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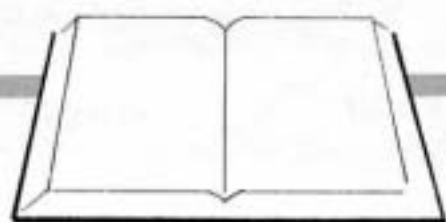
No. 20

LUTHERAN

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An exterior view of the Wartburg Castle which overlooks the city of Eisenach, where Luther did some of his early school work.



According to the Word

BLESSED ARE THE MEEK

Matthew 5:5

"Blessed are the meek, for they shall inherit the earth," says Jesus. But if we were to ask the world, I am sure the world would answer back and say, "Blessed are the strong, who can hold their own." If you want to be someone or something, gain honor or power, obtain material riches, then you must be strong and a go-getter. You must take every opportunity to advance toward your goal. Match your intelligence and power against the other fellow. If he has to step aside for you, that is his misfortune. And so some folk advance over others though they often leave hardships and misery behind them.

But in contrast to such actions, Jesus comes and tells us that the meek shall inherit the earth; by earth He means temporal blessings in this world. Who are the meek? We usually think of those folk who have a kind, loving attitude toward those who wrong or harm them. However, the meaning goes much deeper than that. It also refers to our attitude toward God. The meek are those who quietly submit themselves to God, to His Word, to His rod, to His will and directions.

When God sends sorrows or hardships, we will not despair. When He gives us blessings, we will humbly thank Him, knowing that He does this simply out of His

goodness and mercy, without any merit or worthiness in us. When He commands, we will be glad to obey. True meekness lays hold on the sovereign will of God and our delight will be in conforming as perfectly as possible to that will. It certainly is true that once we have become meek before God we will be meek in regard to our fellowmen. We will be mild, gentle and patient. We will not have that "get even" attitude when wronged or abused; we will show no resentment; we will not threaten or avenge ourselves.

Many will say, "that isn't easy to do," and I agree, because we are too anxious to return evil for evil instead of good for evil. But the more we become meek before God, the more we will become like Jesus. And the more we become like Jesus, the easier it will be for us to remain meek. His love in our hearts will drive out the bitter, the wild, and the violent. His grace will be sufficient for us even when our endurance is tested to the utmost.

"Blessed are the meek; for they shall inherit the earth." Here is a promise in the New Testament for blessings in this world. In reading Psalm 37, it doesn't mean that they shall have much earth; that is, to gain all the riches possible and forget about the heavenly. It seems to me that the world in outward possession belongs to the strong

men—men of force, push and ambition. You know if you want to get through a large crowd, make your elbows sharp as a sword, and bring your feet heavily down upon your neighbors and you will certainly make a road through the crowd. However, the meek man on the edge of the crowd will not take that forceful push. Psalm 37 tells us there isn't much inheriting of this earth for the wicked.

For the meek, they have lasting gifts. It will always be true that "a little that a righteous man hath is better than the riches of many wicked," for his little is with God's blessings, and their much with God's curse. Meekness has a real tendency to promote our health, wealth, comfort and safety, even in this world. But there is a peacefulness in the heart which comes from knowing we are following God's will, and we know blessings abound with those who are God's.

To the meek, let this beatitude be a word of comfort and encouragement. Jesus tells you that you should be patient. When the wicked grow haughty and appear mighty and great, you may suffer, but the divine blessing constantly follows you also in this life and in this earth. Meekness is the greatest power in this earth. Meekness overcomes, and he that overcometh shall inherit all things.

—G. H. Spletstoesser

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The Universal Priesthood of Believers

*The third in a series of
Reformation articles*

Dr. Iver Olson

THE first principle of the Reformation was "Scripture Alone." After studying the Scriptures, the Reformers rediscovered that the main practical teaching of the Bible is "Justification by Faith Alone."

This one simply assumed as a past fact that Christ's mediatorial activity was sufficient to cover all man's sin. Proceeding from the second principle they concluded that there is a third principle which is very important, and was consequently listed by them as the third principle of the Reformation; this was the "Universal Priesthood of Believers." Putting it more plainly, we could say that this principle simply means the elimination of the middle-man in matters of religion.

There is only one mediator between God and man, the Man—Jesus Christ. His main function as a priest was to make sufficient sacrifice for sin. This He did to perfection, so that there is no further need for additional sacrifices. The Old Testament period was over the moment He cried the last word from the cross: "It is finished."

While God had instituted sacrifices as a part of religious worship in the Old Testament, He amply indicates that these were insuffi-

cient to atone for sin. Therefore, the Son of God was born as the Son of Man who became the Lamb of God "that taketh away the sins of the world." The old sacrifices were prophetic in nature, index fingers pointing forward in time to the Lamb which God would provide.

This truth was sufficiently well understood and believed by the early Christians. They proclaimed the gospel of a finished salvation. But as time went on, and years became centuries, this plain teaching was encrusted by many a teaching which came from elsewhere than the Scripture. It seemed to many that the priest and preacher held a place nearer to God than the ordinary people did. As time went on this person was exalted to be a mediator between man and Jesus Christ. No ordinary person ought to think so highly of himself that he was good enough to approach the Savior directly; he is far too removed from Him for that. It made more sense to ask a priest to intercede for him. So the priesthood became a class apart from the rest of the people.

Besides the priests who served in parishes, there were other people who in this sense belonged to the priestly class; they were the members of the religious orders which had come into existence—the monks, as we know them. The parish priest was called a secular priest because he served out in the

world of sinful men; the monk had withdrawn from the world and was called a regular priest because he lived according to the rules and regulations of his Order. Both of these classes of priests could intercede for men with Christ.

In addition to these there were the saints who had died. If these were found to have been unusually holy during life, they went directly to heaven when they died and became intercessors there. Now there were two steps between the ordinary man and Christ. The priest would intercede between man and a saint; the saint would then take up the matter with Christ. Mary was a supreme one among the saints. If one could get her attention, and she interceded with her Son, the prayer would surely be answered. But one might need the good offices of another saint to gain the ear of Mary; and now there were three steps between the ordinary man and Christ.

Thus the matter stood in the early 1500's. Man could not approach the Savior directly. He had to follow the prescribed steps and seek God through the regular channels.

Not only could no average man approach God, but God did not approach man directly; He made use of the same channels as were prescribed for man in approaching God. The church became a mediator between man and God. The most important person in the

church was its head; he was the vicar of Christ on earth. He made the church: where the pope is, there is the church. He created the clergy through the sacrament of ordination. So there was this body on earth which through its action could "make" other Christians; these were added to the church, albeit they were a step lower than the clergy. The church recreated itself by adding members to its body. The church "saved" people, and in so doing became a sort of salvation body.

The Protestants concluded, out from Scripture, that the individual Christians make the church, and not vice versa. Each individual could read the Word of God and hear the Gospel. He could pray directly to God without going through the media of the church and clergy. When he hears or reads the Word of God, and in penitence and faith prays to Him, he is saved. God adds him to the Church. No human middle-man activity is necessary; man can deal with God directly in the matter of salvation.

Not only is the individual a priest to and for himself in having direct access to God, but he is a priest to his fellowmen. Each Christian is a priest to his neighbor. Only from this point of view can we understand Luther's words, "I am a little Christ to my neighbor." People should be able to see Christ in every person who believes in Christ. A Christian may be a better or poorer priest to his neighbor, but a priest he is nonetheless. He is to minister to his neighbor in spiritual need; this is a responsibility he cannot delegate to another. The Kingdom of God is a kingdom of priests. Every Christian is a lay priest; but God does not have the word "lay" in His vocabulary. To Him the children of God are priests as truly as Aaron was.

Because every Christian is a priest, all of his good works are

holy works. The housewife who works over the stove is performing as holy a work as a priest who officiates before the altar. At the kitchen sink a Christian woman conducts divine services three times a day. A Christian farmer who plows his field is in this very work worshipping God. He is doing holy work, because he is a priest of the most high God. After all, worship is really workship. That which is not of faith is sin, and everything which is done in faith by believing men and women is holy work.

Here is an inspiring and edifying heritage which we have from the Reformation. There are neither menial servants nor menial tasks in the Kingdom of God, for all are kings and priests before Him; all the work they do is holy work. Let us all remember this truth from Scripture, especially at those times when we are tempted to think that our work is so dreary and meaningless. Right in our daily occupations we are serving God.

FALL FESTIVAL HELD AT REDBY INDIAN MISSION

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Luke 11:10).

Our Fall Festival was held at the Redby Lutheran Mission on Sunday, Sept. 17. We can truly say that the verse we have just read from Luke was fulfilled at our festival this fall. We were blessed by many people coming up here in the northern woods to visit us and our Indian friends. This was a great joy to us and we would like to give thanks to the many pastors who came. These were Pastor Morris Eggen from Spicer, Minn., who gave a very heart-stirring message in the afternoon; Pastor Gene Sundby of Newfolden, Minn., a former missionary here and who led in

Scripture reading and prayer; Pastor Hubert DeBoer of Fosston, Minn.; Pastor Melvin Walla of Thief River Falls, and other pastors and laymen and their families. We would like to take this time to thank you from our hearts and I pray that you received a great blessing, as we did.

Some others who shared in the afternoon meeting were the chairman of the Northern Lutheran Mission, which includes many Indian missions in northern Minnesota; Mr. DeFloren Rude, who has done a lot in this work and really has much interest in the Redby Mission and Indian people, being the principal of the Red Lake High School at Red Lake, Minn. Another we would like to thank especially is Mr. Gilmore Karvold, who is chairman of this board at Redby, Minn. Also, we were happy that Mr. Olaf Westrum, a former missionary, was with us and now is serving on the mission board. We missed a couple, Mr. and Mrs. Knute Jore, who have served many years in this mission. We wish they could have been with us.

We were happy for the many Indian friends who attended this festival.

Yes, this has been a very fruitful summer for us here at the mission and also working this summer in Bible camps at Grace Lake near Bemidji, Minn., and at Coopers-town, N. Dak. The Lord has been good and again we must praise and give thanks to Him for His wonderful love to us. And we pray that the many young people who gave their hearts and lives to Him will grow steadfast in His marvelous love. Pray much for us that our work may reach the lost.

Mr. and Mrs. Verle Dean,
missionaries
Faith, Daniel and Troy
Redby Lutheran Mission

(Ed. Note: Redby Lutheran Mission is not a mission of the AFLC, but Mr. and Mrs. Dean and family are members of our congregation at Spicer, Minn.)



EDITORIALS

LIFE—NEW LIFE

This month we join with millions of people around the world in celebrating the 450th anniversary of the Protestant Reformation. Lutherans in the United States are using the theme "Life—New Life" for this observance.

It isn't as easy for Lutherans to commemorate this great event as it was for our fathers to mark the 400th anniversary in 1917. There have been many changes in the last 50 years and while some things have been clarified in the rapid turn of events from 1962-67, some new confusions have arisen.

That a greater sense of amicability exists between Roman Catholic and Protestant people today, no one can deny. But the very sense of friendliness among individuals and churches only adds to the problem in many ways because so many important differences haven't changed at all and there is no reason to think they will change. Therefore, unless radical transformations occur within the Roman Catholic Church such as would alter her character completely, no one should be misled into thinking that there are easy solutions to bridging the gap to true fellowship.

That some will bridge the gap to *their* own satisfaction, we have no doubt. It has already been done. But it hasn't been done on a Scriptural basis.

Having said that, let it be stated parenthetically that there are attractive features to the Roman Catholic Church. For instance, we have read some things in the Catholic press which we wish we had read in Lutheran papers. Nevertheless, we still maintain that the doctrinal gulf between us is formidable.

It has been encouraging to note some magazine (Protestant) articles at this season of the year which speak of the Reformation as an event of truly history-making importance. And that it was. It is as difficult to think of the world without the Reformation as it is to think of a world without music.

The Reformation brought an upsurge in personal Christianity. It brought many into personal relationship with God through Christ. Christianity was seen to be more than prescribed ritual, more than organization. Now it was understood by not a few that each individual stands or falls by his own encounter with God, or lack of it. New life was abroad in the world and great blessing came.

Now today we talk about *new life* also. There is need for new experiences, new reformation. When some people talk about the need for new reformation we don't know just what they have in mind. The one we desire is one which renews the call for experienced Christianity and holy living.

By experienced Christianity is meant the inner conviction that one has passed from death to life. The circumstances will vary in individuals but the result is the same. It is twofold: the peace of conscience and freedom through commitment.

Holy living is the seeking of the things which are above (Col. 3:1). It is a ceaseless quest. It is not to be confused with "other-worldliness." Sometimes Christians go to an extreme in that direction and lose their effectiveness among their fellowmen. Christians are to witness also in the way they act on the bread-and-butter issues of life. But they are to live holy lives, too, in the sense of shunning the appearances of evil. There is the need for more of this emphasis today.

Life—new life. There has been a reformation. There is the need for a new one, one that is truly Spirit-wrought. As we commemorate what Martin Luther did 450 years ago, let us pray for fresh winds of grace which will transform our present age from one of confusion to one of purpose and power.

SIGN ON A CHURCH DOOR

On a door inside that Winnipeg church we mentioned last time was a sign which stated:

Pastor's Study

Prayer Room

The door evidently led to two rooms, the pastor's office and a prayer room, but the thought occurred, that ought to be true, that the pastor's study is a prayer room.

While Martin Luther may have prayed more the busier he was, as the story goes, most of us pastors perhaps cannot testify to the same in experience. Maybe that holds true for some of the non-clerical Christians, too.

Time for prayer and the devotional life is easily impinged upon. They are areas that can be neglected without becoming quickly evident to others. At least we feel so.

But maybe this is a bigger reason than we like to think for the spiritual impotency of our day. A failing among both the clergy and the laity.

Technically, officially, we believe in prayer. We are on record as favoring it. We have done some praying. But to truly practice it is another thing.

Perhaps our studies, our homes, our schoolrooms, our barns, our stores, our shops, our offices are just that and do not deserve the added title "prayer rooms."

Whoever said this spoke truly when he said that

[Continued on page 6]

it is much easier to give a talk on prayer than it is to have an effective prayer life. We feel that keenly as we write. But can't we all agree that if we are to truly go forward, individually and united in God's work, it must be through greater and more earnest prayer effort? Let all who do pray encourage one another in that direction. "Prayer changes things."

AN EVANGELIST RETIRES

No one who has been interested in evangelism and the pietistic emphasis among Lutherans in America, particularly in the bodies of Scandinavian background, can help but be sorry to read of the retirement of Dr. Oscar C. Hanson as an evangelist in the American Lutheran Church.

Perhaps no man in our part of the Lutheran world is as loved and respected as he and no one single man symbolizes the warm heart of concern for the salvation of the lost as he does. To lose his services at least in an official capacity prematurely due to health

reasons is a difficult thing. We can only pray that in some ways his influence may still be felt for the good of the church.

The Lutheran Church needs his emphasis, his concern, his devotion. Although Dr. Hanson will not be so actively participating in the forefront of evangelism among us, yea, has not been able to for some time, may the Lord raise up those who will take his place. In a day when the churches do not always give evidence of being clear as to their goals, we need those who by their conviction hold before us the chief purpose of all our work, namely, to bring together the blessed Gospel of God's love in Christ and needy souls.

A final word. We wish that his church council, in their resolution of thanks to him and to the Lord, had not only called for prayer for him personally, but had also called upon the church to rededicate herself to the type of ministry and concern which Dr. Hanson so well typified. That would have been in order.

DEAR CHRISTIANS, ONE AND ALL, REJOICE!

Dear Christians, one and all,
rejoice,
With exultation springing,
And, with united heart and voice
And holy rapture singing,
Proclaim the wonders God hath
done,
How His right arm the victory won;
Right dearly it hath cost Him.

Fast bound in Satan's chains I lay,
Death brooded darkly o'er me,
Sin was my torment night and day,
In sin my mother bore me;
Deeper and deeper still I fell,
So firmly sin possessed me.

My good works so imperfect were,
They had no power to aid me;
My will God's judgments could not
bear,
Yea, prone to evil made me;
Grief drove me to despair, and I
Had nothing left me but to die;
To hell I fast was sinking.

Then God beheld my wretched
state
With deep commiseration;
He thought upon His mercy great,
And willed my soul's salvation;
He turned to me a Father's heart;
Not small the cost! to heal my
smart,
He gave His best and dearest.

He spoke to His beloved Son:
'Tis time to take compassion:
Then go, bright Jewel of my crown,
And bring to man salvation;
From sin and sorrow set him free,
Slay bitter death for him, that he
May live with Thee forever.

The Son obeyed Him cheerfully,
And born of virgin mother,
Came down upon the earth to me,
That He might be my brother:
His mighty power doth work un-
seen,
He came in fashion poor and mean,
And took the Devil captive.

He sweetly said, Hold fast by me,
I am thy rock and castle,
Thy ransom I myself will be,
For thee I strive and wrestle:
For I am with thee, I am thine,
And evermore thou shalt be mine,
The foe shall not divide us.

The foe shall shed My precious
blood,
Me of my life bereaving;
All this I suffer for thy good,
Be steadfast and believing:
Life shall from death the victory
win:
My innocence shall bear thy sin,
So art thou blest forever.

Now to My Father I depart,
From earth to heaven ascending,
Thence heavenly wisdom to impart,
The Holy Spirit sending:
He shall in trouble comfort thee,
Teach thee to know and follow me,
And to the truth conduct thee.

What I have done and taught,
teach thou,
My ways forsake thou never;
So shall my kingdom flourish now,
And God be praised forever:
Take heed lest men with base alloy
The heavenly treasure should de-
stroy:
This counsel I bequeath thee.

Martin Luther, 1523
(from *The Lutheran Hymnary*)

GOD'S WORD IS OUR GREAT HERITAGE

God's Word is our great heritage,
And shall be ours forever;
To spread its light from age to age
Shall be our chief endeavor;
Through life it guides our way,
In death it is our stay;
Lord, grant while worlds endure,
We keep its teachings pure,
Throughout all generations.

N.F.S. Grundtvig, 1817



WOMEN for Christ

HARVEST TIME

Mrs. Russell Duncan
Fargo, North Dakota

During the past few weeks in the Midwest and particularly in our area, we were hoping for rain. The farmers had cultivated and prepared the soil. They had planted their seed. They hoped for a harvest. But the rains did not come. Pastures became parched and many cattle had to be sold. Many fields of grain were wilting and hopes for an abundant harvest diminished. The farmer had done all he could to produce the harvest, but he lacked a very necessary ingredient—rain. The needed showers had not come. Man had done all he could to produce an increase on his seed, but without God's provision of rain there would be no increase. "I will cause the shower to come down in his season; there shall be showers of blessing, and the tree of the field shall yield her fruit, and the earth shall yield her increase" (Ezek. 34:26, 27).

So it is with our working for a harvest of souls. It is both our duty and our privilege as Christians to tell the unsaved about our Lord and Savior. Sometimes we feel that our soul-winning efforts are of no avail. Perhaps it is that at these times we are depending on our own strength—on our own intelligence and leaving God out of it. It has become too much what "I" am doing. The "I" has become too big. I must decrease and God must in-

crease, John said in John 3:30. If we leave the increasing to God, the soil will bring forth much fruit.

This is the time of the year when our Sunday schools have begun a new term. Here we have a wonderful opportunity to plant the seed and help nourish the new and tender plants. But only God can give the increase. Only God can save; but we must plant. "I have planted, Apollos watered, but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God who giveth the increase" (I Cor. 3:6, 7).

Where are the laborers for the increase, the harvest, that our Lord has provided? "He that gathereth in summer is a wise son, but he that sleepeth in harvest is a son that causeth shame" (Prov. 10:5). "Therefore said he unto them, the harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest" (Luke 10:2).

When the crops are ripe, the farmer wastes no time in getting his combines and his workers into the field to harvest, to gather in the crop. The day of judgment is called the harvest time for the world. We must waste no time in getting workers into the fields, which are white and waiting unto harvest. We are the only hands God has here on earth; we are the only feet He has to go; we are the only mouths He has to tell others.

The harvest is important, for

there are many references to harvest in the Scriptures. Isaiah 9:3 tells us, "Thou hast multiplied the nation, and not increased the joy; they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil." The farmer is happy when he can harvest a bounteous crop; but how much more joy there is in heaven over the harvest of even one soul. We read in John 4:35, "Say not ye, there are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." And "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

We must tell, we must lead, we must pray, and we must work for the harvest of souls while it is day, for the night cometh soon when no man can work. Conditions in our world indicate that our time in which to work may be short. We pray that God may prepare many hearts and that there may be a bountiful harvest of souls.

SO GREAT A NEED

Roy Z. Kemp

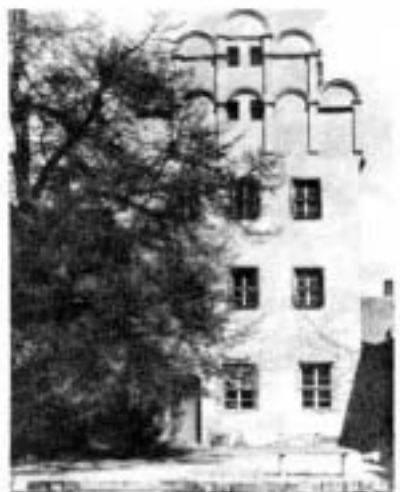
What can I tell them,
They who need to know?
Their questions need replies.
Now I must go to other sources
So I can obtain the needed knowl-
edge
Which I must explain.

My children face a world
Both dark and strange,
But which entices them.
I must arrange for little hearts to
thrive,
For minds to grow, but there is
much too much
I do not know.

The soil is fertile.
Planting must be done;
The season's here.
The work is scarce begun.
God, teach me how to nurture
tender seed
In all our lives, there is so great
a need!



PLACES AND DOCU



1. The house in Eisleben, state of Sachsen-Anhalt (eastern Germany) where Martin Luther was born on November 10, 1483. He lived here only a short time, for the family moved to nearby Mansfeld where Martin's father developed his own business and became a member of the lower level of the small town's aristocracy. (Drawing by G. Warmholz. Lithographed by E. Sachse, 19th century. Wittenberg, Luther Museum.)

2. Interior of the Cathedral of Erfurt where Luther was ordained in 1507 after having studied at the university there and becoming a member of the monastic community called the Black Cloister of the Hermits of Augustine. He was probably ordained in the main balcony.

3. View into Luther's room in the Wartburg Castle where he remained secluded over a year after being condemned by the Diet of Worms in 1521. Officially subject to arrest, he was hidden by the Elector (prince) of Saxony, disguised as "Knight George." It was at the Wartburg that Luther accomplished his translation of the New Testament into German.



4. The cloister of the "Black Monastery" of the Augustinian Hermits in Erfurt where Luther lived from 1505-1508. His cell was at the upper left. The cloister has recently been restored.

5. The Luther house in Wittenberg, a town where he went to teach in 1508. It was here that Luther lived with his wife, Katharine von Bora, and their children. Wittenberg was "home" to Luther for the remainder of his life. The house is shown as it was about 1825 in drawing and lithograph by E. Dietrich. (Wittenberg, Luther Museum.)



6. The home of Philipp Melancthon in Wittenberg. Melancthon was one of Luther's most able young supporters in the Reformation, and is credited with the major work on the Augsburg Confession, presented in 1530 as the theological affirmation of the German Reformation.

7. Pulpit in the Castle chapel at Torgau, a city not far from Wittenberg. In 1544, Luther preached from this pulpit and dedicated the chapel, the first structure built as a Protestant church.



8. Luther's grave in the Castle Church, Wittenberg. In the background is a cast of his epitaph. At Luther's death, a series of wars broke out which prohibited the original epitaph from being delivered from the city of Jena, where it remains today.

UMENTS OF THE REFORMATION

—Religious News Service Photos



1 Sixteenth Century "cartoon" from a woodcut showing the burning of Luther's writings in the presence of the Pope and cardinals. (Wittenberg, Luther Museum)

2 Title page from a 1521 edition of Martin Luther's Public Hearing at Worms. Early in that year Luther was called before a Diet (assembly) of the princes and prelates of the Holy Roman Empire at Worms to answer charges of heresy. When he would not retract his teachings, he was condemned. The translation of the document pictured was made by Spalatin, secretary to Elector Frederick the Wise.

3 Luther and his adherents were excommunicated from the Church by Pope Leo X in 1520 in the bull Exsurge Domine. The German translation of the bull pictured is by Willemus-Albergatus. (Wittenberg, Luther Museum)

4 A sixteenth century woodcut showing Luther and John Hus serving Holy Communion in both kinds to the electoral family of Saxony. One of Luther's principles was that the bread and the wine ought to be served to all communicants in defiance of the tradition of only priests taking the cup. John Hus, a century before Luther, advocated the same practice in Bohemia, and this provided one of the reasons for Hus' condemnation and execution.

These are selected photos from a forthcoming book, **Illustrated History of the Reformation**, by Oskar Thulin, issued by Concordia Publishing House, St. Louis, Mo.



A LETTER TO THE CHURCHES

Without knowing all the facts and without having discussed the matter with the Board of Publication and Parish Education of which I am a member, I should like to comment on the question of publishing Sunday school materials in the Association of Free Lutheran Congregations. Sometimes there is value in expressing opinions before the facts "confuse."

I understand that there has been a good deal of discussion about Sunday school materials this past summer and the expression of the feeling that now is the time to do some publishing of our own material. This is good because action often does not take place until the people begin expressing their needs vocally.

However, I sense one fallacy in the current discussion. It is this that the question of publishing Sunday school materials lies first with the Co-ordinating Committee. It may indeed finally rest there, but first it lies with the Board of Publication and Parish Education.

That is, it is the BPPE which should investigate the project and consult with the Co-ordinating Com-

mittee about whether it is feasible to go ahead or not at that time or on the basis proposed. And, frankly, this has not been done yet. So as a board we must take the major blame that nothing has been done yet.

But the BPPE is perhaps not willing to concede that blame must be placed, for two reasons: one, the project is so large that it has not wanted to rush into it without a great deal of thought, preparation and prayer; and two, our Department of Parish Education is less than two years old and the time spent in building an *esprit de corps* among our parish education people in the congregations has not been wasted and what has, in fact, arisen now as a request for action from the congregations is a legitimate outgrowth from that.

Do not think that the BPPE has not had the possibility of publishing Sunday school materials in mind. It has, and for a long time. Today that possibility looks much more attainable. I am sure that our Board will begin serious study of this matter at our next meeting (Oct. 14), so that by the time you read this some steps will have been taken. Do not look for any quickie results. This is a major undertaking and it will take time.

I rejoice in the interest of the Women's Missionary Federation in giving financial support to the project. This tangible expression will spur us on to come to grips now with that which we have had before us for quite some time.

We will report to you when we decide just what direction to take.

Sincerely in Him,
Raynard Huglen, Chairman
Board of Publications and
Parish Education

MR. AND MRS. ALVIN GROTHE TO RETURN FROM BRAZIL DUE TO HEALTH REASONS

Mr. and Mrs. Alvin Grothe and family, missionaries to Brazil, are returning to the United States this month on the advice of their doctor.

No announcement has been made yet about their address in this country nor when he will be available for deputation work in the churches of the Association.

On Nov. 6, Mr. Grothe will meet with the Mission Board and prospective missionary candidates to discuss the work in Brazil.

Let us pray for new workers to replace this family whom God in His wisdom has seen fit to call back to America in the midst of a growing work. Pray, too, for the

John Abel family as they are left alone in that work.

WANTED

Capable woman to help care for bedridden patient in farm home.

Mrs. Peter Jacobson
Binford, N. Dak.

An atheist is a person who has no invisible means of support.

God has made sleep to be a sponge by which to rub out fatigue.

Great activity is not always a sign of life. A fish is rarely so active in the lake as he is for the first few moments that he is in the boat.

NOTICE

Occasionally, through an error in mailing, you may miss an issue or two of the *Ambassador*. When you are certain that you have missed an issue and your subscription is still in force, please write our office for the missing number and it will be furnished free of charge.

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myself." In other words, "As long as God gives me grace to be faithful to him in preaching the truth I am not concerned about criticism."

It is almost as though we can hear Paul saying to the pastors: I do not attempt to appraise my own sermons and services. I have no right to say, well, I think I did pretty well today. People were really gripped by my sermon. Such thoughts may simply be the pride of the old nature. The Lord, who is the only one who can see and judge rightly, may have looked upon it as a complete failure. There was too much of self in it and too little room for the Holy Spirit to work. On another occasion you were really discouraged, thinking it was just a waste of time because you didn't get the message across; you were so ashamed of yourself that you wished you could have crept down into a hole and be gone forever. Later on you found out a sinner had been saved, and God's people had been edified. You see, it wasn't you at all, but it was the work of the Holy Spirit.

The Lord is the only one who can appraise and judge things rightly. So the Apostle warns the Corinthian Christians not to sit upon the judgment seat. That is not their place. Therefore judge not before time. What time? The time when the Lord shall come. He will not judge after the outward appearance. He will bring to light the hidden things of darkness, and will make manifest the very counsels of the hearts. They were not in a position to do that. He will distinguish between gold, silver, precious stones and wood, hay and stubble. Yes, He will detect the hidden envy, jealousy and pride and bring it out in the light. Perhaps many a sermon that sounded very beautiful, that was almost perfect as a piece of oratory, will land in the Lord's wastebasket and go up in smoke at the Judgment Seat of Christ.

"Then shall every man have praise of God" (vs. 5)—and how different it will be from the praise of man!



Lesson XI

November 1967

Read I Corinthians 4:1-5.

This lesson concerns pastors.

In the last part of the preceding chapter Paul emphasized that pastors are gifts from the Lord to the church. Some of the members in the Corinthian church had been saying, 'We are of Paul, we are of Apollos, we are of Cephas.' The Apostle then asked them, 'Why will you be so niggardly in regard to the things you claim as yours?'

"All things are yours," whether Paul, or Apollos or Cephas or any of the other witnesses; they are all gifts from God to you. Why be satisfied with one when you can have all?

In these first five verses of the 4th chapter, the Apostle is appealing to each one to evaluate these gifts the right way. He tells us how we should look upon them, and what we should consider them to be.

What should we, according to the first verse, consider God-called, God-equipped, and God-sent pastors to be?

Has he referred to this before? (3:5). What is involved in being a "minister of Christ"? I believe it means to be a servant under divine authority, under the authority of the almighty Savior, Not first of all a minister of the church but of Christ, a minister under His direction. A pastor is to do what Christ tells him.

What else are true pastors to be according to the first verse? If the first phrase, "ministers of Christ," demands responsibility, the second phrase does still more. It specifies the work to which they are committed, and for which they are responsible.

"Stewards of the mysteries of God."

What are the mysteries of God? They are many. Shall we mention a few?

What does Paul call a mystery of God in Ephesians 6:19?

Most people can understand the law and the demands of the law, but the most clever human mind cannot discover the Gospel. It has to be revealed by the Holy Spirit.

What is the mystery of the Gospel? It is that marvelous truth "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (II Cor. 5:19). The truth that Christ died upon the cross to put away our sins by the sacrifice of Himself; that having been delivered for our offenses, He has been raised again for our justification; and now sends the good news out into the whole world that he who "believeth in him shall not perish, but have everlasting life."

This is the great mystery of the Gospel, hid to the wise and prudent, but revealed unto babes.

What mystery is the apostle telling us about in I Timothy 3:16? The mystery of incarnation, God and man here on earth in one person. This is a concept beyond human intelligence.

And what about Ephesians 5:32?

The mystery of Christ and His church. "This is a great mystery: but I speak concerning Christ and the church." The apostle is here speaking about the church as the body of Christ, Christ being the head. He is also comparing the relationship between Christ and the church to marriage relationship. Linked with this is the mystery that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel (Eph. 3:3-6).

Also in connection with this we have the mystery of the rapture (I Cor. 15:51, 52). Read this and discuss.

These are just a few of God's great mysteries. All pastors are called to be stewards of the mysteries of God. They are to feed the church of God, which He has purchased with His own blood (Acts 20:27, 28). They are to declare all the counsel of God. "Blessed is that servant, whom his Lord when he cometh shall find so doing" (Luke 12:43).

They are not only called to be stewards, but what does it say in the second verse of our lesson?

What solemn and wonderful revelation this is of the Christian ministry! As servants of Christ, and the stewards of the mysteries of God, we are to take the unsearchable riches that lie in the great mystery of godliness, and bring them out of our treasure-house and make them known to the church. We are to feed the flock of God. God's people are hungry today. They are on the verge of starving to death. In many churches they are getting stones instead of bread (Matt. 7:9).

If pastors are faithful in telling people the truth both privately and publicly, they will be open to criticism, like Paul was. These Corinthians appreciated eloquence, oratory, and other special gifts and some said of Paul, "his letters... are weighty and powerful; but his bodily presence is weak, and his speech contemptible" (II Cor. 10:10). This criticism didn't seem to bother the Apostle. He says, "With me it is a very small thing that I should be judged of you, or any others. I do not even judge



Faetoft Stave Church near Bergen

Part II
Raynard Huglen
Bergen

In addition to having a beautiful natural setting along the fjords, Bergen is very interesting and quaint. The city is nearly 900 years old and contains some buildings that are many centuries old.

The oldest building is St. Mary's Church (Miriakirken), built in the twelfth century. It has ornate decoration and the pulpit is on the side of the auditorium or nave, as it is in Nykirken. The latter has high-walled boxes for families, much like they must have used in some of the early American churches. In Johannes Church one can see the same altar painting of Christ standing in prayer (Mark 1:35) as was found in the old Trinity Church in Minneapolis. I do not know who the painter was, but the picture is considered one of the most beautiful altar paintings.

Bergen has a number of museums and an aquarium. I have not travelled enough to make comparisons, but I found those I visited interesting. The Museum of Natural History has a large rock display. Some stones are so magnificent that one is tempted to think they are not real. Truth is indeed stranger than fiction and God's handiwork amazing. The museum also has an excellent display of stuffed animals and birds. Almost every known type is to be found. Not stuffed, but most im-

pressive to me, was the skeleton of a blue whale measuring over 78 feet in length. What an impressive sight it must be to see such a giant creature in action. Oh yes, the museum has the last Lofoten horse mounted and among its exhibits. The horse was quite small and all white.

Every visitor to Bergen calls at the home of Edvard Grieg, Norway's best known composer. He wrote the "Peer Gynt Suite." Not only can one see his home, but also the cottage or *hytte* where he did much of his work, down by Nordaas Lake, and the burial place of Grieg and his wife, Nina. Their ashes are buried in the face of a stone wall or cliff. The spot, near his home, is more accessible than I had been led to believe from my reading. Someone said that Grieg chose this burial place because it is the last place the sun would strike before setting each day.

Nearby is the Faetoft Stave Church which is 800 years old. The stave churches are so different from anything we have in America. They are so small, though high, and dark. You can imagine my surprise when in the shadows of this one I spied a familiar face, that of Pastor Donald Ronning of Fargo, N. Dak. He and his wife were with a tour group and so we could not visit long, but it was nice to see someone from home.

One day we took the funicular to the lookout on Mount Fløyen. A funicular is a cable car and this one ran along the ground as it trav-

elled up the steep incline. The view from the top was marvelous. The sun was shining and that was fortunate because cloudy weather and rain are frequent in Bergen.

The fish market draws many tourists and shoppers. Located by the city's main wharf, in the morning it is filled with many fish stands where one may buy a great variety of fish. And there are fruit stands and flower stands and novelty booths. The activity is brisk but around noon the shops are all closed up, carted away and all debris clear up.

One day (and I was in Bergen three different times) I came upon a great three-masted sailing ship, although the sails were not on. I later learned that it is only a training ship for sailors, but it nevertheless gave an idea of what grand sights those ships must have been on the seas. Modern advances have done away with some of the past's romance, to be sure.

Bergen has narrow, hilly streets. Some streets do not permit two cars to meet each other. Some sidewalks do not allow two people to pass. Homes in the older sections are built one against another. Some houses have no yards at all. But everything is very clean and orderly. There are no slums in Bergen. Uptown there are few stop and go (*vent og gaa*) lights and pedestrians walk where they will. But the number of automobiles is increasing in Bergen and the time will come when the traffic will have to be regulated much more

MY TRIP TO NORWAY AND OTHER EUROPEAN COUNTRIES

than it is now. Streets and roads will have to be widened and more parking provided. Therefore, if one wishes to see not only the old Bergen but the old Norway, too, he had better go soon. For the work Norway must do to provide for the almighty automobile is tremendous and she will lose something of her glamor in the process.

A Visit With Leif Michelsen

One evening in Bergen I had lunch with Mr. Leif Michelsen who has recently been involved in Christian student work in that city. We met in Hotel Scandia which is operated by the Santal Mission. Mr. Michelsen briefed me on the church set-up in his country, particularly concerning the inner mission and foreign mission societies. He told me that after a year's study he will teach in a religious academy in Bergen which will instruct public school teachers who are to teach religion courses. The universities will also provide such instruction, but some of the mission people in Norway do not want to leave the job just to the universities. Those who are backing the new academy hope that the government will recognize its trainees as qualified to teach the courses as well as the university-trained ones. I found Mr. Michelsen to be both scholarly and warm-hearted and was glad for the opportunity to visit with him.

The Trip to Huglo

On my fourth day in Norway my cousin Arne and his family came to take me to Huglo, the small island where my father was born and raised. And to show how times have changed, we would be travelling part way by car through the help of a ferry between Halhjem and Vaage. Arne had just purchased the car, a Volkswagen, his first, several weeks before. We drove through completely beautiful country, coming at last to Flakkavaag on Tynesnes Island.

We were there a while and during our stop outside the little country store, I saw two young teen-age

girls swimming in the sea water some distance away. The amusing part was that at the same time I was feeling a bit chilly even with a sweater under my suit coat and a "rain or shine" coat on top of that. In my whole month in Norway there was at best one day on which I might have been induced to go swimming. That day, in Nesbyen, the thermometer showed 75 degrees. The summer, then, was not warm, but one gets used to cooler weather and more rain so that he more or less learns to expect it.

Arrival at Huglo

The last part of the trip to Huglo was accomplished by means of a motor launch driven by another cousin, Reinert, who had come to meet us. Although he is a farmer, he also operates a boat-building business together with a brother, Bjarne. Norwegian farmers are finding that their small plots of land do not produce sufficient income for their families and so it is common that a man has two jobs. For instance, another cousin is in charge of maintaining the several miles of roads on Huglo, in addition to farming, while still another is postmaster-farmer.

I watched eagerly through the spattering of raindrops as we approached the island. Here was a settlement of homes on a relatively low stretch of tillable land. To the left lay some rock hills or mountains. This was Huglo, and as we docked at the boat shop and walked up the gentle slope toward the home place I thought of how Father had walked there in joy on his only trip back, and that in 1921. And also of how he had twice walked the other way with a much heavier heart.

Once at the crest of the gradual hill I saw the house I had seen on pictures. The Norwegian flag was flying from the tall flag pole, as so many Norwegian homes have, and I later learned that the flag had been raised that day in my honor. To the left stood the barn or *laave*. After entering the house



Father's boyhood home on Huglo Island

which Father had lived in for several years as a boy, I was seized by a great wave of emotion and could not speak for several minutes.

The house has undergone some changes over the years, but in the vestibule and upstairs hallway one could see the original wide board flooring and wall planking. The room where Grandfather spent his last years was pointed out. And in what is called the "new room" because new material was used to build it, Uncle Andreas, who was married to my aunt, now lives. He spent a number of years in America on several occasions and was anxious to try his English out on me. While he could speak that quite well, he had some trouble at first understanding the English I spoke.

After dinner at noon (although *middag* can be served almost any time in the afternoon), several of us walked out to the cemetery. We walked past the house where Aunt Valborg had lived and cousin Johannes F. lives now, past the birch and alder trees, and the holly tree with its prickly leaves, and came at last to a quiet, peaceful spot where the earthly remains of Huglo's departed lie. The first grave pointed out was that of Aunt Anna. She had died as a young mother two years before my father's visit and left four small children. Then the graves of my grandparents, two more aunts and a cousin. Only Aunt Sigrid, whose grave I had seen in Mellemdal in Bergen, was not resting here and

[Continued on page 16]

CHURCH-WORLD NEWS

MILWAUKEE LUTHERANS BACK MOVES FOR OPEN HOUSING

Milwaukee (LC)—Lawful demonstrations for open housing have been endorsed here in newspaper advertisements signed by local jurisdictional leaders of this country's three major Lutheran church bodies.

The half-page advertisements appeared in the Milwaukee Journal and Milwaukee Sentinel in mid-September.

Signing the ads were the presidents of local jurisdictional units of the Lutheran Church in America, the Lutheran Church—Missouri Synod, and the American Lutheran Church.

The three were Dr. Theodore E. Matson of the LCA Wisconsin—Upper Michigan Synod, the Rev. Huber W. Baxmann of the South Wisconsin District of the LC-MS, and the Rev. Myron C. Austinson of the ALC Southern Wisconsin District.

Agreeing jointly in their official capacities, the churchmen pledged "to do all in our power to lead all Lutheran citizens of Milwaukee to acknowledge and to act in accord with these affirmations."

HOLLAND LUTHERANS SEEK WAY TO REACH INACTIVE MEMBERS

Ede, Netherlands (LWF)—Growing concern over the need for new patterns of church life to reach "Christians outside the church" was evident here at a first planning meeting for the next "Lutheran Church Day" in the Netherlands.

It was agreed that the event, set for April 20, will be aimed primarily at contacting those persons interested in religion but who do not attend church, and particularly the inactive segment of the 55-million member Lutheran denomination in the Netherlands.

During the preparatory conference, Dr. S. E. Hof of Enkhuizen described a church of the future which "will not meet in a big cathedral but in meeting halls, factory canteens and camp grounds—where the clergy will not dominate congregational life but will be members of teams of active laymen."

REFUGEES DENIED REENTRY TO JERUSALEM

New York—Upon his recent immigration to the United States after being prevented from returning to his home in Jerusalem, Vartan Sahagian, executive secretary of the Bible Society in Jordan, expressed deep concern over events in the Middle East.

"Christians accounted for only seven percent of the population and this figure is declining due to mass migrations to Canada, Australia and the United States," he said in conferring at American Bible Society headquarters, 1865 Broadway, this week with the Rev. John D. Erickson, ABS secretary for Asia.

Mr. Sahagian and his wife and their infant daughter were visiting relatives in Amman when hostilities broke out the day before the family planned to return home to Jerusalem. On several occasions since then the Sahagians have attempted to return to Israeli-held Jerusalem, but readmission has been refused them at border points despite their International Red Cross applications.

There now are some 250,000 refugees in the East Bank of Jordan from presently held Israeli territory, with about 170,000 of these having been given validated International Red Cross applications for reentry, Mr. Sahagian said. He added that only 14,000 to 20,000 refugees have been allowed re-admission and that no former resi-

dents have been permitted to return to Jerusalem.

An elder of the Church of the Brethren, Mr. Sahagian and his family are visiting relatives in Boston until he relocates himself in this country.

The nonprofit American Bible Society is an international organization devoted solely to translating, publishing and distributing Scriptures without theological note or comment.

LUTHERAN CHAPLAINS TOLD TODAY'S TASK IS GREATER

Washington, D.C. (LC)—An All Lutheran Chaplain Convocation was told here late in September that military chaplains face a greater task than ever before because of increased "emotional turbulence" among many of the men they serve.

Addressing the three-day session was Congressman Thomas S. Kleppe (R-N.D.), a member of the American Lutheran Church. The convocation was the first to be held in this country under the auspices of the Lutheran Council in the USA.

The chaplains were told that, in addition to the usual problems connected with military service, "many in the armed forces are disturbed by conditions within the United States such as race riots, crime, and critical issues."

"The GI needs someone to talk to," the congressman said, "and many servicemen, especially those bound for Vietnam, will turn to their chaplain for help regarding spiritual as well as a whole array of related problems."

DR. KOVAC RE-ELECTED AS PRESIDENT OF SELC

Parma, Ohio (LC)—Dr. John Kovac of St. Louis was re-elected to

a third two-year term as president of the Synod of Evangelical Lutheran Churches (Slovak Church) at the Synod's 42nd biennial convention here.

The 59-year-old clergyman, in addition to his duties as the chief executive of the 20,464-member church body, also serves as pastor of St. Lucas Lutheran church in St. Louis.

Delegates, in an effort to help relieve the president of increasing administrative tasks, also adopted a resolution calling for the establishment of a full-time office of administrative assistant to the president.

MY TRIP TO NORWAY AND EUROPE

[Continued from page 14]

we spoke of how her earthly tabernacle ought to have been placed here. Here on home ground and with the massive ridge of Stord Island rising as a backdrop to the west.

Then we walked back to Reinert's house where Aunt Barbro had lived. For over a week I was to headquarter in this lovely, peaceful spot, walk the childhood paths of my father, meet many relatives and learn as much as I could about it all.

[To be continued]

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