iowa Innermission Society is sponsoring a Bible Conference at the Riverside Bible Camp near Story City, Ia., August 24 through 29. Rev. C. G. Jennings and Mr. Nels Pedersen will be the camp speakers.

Bible Camp Committee
Amos Hinderaker, Pres.
Lauritz Stavnheim, Sec.

The Lutheran Ambassador

Die To Live

A FEW words again on the same topic. Why? Some time ago (March 23) an article under this heading appeared in the *Ambassador*. One intelligent lady had read this article. She came to me and started to talk; she told me that she had read this article and she asked, "How can you tell if you have died?" That kind of puzzled me. I said to myself, "If a refined, educated lady like she is does not understand what it is to die, or 'die to live,' then there may be many in the same trouble. They don't know what we mean when we make such a statement, 'die to live.'"

This is the reason that I try to say a few words more about it. May I ask you a question? Do you think it is necessary to know what it is to die? Die to live. Let me ask another question. Is it possible to understand what Jesus said just before He died, "It is finished," if you do not know what it is to die?

I asked a refined, church-going lady, "Do you know if you are saved?" "No, I don't." "Why don't you know?" "I don't live good enough," was the answer. Such an answer proves to me that she does not know what Jesus meant when He said, "It is finished."

I asked another person, a man who is a church member, "Are you a Christian?" "I don't know, but I am trying very hard to be one." Another answer proving that this man does not know what Jesus meant when He said, "It is finished."

Someone has said that we are all born Catholics. I really believe the man was right. Why? Most of the people seem to think that to be saved depends on good living. We know according to church history that the Roman Catholics have condemned the Lutheran doctrine that man is justified by faith alone without the works of the law.

It is quite natural for all of us to think that if we are going into the coming glory we surely must be good. But if it depends on good work, who knows when we have done enough? Have you tried to be good? Have you tried to be holy? Have you tried to fulfill the law?

Have you been aware of what the Word of God says? Listen! "For whoever keeps the whole law, but fails in one point, has become guilty of all of it." Here is where so many deceive themselves. They say that we have a merciful God. If we do the best we can He will let us in. The Catholics say, "If we are not good enough, I suppose we will have to go through purgatory." We have to remind you again of what Paul says in Galatians 3: 10: "For all who rely on works of the law are under a curse; for it is written, 'Cursed is everyone who does not abide by all things written in the books of the law and do them.' Don't you feel and think that it is hopeless, that this is killing? But, friend, this is exactly what Paul experienced when he said, "For sin finding opportunity in the commandment deceived me and by it killed me" (Rom. 7: 11).

In Romans 7:7 he says, "What then shall we say? That the law is sin? By no means! Yet if it had not been for the law I should not have known sin." The law is given to help us in knowing what we really are—sinners. Without the law we are sinners, but we are not aware of it. Sin must be shown as sin, and in this the law is to help us. The law is given to break down confidence in your own goodness, break down your own righteousness. The law creates fear and hopelessness. fear of God and judgment. If you still have your hope for judgment in being good you are still under the law. You need to die from the law.

If the law creates fear and trembling for death and the coming judgment, don't you think that you should seek somewhere else for help? But then you have to leave the law and that is the same as dying from the law. When the law has killed you, what more can it do for you? In Romans 3: 20 it says, "By the law comes the knowledge of sin."

So thank you, Mr. Law, for good and necessary work you have done for us. We acknowledge that you have prepared us to receive Christ. It was not always so pleasant to take what you told us. But you were sent by God and have been a true and dependable servant.

So we say goodbye to you and now we turn to Him who said, "It is finished."

Pastor Knut Gjesfjeld
Thief River Falls, Minn.

WOMEN for Christ

We often speak of being good stewards of the blessings the Lord daily pours out upon us as individuals; and often, erroneously, we think only in terms of this world's goods, especially money, or the ability to speak, sing, or to be in leadership. However, there are far greater talents which the Lord has entrusted to us who are saved through the precious blood of Christ.

At the top of the list of talents surely is *His Word*, not only to have and to hold for ourselves but to share freely with others outside of the sweet fellowship of our Savior. Right here is the greatest test of our being good stewards "of the manifold grace of God," as Peter puts it in his first epistle (4:10). Not only does the Lord look to us to share the riches of His Word in our Sunday school classes, but also faithfully to share the Word with others. When we are together with unsaved women or chat with them, what poor stewards we are if we talk only about the material things. We should talk about Jesus and His power to save and as we close our conversation leave with them a tract or quote a Bible verse that might help that person to see her spiritual need. If we thus share the Word with love and prayer the Holy Spirit will work and if we do not see visible results at once our hearts rejoice because we were obedient in witnessing for the Lord. It is said of the early church in

Acts 8:4 that "they went everywhere preaching the Word." They talked about Jesus wherever they went. Can that be said of us, dear sisters in Christ?

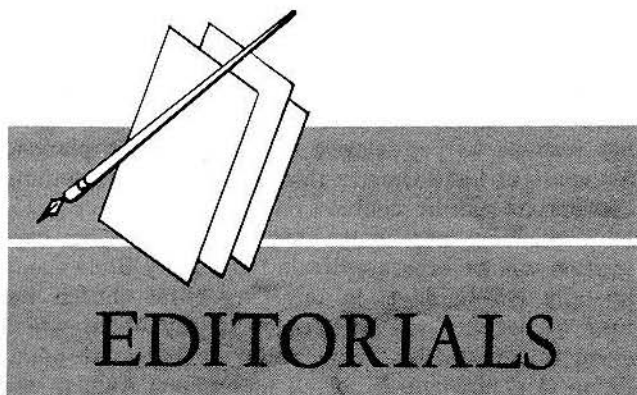
My heart rejoices that the Lord included us women in His witnessing program for it was to the women at the empty tomb that the risen Lord Jesus gave the command, "Go, tell." True, we can tell by supporting our missionaries, Christian broadcasts, etc., but God is also holding us personally responsible for our person-to-person witnessing to others. Let us not hide behind the excuse that we are not gifted that way, for the same persons can talk glibly in a group about their families, cooking secrets, and the like. How can we refrain from talking to others about the One who has saved us from being eternally lost, the one who took our place on Calvary? How must our blessed Savior feel about our indifference to that which is His greatest burden, that we might reach for Him those "other sheep" who live as our next-door neighbors?

Another precious talent is surely the *time* He has allotted to us. Many of us are very conscientious tithers of our money, but how about giving the Lord at least one-tenth of our time every day to study His Word and pray as well as visiting the sick and afflicted or writing a letter of cheer to some lonely missionary somewhere whether we know them

personally or not. Young Christian mothers, are you, like Susannah Wesley, setting aside a portion of every day to talk to one of your children about Jesus and the way of salvation that each one might, at a tender age, have a real experience with Him? What a reward was hers, for out of the nineteen children that she reared for the Lord two of them became great men of God—John, the great preacher and soul-winner, and his brother Charles stirred England for God in their day, all because a godly mother was a good steward of the *time* in her home and geared it to win the children personally for the Lord. We speak of how busy we are these days and how hard it is to find time for the things that really count for eternity, but what excuse have we to offer when we have every modern convenience at our disposal. Susannah Wesley reared her large family on the very meager salary of her pastor husband, cooked, sewed all garments, and, for the most part, educated them without any conveniences. It makes us feel pretty small, does it not? Are we not majoring in the minor things of life and actually wasting much every day of the precious talent of *time*?

Pardon a personal reference, but one Saturday not long ago the Lord really spoke to me about this very thing. My husband and I had prayed together at family altar that the Lord would bless our lives and use us, after which I went about my usual cleaning chores but I made no progress. The Holy Spirit kept reminding me of two sick friends whom I had not gotten around to visit for a few weeks. He gave me grace to be obedient and I had real joy in my heart as I drove down the highway leaving my cleaning until later. How I thank the Lord for His patience with me. Had I not gone that morning I would have missed a real blessing. The fellowship in Jesus was so precious as I shared the first part of Revelation 22, especially verse 4, with one of these sisters. "And

[Continued on page 16]



CONVENTION WRAP-UP

With this issue of *The Lutheran Ambassador* we conclude our coverage of the Annual Conference, 1965. To what has been written previously we would add two more thoughts.

The first is this, how are we bringing conference decisions back to our congregations? Is there any implementation in progress? Some decisions, of course, are to be carried out by boards and committees of the church. But others are to be enacted in the local congregations at Greenbush, Willmar, Astoria, and in a hundred other places.

Let us not forget that conference actions are worthless, or almost so, unless they are placed in force in real life situations. God help us as we seek to do this.

The second observation is this, we must have better advance preparation for conferences. That is, through the pages of our church paper we must list, or better yet, introduce with explanation the major items of business to come before the conference. We cannot expect a group of people, no matter how interested they are, to do their best when they have little idea what may be expected of them.

We guess that what it all comes down to is this: A conference can only be as good as what happens before it in the way of preparation, and afterward in the way of implementation.

A COTEAU SUMMERTIME

Summer was late in arriving on the coteau, but it is here in full glory now. The "coteau," as our newer readers may not know, is a range of hills running across the northeast corner of South Dakota. It is from this coteau that your editor and several thousand other Dakotans view the world.

And it is a pleasant place from which to observe the passing scene. The rains have been abundant this year and the foliage and grass are lush in a hundred hues of green. The open auto window lets in the zesty smell of newly mown alfalfa and sweet clover to the motorist. Cattle and sheep graze in rich pasture. Grainfields billow in the wind like restless ocean waves, a constant swirl of motion.

On sunny days our many lakes may be seen in

several shades of blue. Beside them or on them are the fishermen and not a few women anglers, too. Where they all come from and what their luck is, we cannot say, but one cannot help envying their determination and their ability to leave behind the rush and worry of everyday living for the calm and solitude of the fisherman's quest.

In the marshes, sloughs and ponds of the coteau, the waterfowl play and work. Mudhens perch on the almost submerged houses of the muskrats (the latter will have no fear of being dried out this year). Ducks of various breed feed in their plashy worlds. And here and there those quaint, ichabodish birds stand on thin legs and survey in silence the scene before them. Where a road divides water it is not uncommon to see another creature of the water, the turtle, making his snail's-pace, and often suicidal, journey to the other side.

The coteau is a grand place to be on a summer day or evening. All about are the evidences of God's handiwork—the arching star-filled vault of the night heavens, the matchless symmetry of a prairie flower, the lowly mudhen atop the muskrat's house.

"O Lord, how manifold are thy works!

In wisdom hast thou made them all;

the earth is full of thy creatures." Psalm 104:24

LUCI'S REBAPTISM

We couldn't care less what detrimental effect the baptism of Luci Baines Johnson, the president's daughter, has on the "ecumenical movement." We are not a part of it and don't expect to join it. The Association takes the position that all believers in Jesus Christ as Lord and Savior are one in Him regardless of denominational affiliation, but that it is wrong to assume or even hope that the gathering of denominations will complete or heal the Body of Christ.

Nor would we argue the right of the president's daughter to change from the Episcopal to the Roman Catholic faith. We have long believed in the right of personal choice in many matters even if we cannot always agree with the decision made. Luci's choice was an unfortunate one but it was hers to make.

But we do join our voice in protest with those who decry the fact that she was "baptized" into the Roman Catholic Church even though she had once been baptized into the name of the Triune God. It never leaves a good taste in the mouth when one church says to another, "Your baptism is not as good as our baptism." If it is according to the formula Jesus gave (Matt. 28:19), shouldn't that be good enough?

Lutherans can be criticized on a number of points, but they have been consistent on this, they have recognized the baptism of other denominations, whether it was by immersion, sprinkling or pouring.

As we said, we're not a part of the "ecumenical movement." But it must be a bitter pill for those who have embarked upon those seas to find the bot-

tom of their boat punctured by this incident at the hands of those who seemed to have opened some windows toward "separated brethren."

ALEXANDRIA AND GRAND FORKS

Before *The Lutheran Ambassador* next reaches most of you (it's vacation time), two major events in the Association will have taken place—the Family Bible Camp near Alexandria and the Luther League Federation convention in Grand Forks. We hope that each will enjoy large and satisfying attendances, not least of all for the sakes of those who are engaged in their promotion.

The Family Camp has been in operation for two years previous and appears to still be on the upswing. Reports from the first two have been good and there are a great many families who didn't get to either of them and who may pick this year to attend for the first time. They will vie for places with those who have come before and are making Family Bible Camp a "must" for each summer.

The Federation conventions are also making their third stand since the merger. They, too, have met with fine success. The first one was held in November, 1963, the second over last New Year's, and this one will be in late August. The Federation executive thinks that it may now have found the best possible time for future conventions. "Old-timers" will recall that late August—early September was used for such conventions in the past before a switch to earlier gatherings in the summer in more recent years (note

the Green Lake conventions and St. Olaf).

A very attractive program has been arranged for the Grand Forks assembly. Word is that accommodations at the university there will be the best. Nothing has reached us yet relative to what is being planned for youth at Lake Geneva this summer, but something appropriate can be counted on.

Now, it is unfortunate that the Grand Forks convention will be separated from the Family Bible Camp by only eleven days. In our very rural church the time of harvest will have much to say about which event is attended by whom, as far as our youth population is concerned. From all indications August will be a much busier month harvest-wise over more of our church than in the last two previous years.

The Luther League executive has set a goal of 400 youth for its convention. This is like asking for a youth conference of 100,000 in the American Lutheran Church. We are more apt to get the 400 than the ALC would be to get the 100,000, but it's still a big order, especially when it follows what has proved to be a popular senior camping experience for the church's youth.

It is our desire that both these events do well. Care must be taken that they do not take place so close together another year. And may our youth remember for this year that the Family Bible Camp can prosper without them better than the Luther League Federation convention can. Attend both if you can, but if you can't to that, prayerfully decide where your needs might best be met.

WEST COAST WOMEN'S MISSIONARY FEDERATION RALLY

The Women's Missionary Federation of the West Coast district of the Association of Free Lutheran Congregations met at Calvary, Everett, Wash., on May 18, for their spring rally, with forenoon and afternoon sessions. Fifty-three ladies were present.

Mrs. H. Kingman, the president, led the program which opened with a hymn-sing. Mrs. Hilmer Melseth led in devotions, reading from II Timothy 1:3-7.

The business meeting was held and the following officers were elected: president—Mrs. Melseth, Blaine, Wash.; vice president—Mrs. Ray Persson, Astoria, Ore.; secretary—Mrs. Clarence Norgaard, Ferndale, Wash.; treasurer—Mrs. Allan Hanson, Everett; Cradle Roll secretary—Mrs. Olaf Haugen; My Missionary for a Day secretary—

Mrs. Obert Berg, Everett; and In Memoriam secretary—Mrs. Olve Willand, Ferndale.

Rev. Richard Snipstead, Ferndale, based his Bible study on I Peter 1:1-9. Rev. Trygve Dahle, Everett, closed the forenoon session with a few remarks and prayer. The ladies were invited to the basement where a delicious luncheon was served by the ladies of Calvary.

The afternoon session opened with all singing a hymn, after which Mrs. Minnie Lande led in devotions. Mrs. Lester Hanson and Mrs. Snipstead sang a duet. Miss Lillian Forsberg, a missionary to the Philippines, gave a short talk.

The prayer session was led by Mrs. Willand and several ladies prayed for the different departments of the WMF. Mrs. Donald Nelson sang a solo.

Pastor Dahle closed the meeting with prayer, after which the ladies went down to the basement where

pictures were shown of the mission in Brazil and also of the work in the Philippines where Miss Forsberg works for the Wycliffe Translators.

We all enjoyed the spirit of fellowship which we had together.

Mrs. Clarence Norgaard
Secretary

NO ISSUE OF THE "AMBASSADOR" UNTIL AUGUST 24

We remind our readers that there will be no issue of *The Lutheran Ambassador* until August 24 because it is vacation time.

We are including the WMF Bible study for September now to insure its arrival in time for use.

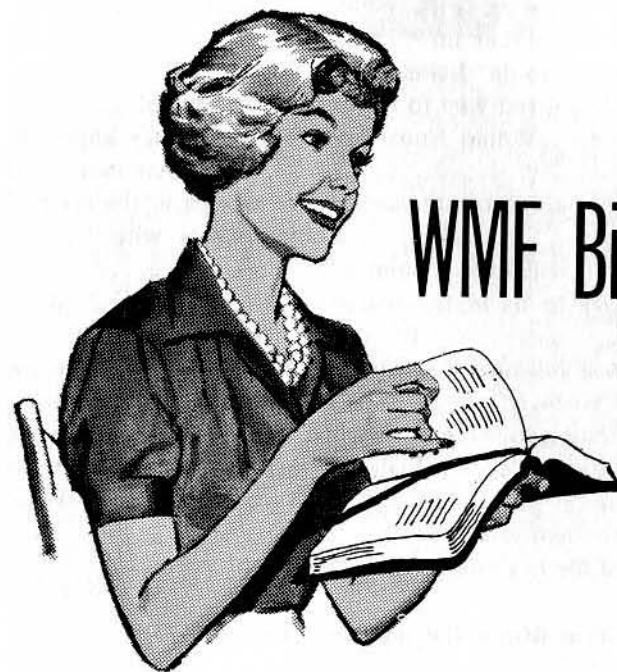
Copy for the next issue is already in. Anything which is intended for publication on Sept. 7 should reach the editor by August 21.

We leave the prophetess and poet and turn to Numbers 12 for a sad commentary on the pettiness of a proud spirit. Miriam's spiritual fall left a tragic blot on her brilliant record. What did she do? Numbers 12:1 What would cause her to make such a statement? Numbers 12:2 Why is it so easy for us to criticize others? What do we hope to accomplish by it? How did God deal with Miriam? Numbers 12:3-10 Was her health ever restored? Numbers 12:11-15 "God himself exposed Miriam's sin and rebuked her. He further put His mark of displeasure on her, for in a moment she was covered with horrible leprosy in its last stages and ill and shamed, she was shut out of the camp. She who coveted honor was now in dishonor. It was in answer to the prayer of the one she had wronged that she was restored to health and to fellowship with her people..." (F. V. Velde). By God's grace, Miriam will again sing with the host of the redeemed. Her example warns us that the higher we climb on the ladder of success, even in the work of the Kingdom, the further we are capable of falling. What have we learned about her positive and negative *example*? What was the *expense* of pride and a haughty spirit? What was her just *reward*?

What kind of example are we giving in our place of work? Anna who gave her life in the work of the Lord, Lydia who risked her business for the Lord, and Miriam who fell because of pride have spoken. We can but look at our own position of example and pray...

Lord, make me an instrument of Your peace.
 Where there is hatred, let me sow love;
 Where there is injury, pardon;
 Where there is doubt, faith;
 Where there is despair, hope;
 Where there is darkness, light; and
 Where there is sadness, joy.
 O divine Master, grant that I may not so much
 Seek to be consoled as to console;
 To be understood as to understand;
 To be loved as to love;
 For it is in giving that we receive;
 It is in pardoning that we are pardoned;
 And it is in dying that we are born to eternal life.

Francis of Assisi



WMF Bible Study

September

PROFILES OF FAITH — In a Career

Last month we discussed the challenge of being a Christian homemaker. This study will consider the challenges to those who, because of choice or circumstances, spend the major part of the day away from home in a chosen career. As we study the lives of three women in Scripture we will consider—

- The EXAMPLE given
- The EXPENSE involved
- The EXCELLENT REWARD

ANNA . . . Who Gave Her Life (Luke 2:36-38)

"In our modern era of specialized guidance and educated leadership, it remains true that those who live a consecrated life are still most fit guides to others. Only those who walk in the light of God's presence, whether they are mothers in the home or women engaged in other activities, will shed the light of truth, peace, and hope into the lives of others" (F. V. Velde). Such a person do we see in the last Old Testament prophetess, Anna. What was her background? Luke 2:36 What happened in Anna's earlier life? What did sorrow lead her to do? Luke 2:37 Do you believe Anna had given way to self-pity or bitterness? Why? Would Anna have received Paul's approval? Why? I Timothy 5:5 What marvelous opportunity came to Anna because of her faithful service in the temple? Luke 2:22, 33-38 Compare this with the opportunity God's children will have. I John 3:2 Anna's challenge comes to us in the words of Romans 12:1, 2. What is it? In Anna's life, the opportunity to serve the Lord led to a full-time commitment. Should that be true for more of us? There is work left to be done in the Kingdom's vineyard. Perhaps the Lord is looking to some of us when He says "Who will work in my vineyard?" Before we leave Anna's message let us consider what *example* did she give? What personal *expense* was involved? What *excellent reward* for faithfulness was she given?

LYDIA . . . Who Risked Her Business (Acts 16:9-15)

In an age when women enjoyed few rights and were ruthlessly overruled, Lydia was successful in the business world. Why had Paul come to Lydia's city? Acts 16:9, 10 What kind of business was Lydia engaged in? Acts 16:14 The dye industry was an exacting and lucrative business. No doubt Lydia belonged to the Guild of Dyers of that day. If there were a Chamber of Commerce existing, perhaps her name was on its membership roll, too. Competition, bargaining, and a supervisory capacity were a part of her day's work. How easy it is for us to permit our career to crowd out the important things of life. How tempted we can be to exhaust all our energies on this one facet of life! Not so with Lydia.

Aside from being self-employed, what does Acts 16:14 tell us? How did her belief affect this business woman's observance of the Sabbath day? Acts 16:13 Lydia, who maneuvered many a business transaction, made an important decision that day. What was it? Acts 16:14-16 Whom did she take as a partner in her business? How was it possible to make such a momentous decision so quickly? Acts 16:14 How do we know this was more than lip service? Acts 16:15 Do you suppose identifying herself with this missionary team affected her business? Acts 16:16-40.

Is it not interesting that the first European convert was a woman. What did she risk for Christ? She had much to lose in going into partnership with the Lord. But think how much greater her loss had she refused to give her heart to Jesus! Her profits far exceeded her loss in that day's entry! Surely God's bookkeeping surpasses the world's method of recording. His books are always just and correct. Lydia has warned us not to expend all our energies and resources on the things of the world. She is in position to do so. Note her *example*; the *expense* risked; the *excellent reward*

MIRIAM . . .

Who Failed to Keep Humble (Ex. 2:1-10; 15:20, 21; Num. 12:1-15)

Not many of us can survive too much success in our careers. The Lord, who knows our proud hearts, needs to keep us aware of our limitations. Such was the case of Miriam, the illustrious sister of Moses, who enjoyed positions as a Prophetess, Poet, and limited partnership with her brothers in the exodus from Egypt. What opportunities and responsibilities were hers as a member of Moses' family? Exodus 2:1-10 Miriam is the first woman in the Bible whose interest was national and whose mission was patriotic. She held a unique position among the Hebrews. Why? Micah 6:4 What positions do we find Miriam occupying in Exodus 15:20, 21? This brilliant woman was the first woman to be conferred with the title prophetess. She was assisting her brothers in building and liberating a new nation. A career to which few women are called! What work would a prophetess be engaged in doing? Exodus 7:1



Luther League Activities

ASSURANCE

I John 5:11-13

"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (I John 5:13).

How many of those of you reading this article have attended an area Bible camp already this summer? How many of you plan on going to Family Camp in August? I imagine that quite a few of you will answer yes to these questions. It was my privilege to recently spend a couple of weeks at an area camp—and I use the word "privilege" quite sincerely. God has created no more thrilling experience than to see people come to faith in Christ.

There is one dark cloud in the midst of this, however. While talking with some young people who expressed the desire to receive Jesus as their personal Saviour, I discovered that quite a few of them had done the same thing the summer before—and maybe the summer before that, too. Talking about this with other counselors, I discovered that this is a very common thing. One young camper, who had just accepted Christ for the first time, expressed the hope that she would be able to come back to camp next summer and "get saved again." As

it turned out, the reason she said this was that she had heard so many campers tell of being saved the summer before and then falling away. This reminds me of the college professor who told his class that when he was young he used to "get saved" every year at Bible camp. In some of our congregations there are individuals who "go forward" so many times that they have become stumblingblocks to the unsaved.

Am I doing a pretty good job of describing someone who is reading these words? If so, *what's the matter with you?* God has not intended faith to be like that old favorite, the bonfire—burning brightly for a short while and then dying out. Although there will always be ups and downs, a young Christian's spiritual life doesn't have to resemble a roller-coaster ride quite so much.

Some may say that these "on and off Christians" were never really saved at all, that their experiences were shallow, that they didn't really mean what they said when they asked Jesus to come into their hearts. Perhaps this is the case with some. "Not every one who says to me, Lord, Lord, shall enter the kingdom of heaven" (Matt. 7:21). "... this people draw nigh unto me, and with their mouth and with their lips do honor me, but have removed their heart far from me, and their fear of me is a commandment of

men which hath been taught them" (Isa. 29:13). Maybe, as the Lord speaks to you while you are reading this, you see that deep down you are only fooling yourself, that your Bible camp testimony was as phony as a three-dollar bill.

I suspect that with many of you, however, the problem is another one—assurance. You meant what you said at camp when you asked the Lord to come into your heart. You really were filled with joy after you confessed your sins to Jesus. Then the tears dried; you went home, leaving your Christian buddies behind, and found that things hadn't really changed after all. Those sinful pastimes looked just as much fun as ever, and you lost your temper just as fast as before you went to camp when the folks told you what to do. You don't have as much time for Bible study and prayer as you had at camp, and it soon slacks off to almost nothing. You don't feel like a Christian anymore and you wonder if anything ever happened to you at all.

What's the answer? Simply this: *don't trust your feelings; trust the Word of God.*

God's Word says that if you truly confess your sins to Him, He'll forgive you; if you'll open the door of your heart, He'll come in; if you come to Him, He'll not cast you out. Christ doesn't say that if you'll let Him into your heart He'll give you a big, fat emotional experience that will never die down.

When you confess your sins to Jesus and ask Him to come and live in your heart and make you a new creature, you know He has done it because His Word said He would. "Jesus loves me, this I know." How do you know it: because you feel like it? No, "for the Bible tells me so." Assurance must be based on "thus saith the Lord," the written Word of God.

Thank the Lord for our feelings. I thank Him for the tears that so often will fall when our hearts are touched by His Holy Spirit and for the tremendous joy that many feel when Jesus enters their hearts.

But most of all I thank Him for His Word which stands firm when I do not, and in which I can put my trust. "These things have I written unto you . . . that ye may *know* that ye have eternal life" (I John 5:13). "For if our heart condemn us, God is greater than our heart, and know-

eth all things" (I John 3:20).

Don't neglect reading the Bible. Live in the Word of God and then live it out. Spend much time in prayer. Share your new found faith with others, by how you live and by what you say.

"Now unto him that is able to

keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24, 25).

Program for the Third Annual Luther League Federation Convention

UNIVERSITY OF NORTH DAKOTA

Grand Forks, N. Dak.

AUGUST 26-29, 1965

Theme: **Whatever You Do** (Col. 3:17)

THURSDAY, August 26

- 9:00 a.m. - 3:00 p.m. Staff Orientation and Fellowship
- 3:00 p.m. - 6:00 p.m. Check in and registration
- 7:00 p.m. Pocket Testament League Banquet, Pastor Herbert Franz, speaker; Robert Landsverk, leader
- 9:00 p.m. Get acquainted "mixer"
- 10:30 p.m. Everyone in dorms
- 11:00 p.m. Lights out! "He who keeps you does not slumber."

FRIDAY, August 27

- 7:00 a.m. Rise and shine!
- 7:30 a.m. Flag raising ceremony with devotions
- 8:00 a.m. Breakfast
- 9:00 a.m. Fundamental Lutheran Doctrines, Pastor George Schuster, Bible teacher
- 10:00 a.m. Discussion groups
- 11:15 a.m. Conference choir rehearsal
- 12:00 noon Dinner
- 1:15 p.m. Quiet time
- 2:15 p.m. Fundamental Lutheran Doctrines
- 3:15 p.m. Recreation, Mr. Gordon Johnson in charge
- 6:00 p.m. Supper
- 7:30 p.m. Singspiration, Francis Monseth leading
- 8:00 p.m. Evangelism service, Pastor Franz
- 9:30 p.m. Youth testimony groups
- 10:30 p.m. In dorms
- 11:00 p.m. Light out! May His peace be yours!

SATURDAY, August 27

- 7:00 a.m. Rise and shine!
- 7:30 a.m. Flag raising ceremony with devotions
- 8:00 a.m. Breakfast
- 9:00 a.m. Fundamental Lutheran Doctrines
- 10:00 a.m. Discussion Groups
- 11:15 a.m. Conference choir rehearsal
- 12:00 noon Dinner
- 1:15 p.m. Quiet time
- 2:00 p.m. Annual business meeting
- 3:15 p.m. YOUTH PARADE
- 6:00 p.m. Supper
- 8:00 p.m. Evangelism service, Pastor Franz
- 9:30 p.m. Youth testimony groups
- 10:30 p.m. In dorms
- 11:00 p.m. Lights out!

SUNDAY, August 28

- "This is the day the Lord hath made, let us rejoice in it!"
- 8:00 a.m. Breakfast
- 9:30 a.m. Sunday school and Bible class fellowship
- 10:30 a.m. United worship service in Convention Hall, Pastor George Schuster, speaker (Elected officers to be installed at service)
- 11:45 a.m. Dinner
- 1:45 p.m. Closing rally with Pastor Franz speaking Testimonies, fellowship
- May His peace and joy go with us all as we leave the Convention to go to our homes and communities.

A Holy Land Tour

A HOLY LAND TOUR

by Pastor Edwin C. Peterson

Earlier this year, Pastor and Mrs. Edwin C. Peterson, Saco, Mont., made a Bible Lands tour, the gift of their daughter Grace. In this article the Petersons share some of their impressions of the trip.

The eighty people who had joined the Wheaton Bible Lands Cruise boarded the *S. S. Constitution* on the morning of March 4. Everyone watched and many took pictures as we passed the Statue of Liberty. We also watched the New York skyline recede in the foggy distance.

The *S.S. Constitution* is a large, comfortable boat. It is rated at 30,090 tons, is 683 feet long, has room for 1088 passengers, and has speed of over 26 knots. We had cool but nice weather the ten days we were on this ship.

We stopped in at Casablanca, Gibraltar, and Palma on the way to Naples. This was Italy and we were introduced to new experiences. One of them was food. We were really given our fill of spaghetti, macaroni and similar foods. If you like spaghetti, by all means go to Italy.

The big event in this locality was a visit to the ruins of Pompeii. We had read of Pompeii way back in school days—the city destroyed and covered by twenty feet of volcanic ash in 79 A.D. But we were not at all prepared for what we were to see. The city covers about two miles each way. Many of the buildings are still in remarkably good shape in our day, now after nearly 2,000 years. Many of the roads and sidewalks are in good condition. Pipes showed that they even had running water. There are about five temples. There are the ruins of one large and one small theatre; also an amphitheatre seating about 20,000.

Our Italian ship, *Esperia*, took us

from Naples to Alexandria. (And most of the group to Beirut, after a brief stop at Alexandria.) Nine of us went by bus from Alexandria to Cairo along a desert road. In Cairo, we saw the pyramids, rode camels, visited the museum, and several mosques.

The ancient temples of Baalbek were also interesting. Great architects and builders had been at work here too. Damascus is known to be a very old city. It is also famous for its silks. We saw the weaving mills. The silks were beautiful with many colors and many patterns. Truly a thrilling place for any woman! They showed us houses that were built right into the walls. No doubt Paul was let down in a basket from such a house (Acts 9:23-25). Most streets in these ancient towns are crooked. That is why a stretch of street which is not crooked is called "Straight" (Acts 9:11).

Jerusalem

You know that Jerusalem is divided. The Arabs of Jordan possess most of the old city. The new, west section, belongs to Israel. Between the two sections is "No Man's Land." Better stay out! A single crossing permits qualified travelers to go one way only—from Jordan to Israel.

We can only name most of the places we visited: Mount of Olives, Garden of Gethsemane, the Temple area, Samaria, Jacob's well, Dothan, Bethlehem, Nazareth. Dr. Joseph Free was the leader of our Holy Land tour. He and his party have been carrying on archaeological excavations at Dothan this spring (Gen. 37:12-17). Then there was the trip to Bethlehem (Church of the Nativity, Hebron Mosque, Cave of Machpelah, Oak of Moreh). Another trip out from Jerusalem took us down to Jericho, the Jordan River, the Qumran Community, and the Dead Sea.

Gordon's Calvary is a hill that looks like a skull. It is outside the old city wall. Many believe that this is the place where Jesus was crucified. The Garden Tomb is near by. With its trees, flowers and walks it still looks like a garden. Perhaps this is the very spot where Jesus—Son of God and Son of man—rose from the dead on that first Easter morning. We wish you could have been with us at that tomb when we gathered for an early Easter Service on Easter Day. A pastor from England reviewed for us some of the glorious truths concerning the resurrection (see especially the ends of the four Gospels and I Corinthians 15).

In Israel's Jerusalem we visited the University, the Upper Room, Mt. Zion and David's Tomb. Up north we went sightseeing to Nazareth, Cana, Tiberias. One of our party paid thirty cents a piece for oranges; some us paid thirty cents for a dozen! There was a boat ride on the Sea of Galilee. Our guide had our boat stopped half way across the sea. Then one of our group read the story of Jesus stilling the storm (Matt. 8:23-27). We passed Nain (Luke 7:11-17), and we also passed Armageddon (Rev. 16:12-16; 17:17-21). Haifa looked beautiful at night. From Mt. Carmel we could see the lower part of the city and the boats in the harbor.



Pastor and Mrs. Edwin C. Peterson stand by the Jordan River.

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REV. FRED DITMANSON

Rev. Fred Ditmanson, long-time missionary to Honan, China, under the Lutheran Free Church, died July 1 in Des Moines, Ia., where he was living. He was 80 years old.

A graduate of Augsburg College and Seminary, he did graduate work at the University of Chicago. In 1918 Pastor Ditmanson went to China as a missionary, serving for 33 years. In the Second World War he was a prisoner of the Japanese for a time.

Survivors include his wife, Emma; two daughters, Esther of Minneapolis, Minn., and Grace, Mrs. Myron Adams, Des Moines; and a son, Dr. Marcy, Chiayi, Taiwan.

Funeral services were conducted from the Trinity Lutheran Church, Minneapolis, with burial in Sunset Memorial Park Cemetery.

DISTRICT INSTRUCTORS' TRAINING SESSION SET FOR SEPTEMBER

The District Instructors' Training Session originally set for July 28 and 29 has been re-scheduled for September 25 and 26. It will be held in Fargo, N. Dak., rather than in Minneapolis, in order to make it more convenient for many to attend.

District contact persons will invite seven trainees to attend the DITS but other interested persons are welcome to attend also, although they are not eligible for financial aid being borne by the Committee on Publications and Parish Education, sponsors of the event. The DITS is part of a program which will be completed by area workshops for Sunday school teachers in October and November.

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[Continued from page 8]

they shall see his face." In a few days the Lord called this precious sister in Him into His presence, so our next meeting place, by the marvelous grace of God, will be in heaven.

May the Lord help us Christian women to daily seek to know and do His will so that we shall be able to render a good account as stewards of His Word in sharing and witnessing, using the abilities He has given us individually and putting *first things first* in using our *time* "that we shall not be ashamed before him at his coming" (I John 2: 28). Mrs. T. L. Sand Spicer, Minn.

MISSION SLIDES AVAILABLE

Slides and scripts are available for us in Sunday schools, Ladies Aids, and Sunday evening services telling the story of our mission work in Nogales, Ariz.; and Brazil, South America. Ask for either set of slides.

To secure these slides, please contact Pastor Harold Schafer, 112 West Milner Ave., DeKalb, Illinois 60115.