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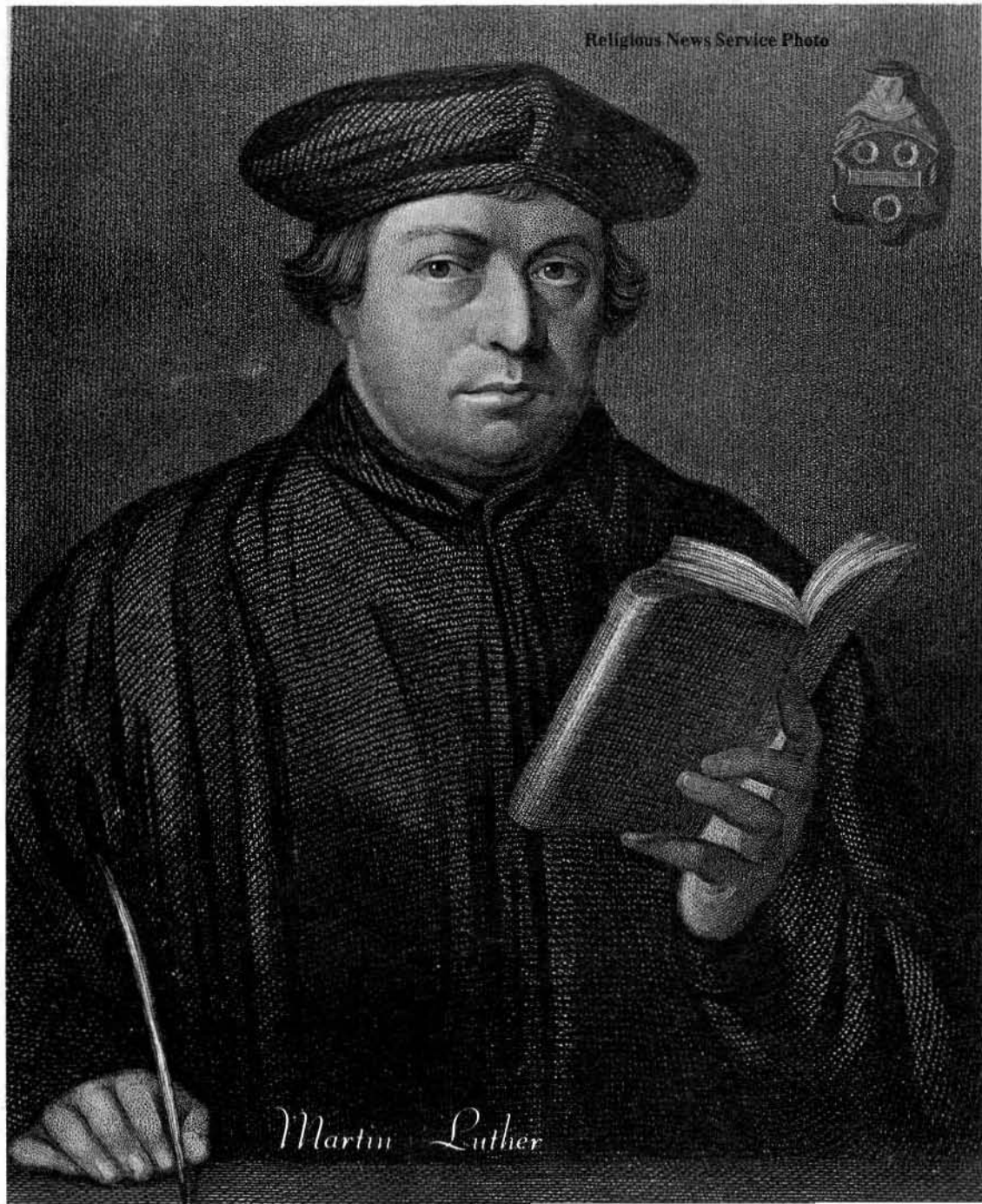
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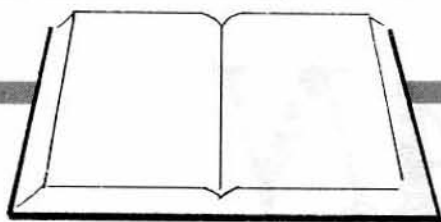
No. 20

LUTHERAN

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Martin Luther



According to the Word

A LOOK AT REFORMATION PATHS

"Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein..." (Jeremiah 6:16).

This is the time of the year when we are reminded of the Reformation, when Martin Luther, in the sixteenth century, declared that **Scripture alone** is the authority for doctrine and practice, rather than Popes or Councils. This great truth rang across the face of the world and ignited the Lutheran Reformation.

Luther further affirmed that the forgiveness of sins could be obtained **only through God's unmerited grace**, made possible by Christ's atoning death, which reconciled wrath and mercy, routed the hosts of hell, triumphed over sin and death, and by the resurrection manifested that power which enables man to die to sin and rise to newness of life.

God used Martin Luther to lead us out of the rubbish, bondage, and darkness of the Catholic church into the glorious liberty of Jesus Christ. This is the good way among the other ways. Stand, look, and listen. Find the good way and walk in it.

We need more of the boldness, clarity, and fire that our reformer had,

in our churches today.

What about our PREACHING?

There is too much wishy-washy, men-pleasing preaching in many Lutheran pulpits today and therefore there is very little conviction of sin and joy of salvation in the pews.

The Law and the Gospel are mixed together and served like a spiritual lobscouse or hash and they are both made ineffective. The Law is not preached so the people see they are guilty, lost and condemned to eternal death. Paul said that without the law sin is dead, but when the law came, sin became real and he died. He died from his self-righteousness, his self-sufficiency. He went completely bankrupt. Then the glorious Gospel came and gave him a brand new life by faith in Jesus Christ.

We need to re-emphasize what the Reformation gave us. The deep understanding of the sinfulness and total depravity of man, and the wonderment over God's marvelous grace for repentant sinners seem to be fading. It is not living and real as it should be. What about the

TESTIMONY?

The testimony of the lay people is weak and powerless. When I think think back 40-50 years, what a differ-

ence! What is the reason?

Listen to this powerful testimony from the time of the Reformation: "The Word does not only say that God is good and merciful, but it declares that the Supreme Majesty was so concerned for me, a lost, condemned sinner, a son of wrath and everlasting death, that He spared not His own Son, but delivered Him up to the most ignominious death. He hung between two thieves on the cross. He was actually made a curse and sin for me, a cursed sinner, that I through Him might be made just, blessed, a son and heir of the living God and all heaven's glory."

And what about the right vision of our sinful

SELF?

Even in the heat of Reformation Luther had the honesty to say: "I am more afraid of my own self than of the Pope and all his Cardinals, because I have within me the great pope, SELF."

The sin of self-containment is the most dangerous sin. Yes, it is the very essence of sin. It is the love of self that crowds out the love of God and the love for our fellow men.

Oh God, give us some of the fervor, vision, zeal, and power that the reformers had. Amen.

—Lars Stalsbrotten

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Luther As a Preacher

by Junius B. Remensnyder

Luther was so unique and kaleidoscopic a character that one scarcely knows where to take hold of him. Dr. Dorner in his **History of Protestant Theology** calls him the greatest post-apostolic individuality. Coleridge, too, styled him the greatest personality since the days of the apostles. Says the philosopher Eucken, in his Nobel prize volume: "The renovation of religion could triumph only if a sovereign personality appeared. Such was Luther. All the spiritual currents of the Reformation became flesh and blood in him. His masterful and concrete grasp of things filled the whole movement with flowing life and irresistible attraction." Said Phillips Brooks on the four-hundredth anniversary of his birth: "We ought to realize that it is the personality of Luther, believing in great ideas, aflame with great indignations, writing great books, doing great, brave, inspiring deeds, that really holds the secret of his power. It is he that men hate and love with ever-fresh emotions, just as they loved and hated him four centuries ago." And wrote James Freeman Clarke: "Luther was an epoch-making personality. If the man could have done nothing without the hour, the hour would have passed, unless the man had appeared."

But a still more remarkable feature of Luther's personality was that he was great in so many ways. He was a universal character. He was the most full-orbed man of history. "One," said Melancthon, "is a scholar, another a logician, another an orator, but Luther is all in all, a miracle among men." Said Heine: "He combined qualities which we are accustomed to consider irreconcilable antagonisms." And wrote Luthardt: "Depth of feeling and a childlike mind, holy seriousness and playful cheerfulness, an eye which penetrated

to the depths of eternity, yet at the same time joyfully tarried with every flower of the field—all were combined in him." "He touched whole spheres of human nature," said President Hastings, of Union Theological Seminary, "to which Calvin was a stranger." He was one of those great historic figures in which whole races find the expression of their type. And when fully aroused by an antagonistic evil, such as called forth his spirit to the utmost, there was something demonic in him, irresistible, overpowering, bearing all before it, like the sweep of a whirlwind.

This universal genius of Luther was recognized in his time and, accordingly, all deferred to him. Not alone theologians, but statesmen and generals sought and bowed to the wisdom of his advice. He was not merely supreme in the sphere of religion. But he was the great champion of liberty and human rights. He first asserted the absolute separation of Church from State. He was the originator of popular education, which gave to Germany its unrivaled school system. He was a musician and the champion of literature and art. He was great as a translator, his version of the Scriptures being a masterpiece that has never been equaled. Through its circulation and use he created the German language. Froude says of his **Table Talk** that it is one of the most brilliant books in the world, as full of matter as Shakespeare's plays. He revered authority but championed liberty. He was at once a cautious conservative and the boldest of revolutionary radicals, defying the traditions of ages. He was the first to declare for religious toleration. "Heresy," he wrote, "can not be destroyed by sword or fire. I will preach, I will write, but I will not constrain any one. For faith must be a voluntary act." And all the threats that Rome could brandish in his face could not move him to allow any of his adherents to

resort to the sword. And one of the most remarkable things in his career is that during the thirty years that he was the foremost figure in Europe, such was his wise conduct of the movement that not a drop of blood was shed. Not until after his death was there resort to violence and war. And Professor Prentiss, of Union Theological Seminary, in a beautiful article entitled "Luther and the Children," calls attention to the fact that Luther, of all great men, stands alone in his appreciation of the little ones. He says: "Luther's work as a reformer was very rough work and required nerves of iron; but, for all that, one of the most striking traits of his character was his sympathy with childhood. Since the days of the apostles no great theologian or reformer has equaled him in this power of sympathy with children, and what adds immeasurably to its strength and beauty is the manner in which it blossoms forth out of his adoring love to the Infant Redeemer." This gave so unwonted a charm and happiness to Luther, the father and husband, with the little one in his home at Christmas time. But amid these myriad fascinating and powerful activities, if Luther had been asked what he considered his leading calling, he would have defined it to be a preacher. To preach the gospel of Christ to the souls of needy, sinning, dying men Luther felt to be his highest vocation, that to which he had a most special divine call, and that which he deemed the most momentous and honorable of all commissions. Luther's whole activity might properly be included under this heading, for he was first and last the preacher. Not only in the pulpit, but no less in the lecture-room of the university; at his writing-table, composing treatises or penning letters; on the cathedral steps at Wittenberg; on posting his theses; at Worms before the Emperor and prelates; in the Wartburg

castle, translating the New Testament—always he was preaching, witnessing, proclaiming the Good News.

Luther was the restorer of preaching. In the Romish Church the altar had quite supplanted the pulpit. The priestly office of the clergy, with its thaumaturgic rites, had quite usurped the prophetic. When salvation was to be purchased by masses, *Ave Marias*, and the sacrilegious traffic in indulgences, preaching would naturally fall into decline. But when Luther, in his famous Ninety-five Theses, showed the utter falsity and impotence of these methods, and proclaimed the gospel insistence upon repentance and faith as the only Scriptural means of grace, then people felt the need of hearing the Word of God. And then once again the ministerial office, as that of proclaiming the unsearchable riches of Christ, regained its true place in the Church. Hence, in Luther's revision of the historic service, he assigns the cardinal place to the sermon, as had been the order in the primitive Church. Strong and unyielding as were Luther's convictions as to the sacraments, and great as was his veneration for the priestly office of the clergy, he still held the prophetic function as their highest sphere. "All else," he says, "exists for the sake of the preaching of the Word." It is the heart and center of the service. "There should never be a service in the congregation without the preaching of God's Word."

Luther himself was far the greatest preacher of his time; this is enthusiastically declared by all his contemporaries. Says Fish in his *Masterpieces of Eloquence*: "It cannot be doubted that for about thirty years Luther was the greatest pulpit orator living." Great congregations hung breathless upon his words. These vast audiences he swayed as the musician plays upon his lyre, or as the wind sports with the waves of the ocean.

Luther was a prolific writer. The letters and addresses and books that flowed from his pen in continuous succession, such as the "Address to the Christian Nobility," the "Liberty of a Christian Man," etc., which Carlyle says flew on angels' wings all over Europe, almost surpass belief. Yet, one of the greatest forces in dis-

seminating the new doctrines was Luther's preaching. Everyone was determined to hear the monk who had dared to challenge the papal hierarchy. On his way to Worms his progress was a continuous ovation, and he sometimes preached to twenty-five thousand hearers. What was the secret of this extraordinary pulpit power? The answer to this question cannot but be helpful to us in our discharge today of this high duty.

Luther thoroughly believed what he preached. He held the Bible—not indeed in a narrow, mechanical sense—to be the Word of God. And from it he was assured that men were lost out of Christ, and he held up before his auditors the crucified Savior as the only means of reconciliation with God. It was this certainty of faith in the gospel that inspired him with such passionate fervor and that aroused his hearers like a quickening flame.

He lived in an atmosphere of prayer. So powerful and impassioned were his prayers that they seemed to take the kingdom of heaven by force. And never were they omitted. "I am so busy now," says Luther on one occasion, "that if I did not spend two or three hours each day in prayer, I could not get through." "I have never been troubled because I could not preach well, but I am overawed that I have to preach before God's face and be responsible to Him for souls. Therefore be strong and pray."

In this deep spiritual experience lay the primary secret of Luther's power in the pulpit. He lived under the spell of the infinities and eternities; he heard the inaudible; he saw the invisible; and so, according to the old proverb, he turned men's ears into eyes.

What, again, gave force to Luther in the pulpit was his fidelity as a pastor. He had behind him the authority of a Christian life. People felt that the preacher of the righteousness of faith had what he confessed, and was what he taught. Never was any one less self-conscious or self-seeking than Luther. Every one was welcome to his tender pastoral advice. In him were exemplified that simplicity and absolute self-forgetfulness which ever are the concomitants of true greatness. His sympathy went out toward the common people. He says: "When

I preach, I sink myself down. I regard neither doctors nor princes, of whom there are in this cathedral above forty; but I have an eye to the multitude of common people, youth and servants, of whom there are more than two thousand." Albrecht Durer, the celebrated artist of that time, in his diary refers to Luther as "the God-inspired man who has helped me out of great tribulations."

Says Professor Wentz: "Abundant evidence of Luther's personal popularity is to be found in both the popular and the learned literature of his day. Some admired him for religious reasons, some for patriotic reasons, some for scientific reasons, and some for economic reasons."

But all trusted him, and so all heard him with a confidence they accorded to none other. Says Döllinger, the Roman Catholic historian, speaking of this unique popularity of Luther: "It was Luther's supreme intellectual ability and wonderful versatility that made him the man of his age and nation. There never was a German who understood his nation so intuitively, and in turn was so thoroughly apprehended of his own people, as was the case with the Augustinian monk of Wittenberg. The spirit and temper of the populace were as completely under his control as clay in the hands of the potter. His enemies stammered; he spoke."

Behind and in every sermon was the man, full of faith, full of tenderness and sympathy, and his great true heart pulsed in every word he uttered. He knew well how to choose his language, he could utter words that would toll on and on and thrill the world with their music like a new evangel. Or, he could speak words that went like bullets swift and straight to their mark—hot, hissing words that burst like shells amid his foes.

A notable feature of Luther as a preacher was his courage. In his proclamation of the gospel he heralded its message without fear of man. He lived in a harsh and dangerous age, when one took his life in his hands who dared to rebuke the license and tyrannies of those in the high places of power. But this Luther did in his pulpit. There he occupied the spiritual

[Continued on page 6]

THOSE DORMITORY FURNISHINGS

About two years ago an appeal was made for contributions to a fund for furnishing the dormitory building at our Bible School in Minneapolis. (It is also used for the present for classrooms.) A special invitation was given to those who might wish to furnish complete rooms. We are printing here now the list of special donors as it stands at this time.

Following that list we will indicate a number of rooms the cost of whose furnishing has not yet been undertaken by any church group or by individuals. Perhaps there are those who at this time can assume such cost.

RECOGNITION LIST

Offices of the
Dean, Secretary and Faculty
Women's Missionary Federation

Chapel No. 1
Alvin Grothe
In Memory of
Francis Grothe

Chapel No. 2
Mrs. G. A. Almquist
In Memory of
G. A. Almquist

Pictures
Mrs. Bernard Myking
In Memory of
Bernard Myking

Room No. 101
Mr. and Mrs. Robert A. Harder
Hampden, North Dakota

Room No. 102
Mr. and Mrs. Ludvig O. Kvamme
In Memory of
Mr. and Mrs. Rasmus Kvamme
Mr. and Mrs. Ole Harstad

Room No. 103
Amos and Ovidie Dyrud and Family
In Memory of
Elvin and Selma Evenson

Room No. 105
Hampden Parish

Zoar Lutheran, Hampden, N. Dak.
Zion Lutheran, Alsen, N. Dak.
Bethany Lutheran, Edmore, N. Dak.

Room No. 106
Mrs. Fritjof B. Monseth,
Family and Friends
In Memory of
Rev. Fritjof B. Monseth

Room No. 202
Bethany Lutheran Church
Abercrombie, North Dakota

Room No. 203
Bethany Lutheran Free Church
Binford, North Dakota

Room No. 204
Martha Guild of
St. Paul's Evangelical Lutheran
Church
Cloquet, Minnesota

Room No. 205
Bethel Free Lutheran Church
Grafton, North Dakota

Room No. 206
New Luther Valley Lutheran Church
McVille, North Dakota

Room No. 208
Maple Bay Lutheran Ladies' Aid
Mentor, Minnesota

Room No. 209
Zion Lutheran Ladies' Aid
Tioga, North Dakota

Room No. 211
Zion Lutheran Ladies' Aid
and
Grace Free Lutheran Ladies' Aid
Valley City, North Dakota

Room No. 213
Lake Region Lutheran Parish
Ladies' Aids of Tabor, Saron and Hope

Room No. 214
Lebanon Lutheran Church
Leeds, North Dakota

Room No. 215
Rev. Trygve F. Dahle
In Memory of
Mrs. Trygve F. Dahle

Room No. 218
Mr. and Mrs. Amos Hinderaker
Radcliffe, Iowa

Room No. 301
Rev. and Mrs. Julius Hermunslie
Fergus Falls, Minnesota

Room No. 302
Mrs. Selma Hustel
In Memory of
John Hustel and Family
Veblen, South Dakota

Room No. 303
Mr. and Mrs. R. M. Konsterlie
Willmar, Minnesota

Room No. 304
Mr. and Mrs. Sanford Thompson
In Memory of
Mr. and Mrs. Peder Ness
Mr. and Mrs. Severin Thompson

Room No. 307
Mrs. Osmund J. Vinje
Leeds, North Dakota

Room No. 308
Mr. and Mrs. Anton Rogenes
Buxton, North Dakota

Room No. 309
Anonymous Giver

Room No. 310
Hedley Jones
In Memory of
Hanna Jones

Room No. 312
Rural Lutheran Ladies' Aids
of Tioga Parish
Norman, Beaver Creek,
St. Olaf and Lindahl

Room No. 313
Bethany Lutheran Church
Astoria, Oregon

Room No. 314
The Ladies' Aids of
Dalton Free Lutheran Parish

Room No. 317
Calvary Lutheran Church
Everett, Washington

Room No. 318
Mrs. A. L. Sands
In Memory of
A. L. Sands
Room No. 319

Ruth Guild
Morgan Avenue Lutheran Church
Minneapolis, Minnesota

Room No. 320
Faith Lutheran Ladies' Aid of
Running Valley
Colfax, Wisconsin

Recognition List

Here are the rooms which have not yet been subscribed.

9—3-student rooms .. \$700.00 each
1—Prayer Chapel 300.00 each
2—1-student rooms .. 300.00 each
The Lounge
2 Classrooms

Should any individual or group wish to provide for the furnishing of these rooms, please contact the Business Administrator, Mr. H. Donald Hansen, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55427. He can provide information also concerning partial furnishing of the lounge and classrooms.

Smaller gifts for dormitory furnishing are certainly welcome, too. This year the building is serving more people than ever. It has proved a most useful building, one of which the whole constituency can be justly proud.

Write to Mr. Hansen if you wish a share in the furnishing of this fine facility.

[Continued from page 4]

throne, and he declared the full counsel of God with the sharpness and boldness of a prophet of the Old Testament.

He says: "We must cry aloud and accuse; for neither the gospel nor modesty belongs to the court; we must be harsh and spare not; we must set our faces as flints; we must, instead of Christ, who is mild and gentle, place Moses with his horns in court. Therefore I advise my chaplains and clergy to protest at court of their soul poverty, miseries, and necessities, as I myself preach concerning the same before the prince elector."

Professor Emerson, of Harvard, does indeed say that Luther was somewhat of an opportunist in great crises and knew how to deal wisely with mighty potentates, but I do not believe he did more than exercise that skilful diplomacy, unknown to other reformers, but which was natural to his moderate and conservative tem-

per. A man who could burn the papal bull, and defy Henry the Eighth of England, was not likely to compromise the truth, even though it set him against all the world.

The greatest sermon—for it was really such—ever preached by Luther, on the most notable stage, was that at the Diet of Worms. As he passes to the platform, the brave old general, Freundberg, says to him: "My poor monk, thou hast to-day a struggle to fight such as neither I nor the greatest captains have seen in the bloodiest battles; but if thy cause be just, go forward in God's name."

Luther tells us that the mighty Emperor Charles, the crowned heads, papal nuncios, princes, and mighty ones of the earth at first disconcerted him. But, collecting himself, he spoke for two hours with a power that astonished the vast assembly. The great elector, Frederick the Wise, felt proud that he had championed such a man, and said to Staupitz, "Did not brother Martin speak wondrously well?"

He concluded with these sublime words, which, at this distance of four centuries, still make our hearts bound within us: "Since your most serene Majesty and your high mightinesses require of me a simple, clear, and direct answer, I will give one, and it is this: I can not submit my faith either to the pope or to councils, for it is as clear as noon-day that they have often fallen into error, therefore I neither can nor will retract anything, for it is neither safe nor advisable for a Christian to sin against his conscience." And then, realizing that this meant the sacrifice of his life, he uttered those immortal words: "Here I stand. I can not do other. God help me. Amen." Commenting upon which scene, Carlyle remarks: "This response of Luther marks the very greatest moment in the modern history of man. It sounded the tocsin of the awakening of nations. It is the point from which the whole subsequent history of civilization takes its rise. Had Luther in that moment answered other, it had all been otherwise."

Was Luther gifted by nature as a preacher? I doubt if he were specially so. When his superior, Staupitz, first urged him to preach, his timidity was so great that he declared he believed

he would die in the effort. With him it was as that great orator, Charles James Fox, said: "I would expect more from the one who makes a first failure than from the one who wins a brilliant success, for he has not to triumph over failure, as has the other." Luther had a high tenor, clear, ringing voice, piercing eyes, a kindly, sympathetic manner. He had, indeed, his faults and weaknesses, nevertheless he was loved even by those, like Zwingli, who could not agree with him but who wept as he parted from him. With all his fiery moods, when his words, as Richter says, "were half-battles," he had the absolute simplicity of a little child. The simple men are the mighty men.

Luther as a preacher is a model for the preacher to-day. We may think he lived in an age when men were responsive to religion and when the spiritual age was active and glowing as contrasted with our time. Not so thought Luther. His favorite pulpit-themes, when not taken from John or Paul and setting forth the wondrous grace of the gospel, were from the prophets, because he saw about him the same religious indifference, avarice, worldly idolatry, and hypocrisy which they denounced, and upon which he hurled thunderbolts of scorn and warning. These discouraging conditions drove Luther to wrestle with God in the deepest spiritual experiences, and while he did not, like St. Francis, when he received the stigmata of the Crucified, see a vision of a winged seraph filling his soul with raptures unutterable, yet he did, like Elisha, by faith see the mountains round about him filled with horses and chariots of fire assuring him of the victory.

The Christian minister's difficulties and depressions in our religiously apathetic and war-mad age are the same as Luther's. But, as he fought and won, and founded that Protestantism which makes him not the hero of any denomination, but of the universal Church, and holds in its victorious grasp the spiritual Christianity of the future, so let us be cheered and strengthened in our tasks, as we recall his mighty name.

—Excerpted from **The Homiletic Review**

The Christian Life

by Raynard Huglen, Editor
The Lutheran Ambassador

PART I

Introduction

The words of Luke the Evangelist come to mind as the task of writing several articles on the Christian Life is begun. Luke said that many others had written about what had happened (referring to the life and work of Jesus), but he felt led, as one who had followed the events also, to write an account, too. Uncounted thousands have written on the subject of the Christian Life. No one else needs to write if we think of all of the work already done in this area. There is much good devotional and theological writing easily available. And yet, as with Luke, there can be the urge to set one's own thoughts down in some order and that I shall attempt to do.

This series of four or five articles will be based largely on sermons preached in two parishes and some youth Bible studies in one. It quickly becomes apparent that a few sermons or a few magazine articles don't cover a topic as large as the one before us. And still there can be value in saying a few things and it is on that basis that we proceed.

It is my hope that what is written will prove helpful to the reader. If spiritual assistance or encouragement comes to even one heart it will be very much worthwhile. One more thing, whatever is written must be in accordance with the Word of God and tested by it.

With the Lord's help, then, we shall attempt to set forth what the Christian life is, how one may enter it, what is needed in order to continue in the Christian life and what its goal is.

The Background

An adequate background to our topic could be made as long as the subject itself, for it would contain a study of creation, particularly that of man, and it would discuss the fall

into sin with all of its consequences. Finally, there would be the exploration of the whole area of the redemption through Christ. All of these, as you can see, need much space and time to be developed fully and we cannot do that now. I have to assume a certain knowledge of the general facts.

But briefly, we can summarize the background in this way:

1.) God created the universe and the world. As the crowning glory of creation He made man in His own image, to have dominion over all things. In the image of God, man had reasoning powers, a sense of right and wrong and the capability of enjoying fellowship with God, which was really the ultimate purpose of his being.

2.) Not wanting man to be a creature which served Him because he could do none else, God gave Adam and Eve the choice of following Him out of their own desire. They chose to disobey. This is called the Fall. Sin and death have thus passed on to the whole human race. See Rom. 5:12.

3.) God did not leave man in a hopeless state. At once He promised a deliverance. The Bible is the account of the salvation of the Lord and events leading up to it. God chose a select group of people, descendants of Abraham, to be the vehicle through which His Son Jesus would one day step into human history and give His life as a ransom for all. See Rom. 6:23.

Now we must move on and see how this work of Jesus can be appropriated by us.

The Baptism of Children

It seems reasonable in writing as a Lutheran for Lutheran people to proceed with our discussion of how people become Christians by beginning with infant baptism.

We baptize our children and they become Christians through this Sacrament. Baptism in itself is a recognition of the spread of sin upon all men, that we are born with a sinful nature and evil inclination (total depravity)

from which we need cleansing. That which is born of the flesh (physical birth) needs the birth of water and the spirit (baptism). Thus it is that our service of baptism declares "So in thankfulness and in faith we bring our children to the Lord in Holy Baptism, in order that they may share in His blessing, and though they are sinful human beings under the law of sin and of death, may become children of God by grace in the washing of regeneration and the renewing of the Holy Spirit" (**Ministerial Acts**, pp. 21, 22).

Baptism is to be followed by teaching. "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age" (Matt. 28: 19, 20). This teaching is to take place in both the home and the church. The child is to be taught in the ways of the Lord, to know the difference between right and wrong and that he must confess his sins unto God and keep the record clean. Coupled with all of this, must be the example for him to follow of Christian living by father and mother.

Awakening

Even a child raised in such a favorable climate, and many are not so fortunate, will come to a time of questioning, when he is older. He will come to the place where he moves beyond the little child's concept of sin, vivid as that is, to sense in a deeper way his responsibility for his transgressions of God's Law. He will, if he is spiritually receptive, see in a new way what the atonement by Jesus involves and means. Now, with the added perception that a few more years have given, he will realize with added impact that he needs God's forgiveness daily and that he continues to want it. This is what Dr. Hallesby called the "awakening."

Awakening in this sense is not a return from a life of unconfessed sin. It is but another step in the unfolding Christian life. It is not fellowship re-

stored, but fellowship continued and deepened. This is no doubt what it is hoped will happen in confirmation, if it has not before, that a young person after having studied the Christian faith will renew the covenant of his baptism.

For more learned discussions on the matter of awakening in the life of one who is kept in the covenant of baptism, I refer you to **Infant Baptism and Adult Conversion** by Hallesby and **Baptism and Spiritual Life** by our own Dr. Olson.

Before leaving the subject of awakening, let it be pointed out that while the individual who has remained in the covenant of his baptism, that is, has always been in fellowship with the Lord, has been kept from certain outward sins into which others may have fallen, he has experienced the full thrust of the spiritual hosts of wickedness. He acknowledges humbly that where his feet have not stumbled it is only due to Christ's sustaining grace and like the one who has been converted from the error of his ways, he pleads only the merits of Jesus. Both know wherein their confidence rests and they are united in their trust in the Savior.

Conversion

We must now move on to consider the case of those who are not so fortunate as to continue in their baptismal covenant. Some baptized children get so little encouragement and example at home that they soon depart from the Lord, even though they may have received some Christian instruction in a Sunday School. Or a child may have godly parents and belong to an evangelical congregation and still go wrong.

You remember that our Catechism says that we may break the covenant of baptism when we gradually forget it, resist the Holy Spirit, neglect prayer, become more and more worldly-minded or fall into coarse and open sins. We can be sure that the latter only happens as a consequence of the former. I have found it helpful to think of it this way, too—the covenant is broken when a child who has been taught to daily confess his sins to the Lord no longer practices that and allows the wall of unconfessed sin to remain as a barrier be-

tween God and him.

However we describe it and whenever it happens, which could be most any time, the fellowship is then ruptured. Such a person is away from God, a prodigal. In his lost condition he bears the wages of sin just as much as if he had never been baptized or confirmed, if he has been confirmed. We do not teach that his baptism saves even though he does not respond in loving faith to the Savior.

In order for the relationship with God to be restored or, in the case of one who was never baptized, to be established, it is necessary that the person be converted. To be converted means to reverse direction. A person must see that he is a lost sinner, that life is heading toward a bad end without Christ. If this burden becomes so heavy, the prospect so bleak and the impossibility of self-help so overpowering a conviction, and the person cries out to the Savior for help, then the blessed peace which passes human understanding will enter his heart as he experiences Christ's forgiveness (I Jn. 1:9).

Now life has been made new (II Cor. 5:17). A resurrection has taken place out of spiritual death (Eph. 5:14). The covenant has been restored. The Lord had not broken His part of it, but it was useless until the sinner turned from his evil ways. In the case of the unbaptized convert, at this point he would be baptized and experience the New Birth.

Conclusion

In concluding this lengthy first installment, let us note three categories into which **Ambassador** readers may find themselves. One, baptized and having remained in the covenant by God's grace. Two, baptized, the covenant broken and later, by God's grace, restored. Three, baptized, the covenant broken and in that condition today.

The first two groups live in awareness of meaning for life and with the blessed hope of eternal life. The latter group is out God's plan, without hope, but is made up of candidates for the true life if they will only turn back to Him.

(To be continued)

GOD IS MY LIFE

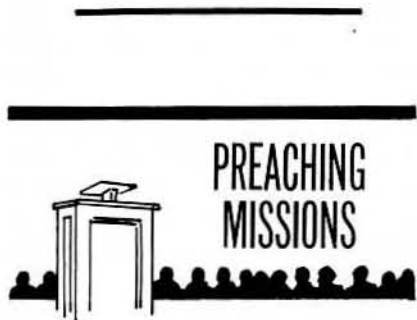
Oh, why art thou cast down, my soul,
Though waves and billows o'er me
roll?

The enemy
Reproach may be;
My God will me console.
My soul thirsts for the living God
Who cleansed my sin through Jesus'
blood.

Amid the strife
God is my life—
He leads me with His rod.
When shall I 'fore my God appear,
His holy, loving voice to hear?
Then I shall raise
My song of praise
With love that casts out fear.

Linda Haabak

(A number of hymn poems by members of the Hymnology class at AFLBS last year will be printed in the **Ambassador**. The writer of the poem, Linda Haabak, is a student at Mayville State College (N. Dak.) this year.)



Webster, S. Dak.

October 18-22
Tabor Lutheran Church
Raynard Huglen, Pastor
Speaker: Rev. Erling Huglen, Roseau,
Minn.

Bagley, Minn.

October 25-27
Grace Lutheran Church
October 28-29
Rice Lutheran Church
Dale Battleson, pastor
Speaker: Mr. Verle Dean, Redby,
Minn.



TRUTH RE-DISCOVERED

At this time of year our thoughts go to events which transpired over 450 years ago in Germany and those which followed in succeeding years.

The Protestant Reformation was started by an act which did not seem as dramatic at the time as it has in retrospect. We refer, of course, to the nailing of the 95 Theses on a door of the Castle Church in Wittenberg, Germany. But all great movements begin somewhere, often in small ways. Nor should it be assumed that the nailing of the Theses was the **first** step, in spite of what has been said. That took place earlier in the life of Luther and indeed one may trace the glimmerings of change back to John Huss and beyond. Where do events really start? But that question is not our purpose here.

What we are to consider here is this: Martin Luther re-discovered a tremendous truth which had somehow been lost even in the presence of a great deal of religion. That truth was this, that a person is justified before God by faith in God's Son Jesus Christ. This re-discovery ran contrary to the program of the chief church of that day, the Roman Church, for it was based on a schedule of works and the clergy wielded great control over the fears and hopes of the faithful.

Branded as a heretic and a fit subject for death, God spared the life of Martin Luther until he could give wise guidance to future developments in the break-away church, do more writing and translating and generally be the influence that only a man of his stature could be.

Unfortunately, the truth of justification by faith needs to be recovered again and again. It is a concept so easily missed. The Roman Catholic Church never did and never has embraced the teaching of salvation by faith alone through grace. It is certainly not official doctrine. Lutheran Churches and other Protestant churches state the belief correctly in their doctrinal theses, but in practise some of the clergy seem to promise eternal glory to the people in return for a few outward obediences and minimal cooperation in the congregation's program. And even in evangelical churches where the preaching has never suggested it, there may be many folk who really and truly pin their hopes beyond this life on what they have done rather than in what Jesus Christ has done for them.

So the ground whereby man is justified, the response

of faith to the Lord, is territory which needs to be re-discovered repeatedly. In fact, the appropriation of it for oneself unto salvation is an individual matter. The fact that Luther came to know this truth is not enough for us. The fact that mother and father may have rested in this truth will not suffice for us. It is only as it is living truth in our hearts that we experience real life through it.

But it helps, certainly, if the truth is declared in doctrinal statements of faith, by church leaders and professors, by pastors in their Sunday-by-Sunday preaching. Some will heed and be helped. The burden for rejection lies squarely with the person, if he has been taught aright. It is tragic for any person to be lost spiritually. It is doubly so if he has received false counsel from those he has been led to believe are spokesmen for God.

We wish that in this day of ecumenical activity more attention were being given to the great question, whereby is a man justified before God? It is, after all, the basic question which, if it is not answered correctly, will prevent all else from coming out properly, too.

POETS WANTED

The Lutheran Ambassador hasn't carried very many poems from people in the Association. The majority have been selected from hymnbooks and books of poetry. In the latter we have usually stayed with those penned by anonymous writers to avoid the need of reprint permission.

Friends of our work, notably Mrs. Marlene Moline of Lansing, Iowa, have aided us with their talents to our great benefit and blessing. (Mrs. Moline beautifully illustrates some of hers, too.)

We would like to encourage people within the Association, and really, any of our readers, to submit poems for publication in the **Ambassador**. Right now we suggest ones for possible use at Christmas. They would have to reach the editor by Nov. 18. Some poems can be the traditional rhyming kind. But we would like to get others in newer poetry styles which do not require rhymes at all. Not all people feel at home with these styles of poetry, but some find them very meaningful. Two examples of poetry that come to mind that were effective in conveying a message in a newer style were Roger Ose's "As Seeing the Invisible" (Dec. 13, 1966) and Dale Stone's "Oh, How Shall I Receive Thee?" (Dec. 10, 1968). The latter employed rhyming but the much longer lines and the narrative method lifted it beyond what would be called the traditional style.

May we hear from you, through whatever type of poem you choose to use. Naturally, we are interested in ones that carry some Christian message. You understand that final decision must be made here as to what can be used. Christmas was mentioned but there are many other seasons of the year for which suitable poems would be welcome. They must arrive in time to be seasonal, however.

Some of you may be able to witness for the Lord through poetry.

WOMEN for Christ

REFORMATION
by Mrs. Gary Skramstad
Kalispell, Montana

What comes to our minds as we consider Reformation? Martin Luther, justification by faith, "A Mighty Fortress Is Our God." The Ninety-Five Theses. All these and many more, I'm sure, enter into our thoughts. Let's see what great and marvelous truth Luther discovered that not only brought peace to his soul but affected the church and society. Perhaps we can rediscover or reaffirm this truth in our own lives.

Luther was a superstitious man and feared the world, the devil, and most of all himself. He strived fervently in his search for peace and acceptance with God. But he could never be quite positive if he had confessed every sin. When Luther became an ordained priest and was placed in charge of the University Chapel at Wittenberg, he challenged the sale of indulgences. On the eve of All Saints' Day, October 31, 1517, he posted his Ninety-Five Theses on the door of the chapel. This was done in pure conscience and conviction for the ministry of the souls in his charge.

When he was preparing some lectures on the Psalms, Luther came across the verses in Psalm 32 where it tells about the man who has no iniquity and in whose spirit there is no guile. Luther was faced with the fact that there are those whom God considers righteous. The hope that he also might be considered one of these righteous men burned in his heart.

While he was preparing his lectures on the **Epistle to the Romans**, Luther was pondering again the look of God at the righteous man. God's righteousness is that by which we become worthy of his great salvation, or through which alone we are (accounted) righteous before him. Only the Gospel reveals the righteousness of God, that is, who is righteous or how a person becomes righteous before God, namely, alone by faith which trusts in the Word of God.

This discovery was to equip Luther to expound the Scriptures from an evangelical viewpoint. He was no longer in anguish of soul. The fears of not confessing every sin were erased from his life. Luther placed his faith in Christ to grant him the righteousness that he needed.

Because Luther found the answer to his search in the Word of God, he was quick to assert that the Scriptures were the only acceptable guide to salvation and life. The Word of God becomes a means of grace bringing about a saving faith.

"For the Gospel reveals how God puts men right with himself, it is through faith alone, from beginning to end. As the Scripture says, 'He who is put right with God through faith shall live'" (Good News for Modern Man, Romans 1:17). How marvelous! "The just shall live by faith." Oh that men and women would discover this truth for themselves as Luther and countless others have. Then they would experience a personal "reformation" in their lives.

Luther has said, "Faith lives only as long as it strives." We are told to

"Fight the good fight of faith." Ole Hallesby writes in **God's Word for Today**, "We must hold fast to the grace of God when our heart condemns us because of our daily life. The distress of conscience caused by sin is therefore not only the mother of faith; it is the distress which each day preserves the faith of a child of God as a living faith."

"A mighty fortress is our God, a bulwark never failing"—these words of Luther's great hymn uplift me each time I hear or sing it. I think of Psalm 91:2, "I will say of the Lord, He is my refuge and my fortress."

"Stood we alone in our own might, our striving would be losing." I can say Amen! to that. Thank God that "Still He is with us in the fight, with His good gifts and Spirit."



TWO WOMEN HONORED

Mrs. Ole Aarhus, second from the left, and Mrs. Ragna Breden, second from the right, were awarded Honorary Memberships in the Women's Missionary Federation for faithful service in the congregation and Ladies Aid of United Lutheran Church of rural McLeod, No. Dak. Miss Mildred Aarhus, a niece of Mrs. Aarhus, Mrs. Glen Claus, a daughter of Mrs. Breden, presented the pins.

A special program was given in their honor, lunch and fellowship were enjoyed by all.

NEW WMF DISTRICT ORGANIZED IN MEETING AT ONTONAGON

On September 19, 1970, Redeemer
[Continued on page 14]

18. Why does he now not hesitate in going to Saul? Acts 9:15, 16

19. Saul did a very wise thing. Whose advice did he seek? Acts 9:19

Why?

20. What transformation is immediately evident? Acts 9:20-22

As a result of Saul's conversion the Jews tried to kill him. It seems that he spent ten years in getting ready for what was afterwards his great missionary task. In Galatians 1:15-24 we are told what took place during some of this period of preparation. He was in Arabia, in Damascus, in Jerusalem, Syria and Cilicia. How he needed this time for the study of the Scriptures, for prayer and meditation to prepare him for his great missionary journeys!

From this erstwhile enemy, persecutor, and blasphemer came the largest part of the New Testament. He gave us some of the noblest statements of Christian theology. Saul, now Paul, is possibly the most saintly and heroic personality who has ever borne the name of Christ.



Lesson Eleven

November, 1970

A Divine Moment ...

... With The Master

THE CONVERSION OF SAUL

God's ways are far above man's thoughts and imagination. To witness the results of God's transformation of a soul from a sinner to a saint excels descriptive words. We never cease to marvel at the great transformation of the life of Saul, a devoted persecutor of anyone who was a follower of Christ, to that of maybe the greatest witness for Christ who ever lived. How

he had learned to trust his Savior is revealed to us in Romans 8:35-39. This is victory!

1. Of what city was Saul a native? Acts 21:39
2. What were his religious beliefs? Acts 23:6
3. Of what training could he boast? Acts 22:3
4. What was his profession? Acts 18:3
5. When do we first read about Saul? Acts 7:54-58

It seems that Saul was absent from Jerusalem all through the time of the preaching of John the Baptist and Jesus. Saul was his Hebrew name. Paul was his Roman name.

6. Of what was Saul a part? Acts 8:1
7. What careful preparation did he make for his evil mission? Acts 9:1, 2

Damascus was situated about 120 miles northeast of Jerusalem. The expression **breathing out** suggests violent anger. Threatenings denote intense activity and energy in persecution.

8. What power did the Sanhedrin at Jerusalem seem to claim? Acts 9:2b
9. How was the journey interrupted? Acts 9:3, 7; 26:13
10. What was said? Acts 9:4

11. Who might have spoken?
 - a. I Corinthians 15:8
 - b. I Corinthians 9:1

12. State Saul's question.
The expression "Lord" here appears to mean the same as "Sir." Saul had yet to know the Lord Jesus.

13. What was the reply? Acts 9:5; 22:8
This was Saul's divine moment!

Barnes' Notes on the New Testament deals with the term "pricks" in an interesting manner. It commonly means an ox-goad, a sharp piece of iron stuck into the end of a stick, with which the ox is urged on. The stubborn or unyielding ox when kicking against the goad would injure no one but himself. The application to our lives is that to be happy we should submit to the authority of God.

14. What was Saul's reaction? Acts 9:6
The first act of a Christian is to surrender his own will to that of God, and to resolve to do what He requires.
15. What evidence have we that Saul was stripped of all his former drive? Acts 9:8, 9

Those whom Christ designs for the greatest honors are commonly laid low. Those whom God will employ are first struck with a sense of their unworthiness to be employed.

16. On what might he have pondered those three days? Read Acts 6:8—7:60. In what way was Saul involved?
17. God has need of humble servants as well. Whom does He send to Saul? Acts 9:10-12

MEET

the

Churches

OF OUR

FELLOWSHIP



MEET THE CHURCHES OF OUR FELLOWSHIP

Today: Section Ten Lutheran Church, Cumberland, Wis.

The congregation of Section Ten Church was first formed on September 12, 1876, and became a member of the Norwegian-Danish Lutheran Conference (Konferentsen). In 1886 when the railroad came through, the congregation was divided and one

group started a new congregation in Cumberland, four and one half miles southwest. Section Ten, also known as East Cumberland Church, was one of the congregations making up "The Friends of Augsburg," forerunner of the eventual Lutheran Free Church.

The present church was built in 1893 by members of the congregation. The altar, altar ring, pulpit and baptismal font were all made by hand by the members and are still being used in the church. Early pastors of the congregation were N. B. Olson, A. J. Logeland, H. Østgulen and Carl Amundson.

In 1963 this church was merged with the American Lutheran Church and in 1966 it was closed. After many months of meetings in different homes, it was again opened, with the first worship service held on August 11, 1968. It is now affiliated with the Association of Free Lutheran Congregations.

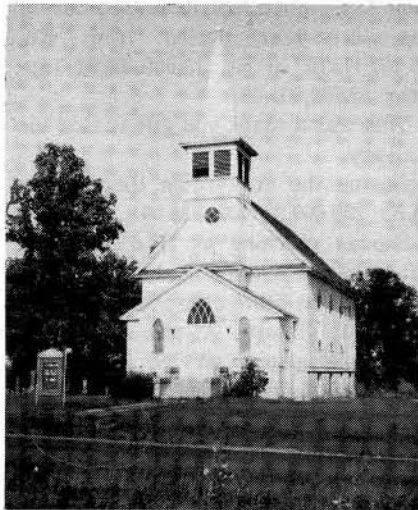
Bruce Dalager of St. Paul, Minn., a second year student at Free Lutheran Theological Seminary, has served the present congregation since its beginning. He is a native of Roseau, Minn. He is married to the for-

mer Karen Moe of Thief River Falls, Minn. The couple has one son, Nathan.

Section Ten is steadily growing in numbers. Present organizations include Sunday School, Luther League and Ladies Aid.

Worship services are held each Sunday at 11 o'clock and Sunday School meets at 9:45.

The cemetery lies just north of the church.



Section Ten Lutheran Church

OUR TRIP TO NORWAY

Conclusion

Pastor Lars Stalsbrotten

We arrived in Trondheim on Wednesday evening, July 1st, and were taken to the mission hotel where it was arranged for us to stay during the Mission Convention. The conference of the Norwegian Lutheran **Missionsamband** (Mission Association) was held at Nidarøhallen, a convention center that seated several thousand people. My son Oliver and I were invited as their American guests, and this was indeed the highlight of our Norway trip.

We walked each day from the hotel to Nidarøhallen. Everything looked so festive. The bridge over the river leading to the meeting place was beautifully decorated with flags on both sides. The front of the platform in the auditorium was profusely covered with flowers.

As we entered this huge building we were greatly impressed and challenged by the superscriptions on the

walls. The one that made profound impression on me was this, "**Our mission is our thanks for Golgotha.**" This sentence has been ringing in my ears and reechoing in my heart ever since. Our service and gifts to the Lord's work should be our thanks to God for Calvary. Our life, our service, our gifts really show how much we appreciate Calvary. How would you score if you should take a test like that?

On another wall I read, "Our foreign mission front: Japan, Taiwan, Hong Kong, Tanzania, Ethiopia." On the third wall were these words, "Our home front: preaching, mission societies, schools, literature, Bible camps, radio."

On the home front they have 4,259 mission societies and 209 evangelists. Each society has many leaders. What a great army of workers! This army of lay people constitute the backbone of their foreign mission.

As I stood there and looked, the work of this great mission organization which had such a small begin-

ning, loomed before me. My thoughts went back to Johannes Brandtzaeg, Ludvig Hope, and Tormod Vaagen. Many times I had the joy of having them as guests in my home and as guest speakers in my churches. I can never thank God enough for the blessings that have come to my life through their influence, books, and personal fellowship. Now I was privileged to receive first hand impressions of God's mighty work through this organization even today.

Several thousand of **Sambandet's** mission people from all of Norway gathered at five sessions each day. There were business sessions, Bible meditations, sermons, and several of the native missionaries spoke with interpreters. It was so good to hear that clear-cut preaching of sin and grace, both by the natives as well as the home guard.

Sambandet's General Assembly is held once every three years. From the reports we heard the Lord had prospered the work greatly, even beyond what they could ask or think.

In 1967 there were sent out more missionaries than at any time in the history of **Sambandet**. Seventy-nine missionaries were sent and of these 40 went to Ethiopia, where they have had great revivals. In 1967 there were 22,000 baptized members, by 1969 there had been an increase of 12,000, making the total of baptized Christians on this mission field alone, 34,000.

The total income of this Mission Association had increased during the three-year period from Kr. 10,155,173.07 to Kr. 13,500,388.62 (approx. \$2,000,000.00).

This was a thank-you gift to God for Calvary.

During the convention there came in Kr. 250,000.00 (\$35,714.00).

Sunday morning at 11 o'clock the missionaries and evangelists spoke in ten different State churches in Trondheim and vicinity. At the same time there was also a service at Nidarøhallen with practically a full house. I asked some of the local people, "How many do you think attended these eleven services this morning?" They answered, "For a rough estimate, we would say between 8-10,000."

At the last service Sunday afternoon there were over 4,000 people. Eleven new missionaries were dedicated to serve in Ethiopia and Hong Kong. It was heart-warming and impressive to see these eleven young people kneel while the members of the Mission Board laid their hands on them and dedicated them to the service of the Lord. The members of the Mission Board were all lay people. They were mostly professional men with keen minds and warm hearts who held prominent positions in Norway. **Sambandet** is a free laymen's organization within the State Church, but not under the Church.

Ninety missionaries home on furlough were also presented, and they took up the mission offering. This service was broadcast over all of Norway.

It is utterly impossible for anyone to estimate or describe in words what impact this Spirit-filled mission conference had on those who attended as well as on the thousands who listened to the broadcast.

We thank God for this unique opportunity to attend this conference and for the indescribable joy and blessing we experienced through the fellowship of the saints.

Sambandet's generalforsamling three years from now will be at Kristiansand. If you are planning to spend your vacation in Norway be sure to arrange it in such a way that you can attend this mission conference.

How fast these six weeks have gone. I did not get much rest but it was a wonderful change and a great experience.

When we arrived at Vancouver, B.C., our old Rambler stood there waiting and it brought us to our "home, sweet home" where we had a great reunion with Ma who so faithfully had taken care of the home front while we were gone.

[Continued from page 10]

Lutheran Church of Ontonagon, Michigan, hosted a district organizational meeting of the Women's Missionary Federation of the following congregations: Mason and Drummond, Wisconsin, Eben Junction, Ishpeming and Ontonagon, Michigan and Cloquet and Duluth, Minnesota. A delegation of 49 women and four pastors was present.

After registration and coffee from 9:00 a.m. to 10:00 a.m., Mrs. Herman Peterson opened the meeting with a welcome, after which the hymn "Faith Is the Victory" was sung, and which was the theme for this event. Mrs. Peterson also read from Matthew 21:22 for the opening devotions and led the group in prayer.

The group sang "My Faith Looks Up To Thee," and then Mrs. Peterson introduced Mrs. J. C. Eletson who conducted the Bible study from our devotional Scripture, on the power of prayer.

Mrs. Melvin Walla of Thief River Falls, Minnesota, president of the WMF explained the duties and functions of the WMF whose main concern is to win first the members of one's own family to Christ, then one's neighbors and then to reach out into the world to win souls for His Kingdom. Mrs. Walla also presided at the

business meeting of the new district.

Miss Judith Wold, also of Thief River Falls, and who is executive secretary of the WMF also attended and explained to us the various special projects of the WMF. The women were also reminded of the Winter Workshop in Spicer, Minnesota, the second week in February.

A hymn, "Trust and Obey," was sung before the noon luncheon was served to all in attendance.

The afternoon session began with a singspiration, followed by the business meeting. A motion was made, seconded and carried that we organize as a district and that we hold our own district meeting in the spring and hold a joint meeting in the fall. Ontonagon is the site of next fall's meeting once again.

The following officers were elected: Mrs. Henry Peterson, Ishpeming—president; Mrs. Aini Myking, Cloquet—vice-president; Mrs. Norman Lindrus, Ontonagon—secretary; Mrs. Hans Tollefson, Eben Junction—treasurer; and Mrs. Grace Christianson, Drummond—cradle roll secretary.

Mrs. Walla closed the meeting with Colossians 1:9 and stated that this is her prayer for the new district as they go forward in serving Christ.

Pastor Hans Tollefson of Eben Junction, brought an inspiring and challenging message for the day concerning the chosen theme, stressing that we should pray with and for one another and also live close to the Master and hear His word.

The offering was given to the Church Extension Fund.

The afternoon program also consisted of beautiful hymns rendered by Mrs. Jerome Nikunen, a group of women from Hope Lutheran, Ishpeming, and also a trio from Eben Junction. Everyone joined in singing the final hymn, "To God Be the Glory."

At the close of the meeting, all the new officers went forward and Pastor Tollefson led in a special prayer for them, after which he delivered the benediction.

Coffee and refreshments were served following the afternoon session.

Virginia Lindrus, Secretary

CHURCH-WORLD NEWS

LUTHERAN EDITOR LABELS 1970 "YEAR OF SHOCK" IN CHURCHES

Minneapolis—(LC)—Religious news during the past year was likened here to new movies that lack plot or theme and intend solely to shock the audience, and 1970 in the churches thus could be characterized as the "Year of the Shock."

The evaluation was made by Dr. Albert P. Stauderman of Philadelphia, executive editor of **The Lutheran**, biweekly magazine of the Lutheran Church in America, in his yearly review of news developments on the religious scene.

His presentation was a highlight of the 57th annual meeting of the National Lutheran Editors' and Managers' Association. Unable to be present, Dr. Stauderman was heard via a tape recording.

Cited by the veteran editor were such headlines as "LCA approves premarital intercourse, advocates homosexuality"... "Dutch bishops defy Pope"... "Preus to press heresy charges against seminary professors."

"Fortunately," he noted, the facts did not bear out the shock value of the headlines, but it still seemed as if the churches would have to absorb one shock after another."

Dr. Stauderman commented on twelve developments during the past year in the areas of secular involvement of the churches, ecumenical entanglements and Lutheran affairs.

Heading his list of secular involvements was preoccupation with wars—continued concern over Vietnam, the flareup in the Middle East, the civil war's end in Nigeria-Biafra.

"The churches, seeking the underlying cause for war, assail overpopulation and poverty," he said. "Along with pollution, these are favorite whipping boys for convention resolutions."

Mentioned also was the fact that race encounters continued, but eased up, that tax aid for parochial schools became a reality and that welfare reform was proposed with backing by

church leaders and social workers.

In ecumenical entanglements, Dr. Stauderman pointed out that sex statements adopted by the United Presbyterian Church and the LCA made sensational copy in the press but were "not nearly as startling in fact."

Such Roman Catholic issues as the celibacy of priests, an annual loyalty oath by priests, mixed marriages, personal freedom "simmered, occasionally boiling over," he observed.

Also, ecumenical councils "are in trouble," with the National Council and the World Council of Churches feeling the pinch of reduced income and "both losing friends by apparent support of radical groups." Study shows, he said, that "the average layman doesn't care."

Among Lutherans, according to Dr. Stauderman, the Lutheran World Federation "lost face and much of its reason for being" when a "comedy of errors" resulted in shifting the site of its Fifth Assembly last summer from Porto Alegre, Brazil, to Evian-Bains, France. The Assembly, he said "pointed up divisions and a lack of unified purpose."

At home, he noted, Lutheran unity gained as the LCA and the American Lutheran Church took three major steps, unifying parish education and world mission programs and agreeing to co-ordinate efforts to restructure their church organizations.

Dr. Stauderman said unity moves were hindered by internal problems in the Lutheran Church-Missouri Synod and predicted that if the Synod "returns to isolation," the LCA and the ALC "will merge by 1980." In answer to a pre-arranged question from a fellow editor, he admitted that he did not believe merger would take that long.

Other major developments, he said, included approval of the ordination of women by the LCA and the likelihood the ALC would follow suit, and approval by the LCA of drastic changes in traditional confirmation and communion practices recommended for all three churches.

"The LCA unfortunately had to act

first," he added. "If others do not follow, a chaotic situation will result. But studies show that most people back the changes."

As his final item, Dr. Stauderman cited fewer members and less money as the common plight of churches. "Local income is up, but the amount going to national treasuries is down," he said.

The Editors' Section of the association elected the Rev. Rolf E. Aaseng of Minneapolis, associate editor of the **Lutheran Standard**, biweekly of the ALC, as president. The Rev. Carl T. Uehling of Philadelphia, articles editor of **The Lutheran**, was named vice president and the Rev. Andrew Buehner of St. Louis, editor of the **Lutheran Scholar** and house editor of Concordia Publishing House, was re-elected secretary.

The Managers' Section elected Frank Rhody of Philadelphia, executive director of the Board of Publication of the LCA, as president, Ralph Reinke of St. Louis, assistant general manager of Concordia Publishing House, as vice president, and George Thomas of St. Louis, public relations director of Concordia, as secretary. Daniel Nystrom, Jr., of Minneapolis, with the marketing division of Augsburg Publishing House, was re-elected treasurer. Augsburg was host to the meeting here and next year's meeting will be held in Philadelphia, September 21-22.

BIBLE VERSES

"Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1

"For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast." Eph. 2:8, 9

"So that the law was our custodian until Christ came, that we might be justified by faith." Gal. 3:24

TREASURER'S PROGRESS REPORT
 February 1 to September 30, 1970

	<u>Proposed</u> <u>Yearly</u> <u>Budget</u>	<u>Current</u> <u>Budget</u>	<u>Total</u> <u>Received</u>
General Fund	\$ 40,500.00	\$ 27,000.00	\$15,782.72
Schools	59,000.00	39,333.33	27,358.62
Foreign Missions	35,500.00	23,416.66	29,313.26
Home Missions	25,000.00	16,666.66	13,144.43
Praise Program	15,000.00	10,000.00	5,718.01
	\$175,000.00	\$116,416.65	\$91,317.04

Receipts last year at same time — \$75,176.40
 One Grand Fellowship — \$1,208.33
 Special Pension Offering — \$247.50

W-1
 STANLEY HOLMAAS
 NEWFOLDEN MN 56738

Directory of the Association of Free Lutheran Congregations

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