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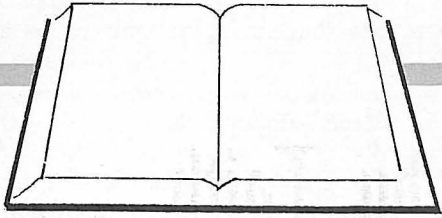
LUTHERAN

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LUTHER NAILS THE 95
THESES TO CHURCH DOOR

—RNS PHOTO





According to the Word

TEN SHEKELS AND A SUIT

Ten shekels and a suit was the price that Micah, a man of Mount Ephraim, was willing to give to a young Levite out of Bethlehem-judah to serve as his priest. Micah had a group of idols in his house but he wanted God's blessing, so first he made one of his own sons serve in the capacity of his priest and offer sacrifices. It seems that a priest from the tribe of Levi was preferred though there were priests not of the tribe of Levi. When the national worship was centralized at the temple of Jerusalem under the monarchy, only the Aaronic priesthood was recognized. We find the account of the story in Judges 17 and 18.

The tribe of Daniel had not received all of its inheritance. So they sent five men to spy out the land, who when they came to Mount Ephraim, stayed at the home of Micah. Later six hundred men from the tribe of Dan were sent out to conquer some of the less protected towns. They came to the house of Micah and the five spies literally stole the graven image, the ephod, the teraphim and the molten image. We have a bit of the story in Judges 18:18-21, "And they went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye? And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest:

is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel? And the priest's heart was glad, and he took the ephod and the teraphim, and the graven image, and went in the midst of the people. So they turned and departed, and put the little ones and the cattle and the goods before them."

The men of the house of Micah went after them and wanted to reclaim the things that were stolen, but when they realized that the children of Dan were stronger than they, they just let them go and take their priest and idols and goods.

Somehow the priest could bring his conscience into line, so that in spite of the dealings of the people he was with, as long as he had a larger congregation to serve, he was glad. No doubt his salary was increased. Somehow the people of the tribe of Dan believed that if they had a priest with them to make sacrifices for them, this would somehow put them in good stead with God.

There are people today like the children of Dan. If I have my name on the church roll, they reason, it matters not what I do; it will somehow be taken care of. They want just enough religion to kid themselves into believing that now everything will be all right. If I get a pastor to go along with me and not speak out against what I am doing, then certainly it must be all right. So what some pastor will put his stamp upon becomes

the standard rather than what the Word of God might have to say.

There are also people like the priest mentioned in our passage. They will sell their soul for ten shekels and a suit. They are serving for what they can get out of it, not because they have been called of God. With this kind of people the size of the salary and niceness of the parsonage determines largely whether or not another call should be accepted. It is true these things may be involved, but when we let them become the prime matters to consider, rather than the will of God, something is desperately wrong. We are trying to use God for what He can do for us, rather than what we can allow Him to do through us.

Some of the laymen reading this may be thinking, "Yes, that is the way some of these preachers are. They are more interested in pensions and salaries than in souls." May I ask, "Are you willing in your own life to make as much sacrifice to do the right and the God-pleasing thing as you expect of a pastor? Do you now seek God's will above all else?" If we complain that we have had financial reverses while we were regular in God's house, does it not show that our worship is not because we love God with the whole heart but that our motive is really to receive His blessings? Then we are taken up with the gift and not the Giver.

We need to pray for grace to walk in obedience to the light we have so we do not sell our souls for ten shekels and a suit!

The Lutheran Ambassador is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Mpls., Minn. 55427. Rev. Raynard Huglen, Roslyn, South Dakota 57261, is the editor. Subscription price is \$2.50 per year in advance. Subscriptions should be sent to *The Lutheran Ambassador*, 3110 East Medicine Lake Boulevard, Minneapolis, Minnesota 55427. Second-class postage paid at Minneapolis, Minn.

The Just Shall Live by Faith

by Pastor Raynard Huglen

FOR I am not ashamed of the gospel: it is the power of God unto salvation to every one who has faith, to the Jew first and also to the Greek. For in it the righteousness of God is revealed through faith for faith; as it is written, 'He who through faith is righteous shall live' (Rom. 1:16, 17).

"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).

The Beginning of the Reformation

Monday, Oct. 31, will be the 449th anniversary of the beginning of the Protestant Reformation. In 1517, on the Eve of All Saints' Day, a young Augustinian monk, Martin Luther by name, tacked a paper containing 95 theses to a door of the castle church in Wittenberg, Germany.

The theses were propositions concerning the sale of indulgences over which the talented scholar hoped to engage in debate. Little did he know that from that act would flow a tremendous movement which has never ended, and we pray God, never will. Today, although he would protest it, his name ranks with those of Paul and Augustine. Luther is not God, but he was God's man for a terribly important time in history.

An indulgence in those days was a certificate of release from suffering in purgatory, or in some cases, the promise of lesser punishment in that mythical half-way house of the godly dead. These indulgences were being sold for

money, the proceeds ostensibly going to such causes as the war against the Turks and the building of St. Peter's in Rome.

It can easily be seen that the indulgence sales could lull people to sleep in their sins. And Luther did attack this traffic on the grounds that it worked against true repentance and gave birth to false security. One who feels great sorrow for his sins has forgiveness, Luther believed, and the treasure of the Church is Christ, not the merit of the saints.

Luther's Conversion

It is well for us to think about Luther's own conversion experience before concluding with some further thoughts about the subject of justification. Martin Luther was a deeply religious person from the start. As such, he was of the type of the pre-Christian Saul. Luther believed in God and he wanted to get as close to Him as he could.

He forsook the study of law to enter the Augustinian order. A brilliant student, he was a member of the Arts faculty at Wittenberg before he was 25 years old. The cloister and the university knew him as an extremely devout soul.

Young Luther did everything the church asked of him in his struggle for peace of soul. Believing that a man must make himself as holy as possible through penance and good works before God would save him, Luther was depressed when such a course brought no satisfaction for his soul-thirst. But he did not blame God or the church for his failure, only himself.

When the opportunity came for him to go on a mission to Rome,

the "holy city," he eagerly grasped it. When the city came into view, Luther described his reaction this way: "At this sight I threw myself to the ground and said, 'Blessed be thou, holy Rome.'"

In that venerable metropolis the intense German scholar made pilgrimages to the seven principal churches. He crawled up the 28-stepped *Scala Sancta* (holy stairway) on his hands and knees and on each step, after having kissed it piously, prayed a *Pater Noster* (the Lord's Prayer) for his grandfather. He went through all the crypts and churches of the city built on seven hills to earn all the indulgences he could. But the month in Rome brought no answer from a God who, in Luther's eyes, punished sinners in His righteousness and whom he could neither appease nor love.

Release came to Martin Luther when, in studying Romans 1:17, he finally saw that the righteousness of God was that righteousness God gives to the sinner in love through Christ. "The just shall live by faith." It is faith in what Jesus has done for him that makes a man righteous, not what he himself may do. It is to rest in the finished work of the Savior.

Immediately Luther's whole life and outlook changed. God was no longer an enemy, but a friend. Let Luther say it in his own words, "Then it seemed to me as if I were born anew and that I had entered into the open gates of Paradise. The whole Bible suddenly took on a new aspect for me."

He had much to learn, but he had peace with God, at any rate. Because of his own experience, he then attacked the system of indul-

gences and, as he grew in Christian experience, he attacked other abuses in the church. He had not intended to leave his church, but he was forced out of it.

Justification by Faith

Yes, Luther was a spiritual trail-blazer. He did not invent anything new, he only discovered again what was always there. What he found, and shared, was the message of the open tomb and of Pentecost.

When we talk about justification we must also talk about sin. Sin is disobedience to God's laws and, unforgiven, leads to eternal punishment. Even as Luther could not palliate his conscience by his acts of devotion, neither can man today by his offerings at the altar, his gifts of money, or by exemplary deeds of good-will to his neighbor or even his enemy.

It is God who has opened the way to restored fellowship and He has done this by giving His own Son as the atonement for all sin. Now the one bankrupt with sins may come. Now the one who is contrite, penitent, "fed up" with his wrongness, may come. James Stewart, the Scottish preacher, said, "Only if a man strikes rock bottom in the sense of his own nothingness, will he strike the Rock of Ages."

We want to bring something to God, but God's way is Ephesians 2: 8, 9 (see the sermon beginning). God offers a gift. A gift is free. To bring something to the Lord is an affront to the sacrifice Jesus made on the cross. It is to say, "Jesus, you did not do enough, but I will help you." What a discourtesy, and what an error!

An old country doctor called for his record books as he lay dying. After the pioneer medic had passed on following his long career of service to mankind, his family saw what he had done. Over some of the unpaid accounts he had written, "Too poor to pay. Paid in full." Some of the heirs protested, but in vain. What was written was written.

Dr. Charles Alexander, a pastor for 60 years and a teacher of

TWENTY TESTS FOR CHRISTIAN LEADERSHIP

1. Christian character. Am I earnestly trying to make my whole life an expression of the spirit of Jesus?
2. Intelligence. Do I make up my mind on the basis of facts and not of prejudice?
3. Eagerness to grow. Am I as eager to learn from others as I am to have them learn from me?
4. Loyal to the church. The church, and not the class or society, is the central institution of religion. Am I intelligently, appreciatively, and actively loyal?
5. Interested in others. Have I shown that I like the people who make up our organization?

theology for 40 of them, said on his deathbed, "All my theology has been reduced to the narrow compass that Jesus Christ came to save sinners." And that is the core, the heart, of the Gospel. It is the Gospel.

Conclusion

Justification by faith—salvation a free gift of God, that's a wonderful message, isn't it? It's a simple message, isn't it? Why then do many refuse it? Why, perhaps, have you?

Jesus said, "I am come that they may have life and have it abundantly." *You can* have peace with God. *You can know* that your sins can never be held against you any more. *You can* start life over again. *You can* have the hope (assurance) of life with God throughout the ages.

The one who accepts this message as Luther did back in the 16th century will experience the same release he did, from the same gracious Lord. Do you want that? Could you use that? Then come to the merciful Savior today.

(Quotations from the life of Martin Luther are taken from *Road to Reformation*, Heinrich Boehmer.)

- Am I truly interested in those who ought to come but do not?
6. Friendly. We are sometimes too friendly with a few, and without intending it we may ignore others who feel lonely.
7. Sympathetic understanding. A leader must be able to place himself in the position of the other person; he must seek to understand those who disagree with him.
8. A keen sense of values. Am I able to distinguish between the important and less important, the serious and the trifling?
9. Tolerance plus conviction. Am I ready to make real sacrifices for my convictions, at the same time being wholly Christian in my attitude toward those who disagree?
10. Faith. What do I do when I get into the "dumps"?
11. Reliability. Can I always be depended upon to do my very best upon every task for which I have accepted responsibility?
12. Patience plus persistence. Do I keep "eternally at it," with a convincing persistence and with a good-humored patience?
13. A sense of humor free from silliness. A sense of humor helps us to laugh off trifles that have been unduly magnified. But the person who tries hard to be "funny" when it is "not in him" had better try just to "be himself."
14. A sane attitude toward criticism. Try this: Be sparing and kind in criticism of others, and be open-minded and receptive to all criticism from others.
15. Appreciation. Another rule: Always express appreciation for what others have tried to do; do not look for praise or adulation from others.
16. Co-operation. The leader shares his work with others. He is not a boss.
17. Self-giving without self-wasting. The leader makes sacrifices. But he does not waste himself by worry, by working too many hours, by doing tasks

[Continued on page 10]

ASSOCIATION BIBLE SCHOOL SCHEDULE—FIRST QUARTER, 1966–67

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7:45–8:00		Devotions	Devotions	Devotions	Devotions
8:00–8:50	Devotions 8:45–9:00	Matthew	Biography of the Bible	Matthew	Matthew
9:00–9:50	Christian Education	Isaiah	Christian Congregation	Isaiah	Eye-O- Graphics
9:50–10:10	R E C E S S				
10:10–11:00	Hebrews	Bible Doctrine	Bible Doctrine	Isaiah	Chapel
11:10–12:00	Hebrews	Choir	Chapel	Choir	

FACULTY

Dean	Pastor John P. Strand	Biography of the Bible	Dr. Iver Olson
Dean of Girls	Mrs. Raymond Jacobson	Bible Doctrine	Dr. Iver Olson
Hebrews	Pastor Arnold Stone	Christian Congregations	Dr. Iver Olson
Isaiah	Mrs. Esther Farrier	Matthew	Mrs. Raymond Jacobson
Christian Education	Mrs. Helen Hanson	Choir Director	Mrs. Esther Farrier
	Eye-O-Graphics—Holyland Bible Knowledge Society		

FREE LUTHERAN SEMINARY SCHEDULE—FIRST SEMESTER, 1966–1967

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7:45–8:00		Devotions	Devotions	Devotions	Devotions
8:00–8:50	Devotions 8:45–9:00	General Church History	Synoptic Gospels	Christian Ethics	General Church History
9:00–9:50	Isaiah	American Church History	Isaiah	Isaiah	American Church History
9:50–10:10	C O F F E E B R E A K				
10:10–11:00	New Testament Introduction	Synoptic Gospels	New Testament Introduction	Synoptic Gospels	Christian Ethics
11:10–12:00	Greek	Greek	Chapel	Greek Sr. Homiletics	Jr. Homiletics Mid. Homiletics

FACULTY

Dr. Iver Olson
 Rev. David Moke
 Rev. John P. Strand

PERSONAL WORK

Rev. T. L. Rydbeck

AND he said, follow me and I will make you fishers of men" Matt. 18:15).

Where To Do Personal Work

1. Perhaps the very best place and time is after a gospel meeting, a divine service. I firmly believe that over half of all the souls that I have dealt with have been immediately at the close of a service. Perhaps a suggestion for laymen is here in its right place. The idea is to wait for them at the close of a service. Perhaps take a short stroll with them, or take them to your own home, or to go with them to theirs. In some way try to get alone with them, for I firmly believe in being alone with the soul to deal with, both for his sake and yours as well.

2. In homes. "But I have showed you and have taught you publicly and *from house to house*, testifying both to the Jews and also to the Greeks repentance toward God and faith toward our Lord Jesus Christ." (Acts 20:20).

Oh what a wonderful power if each congregation had just a few members that would be personal workers "from house to house." Don't forget, however, that the first house to begin in is your own. The divine command is Jerusalem first, then Judea (our relatives and friends), then Samaria (our neighbors), and then to the uttermost parts of the earth.

3. On the streets. Very often it happens that we meet those whom we would like to speak to right out on the street. If so, then make use of the opportunity. Sometimes a little seed that is sown at just an opportunity like that will lead to a heart-to-heart talk and to the win-

ning of a soul.

Be sure that you have always an open eye for an opportunity to bear witness.

4. Sick calls. What a wonderful opportunity this is. Begin right now to cultivate the habit of calling upon those that are sick with the intent of sowing the seed of God's Word.

Be sure that you always carry your little New Testament with you. You can get a small one that can very easily be carried.

How To Begin

We have now found the person. You will be surprised to see how the Holy Spirit leads you in your work if you are fully given up to Him. Remember Psalm 32:8: "I will guide thee with mine eye." If the Lord is going to guide you with His eye, it is a self-evident fact that you will have to keep looking at the eye of the Lord. Read Psalm 1:2, 3.

1. Begin the conversation. Now it is surely a mistake to go the long way around to come to the main question. If you do, you will see that as a rule, you will find it very hard to ever get to the main question. Come with a straight question. Certainly it is the most vital question in the world. Why "beat around the bush" then? You will also find that you gain their confidence by being direct and straightforward with each soul.

2. What to ask them. The question, "Are you a Christian?" is, as a rule, not a good question. Many people in their spiritual blindness think themselves Christians because they do a few good things. If you ask such a person that question and he says, Yes, then you immediately have tied your own hands and you are at a great disad-

vantage.

However, if you know your person, know that he does not confess himself to be a Christian, then it is a very good question.

Here are a few good questions: "Are you saved?" "Have you found Jesus as your personal Saviour?" "Do you have Christian assurance?" "Are you sure of eternal life?"

3. With the stranger. With him it is hardly the way to begin. Here we must gain his confidence first. Jesus said to the woman of Samaria, "Give me to drink" and then proceeded to tell her of the Water of Life. Read John 4:1-30.

Any common question will do that will start him talking so that you can see "into" him and so that he will meet you on even terms as a friend with friend. Remember, however, that all this must be done with the greatest love, and regardless of how much he differs with you or what he does or says, always be calm, quiet, loving, patient, but persistent. *But never argue*. Never forget that just talking without using God's Word is of practically no use. You don't win souls that way.

4. Having now started the conversation (if you do not already know), find out as soon as you can just where he stands. Generally one can tell just from ordinary conversation, but it is best to let him tell you.

5. Having now found out where he stands, then lead him the shortest way to Jesus. Never discuss Jesus or salvation with him, *never* do it. Remember that a blind man cannot see; neither can a blind man walk without your leading him. The secret of winning souls is to *lead them*, not tell them about Jesus, but to lead them to Jesus. You have an objective to lead him to. Now

the secret is to lead him to that objective (Jesus) in a systematic manner.

Jesus as a Personal Worker

Notice the importance of personal work by the many examples found in the Bible. It is interesting to notice Jesus as a personal worker. It is striking to note that seven of Jesus' disciples were won through personal work.

How wonderful is the first chapter of John as it unfolds the calling of the first disciples. John the Baptist saw Jesus coming to him and said to two of his disciples that were standing close to him, pointing to Jesus: "Behold the lamb of God," and these two disciples heard him speak and followed Jesus. Jesus saw them coming, and turning to them said, "What seek ye?" They said, "Master, where dwellest thou?" And Jesus said unto them, "Come and see." And they came and saw where He dwelt and abode with Him that day. Now, one of these two was Andrew. He first findeth his own brother Simon and he brought him to Jesus.

We are not told what took place, at least not directly, between Jesus and Simon and Andrew. But the Scripture tells us a world when it reveals what happened the next day. We are told that the next day Jesus would go forth into Galilee and that there He found Philip who was of the same city as Andrew and Peter.

Peter must have then accepted Jesus as his own personal Saviour that day when Andrew brought him to the Lord and immediately there was a passion in his own soul to lead someone else to Jesus. And then Jesus goes to call him to discipleship.

Yes, and Philip also found in Jesus his own personal Saviour, and immediately Philip found Nathaniel and begins his personal work to lead him to Jesus.

This is the beginning of the public ministry of Jesus, and yet it is not dealing with the crowds. But it is truly individual. Of course, no one

will deny that Jesus spoke to the multitudes and that a great deal of His work consisted in preaching to great crowds. But it is truly interesting to notice how much time was given to personal work by Jesus. He ministered to the man sick with the palsy. He healed Peter's wife's mother who was sick with a fever. He healed the woman with the issue of blood while He was walking along the road. He went up into the regions of Tyre and Sidon and healed the Syrophenician woman's daughter, and as far as we know that was the only work that He did there. He gave up the ordinary route from Judea to Galilee to go through Samaria in order to sit down at the well at Sychar and lead a lost soul to the water of life, and through her to lead many souls to Him. Scripture says that "He must needs go through Samaria." We ask why. There is but one answer: To win a soul, one precious soul.

We see him crossing the sea of Galilee to deal with a man possessed with demons, and He bids him go home and tell what had occurred. He took the blind man by the hand and led him out of town before he restored his sight. He called Zacchaeus from where he sat in the tree and began to deal with him personally although there were hundreds about Him that very moment crowding and pushing Him on every side. He deals with Nicodemus at night. He had time to converse with Mary while she was sitting at His feet. He pictured as a shepherd going out to seek the one sheep that was lost.

And at last as He is raised on the cross, bearing the sins of the world, suffering untold agony, having endured the mocking and the scourging of an angry mob, even then He turns to deal with an individual, a malefactor that hangs also on a cross by His side and He wins his soul for His eternal Kingdom. Truly many other instances could be given. But it is enough to show us the place of personal work in the life of Jesus.

—from *The Friend*

THE BUILDER

A Builder builded a temple,
He wrought it with grace and skill;
Pillars and groins and arches
All fashioned to work his will.
Men said, as they saw its beauty,
"It shall never know decay;
Great is thy skill, O Builder!
Thy fame shall endure for aye."

A Teacher builded a temple
With loving and infinite care,
Planning each arch with patience,
Laying each stone with prayer.
None praised her unceasing efforts,
None knew of her wondrous plan,
For the temple the Teacher builded
Was unseen by the eyes of man.

Gone is the Builder's temple,
Crumpled into the dust;
Low lies each stately pillar,
Food for consuming rust.
But the temple the Teacher builded
Will last while the ages roll,
For that beautiful unseen temple
Was a child's immortal soul.

—Author unknown

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.

Should you continue to miss copies of the *Ambassador*, write and ask that an inquiry be made as to the reason.

Address all inquiries and requests regarding subscriptions and mailing to:

The Lutheran Ambassador
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55427



Luther League Activities

Edited by Jane Thompson

LOOKING AHEAD TO KALISPELL

You say your Luther League is going to Kalispell, Montana, for the national convention? All twenty of them? Good for you. Your enthusiasm is contagious, but remember that it will take hard work too.

Luther League conventions do not just happen. Your officers have been making arrangements for sessions and rooming accommodations. What are you doing about raising money to get there in August, 1967?

If your league has made money or it plans some unified effort, let the rest of the leagues know through this page. It may give them incentive to get out and do something, too.

The Maple Bay (Minn.) Luther League had a bake sale late this summer with mothers and members of the congregation helping with the baking. Perhaps selling food to lakeside residents must wait until next summer, but keep it in mind. Meanwhile, bake sales have been very profitable in towns. Check to see whether local businessmen would mind the sale.

The Maple Bay leaguers also gave a program at the local Luther League meeting. The Girls' Chorus and the boys of the congregation took part in the effort to bring them closer to their goal—Kalis-

pell in '67.

You can plan and present a program in your league. If it is successful, perhaps a Gospel team could be used in your area to visit different churches. Money would not be the only goal, because sharing with different churches is one of the best ways to show what you possess in Christ. Adults will be glad to help with the planning. Luther Leaguers are the future members of the AFLC. There is no better way to unity, even in the young people, than to gather for fellowship at a national convention.

More ideas for making money are selling Christmas cards, selling candy, holding a rummage sale, holding slave sales for the necessary cleaning before Thanksgiving and Christmas, and holding car washes before it gets too cold.

Leaguers should also remember that individual savings also come into the picture. By saving fifty cents per week, you can provide half of your expenses. League treasuries and Ladies Aids may also be willing to help with expenses.

Detailed plans of the convention, which will be held in Pastor Karl Stendal's parish, will be printed in later issues of the *Ambassador*. Plan to attend, meet other leaguers, see beautiful country, experience true fellowship and be inspired by the sessions. Most important, start praying.

"Operation Andrew"

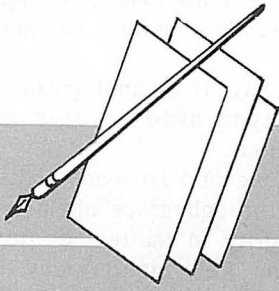
"The Restless Ones," a Billy Graham film by World Wide Pictures, has been well received in the Upper Midwest. I'm wondering if our leaguers are aware of the opportunity they have of witnessing through this film. "Operation Andrew" is being put into effect by hundreds of counsellors all over the country. This does not have to be restricted to trained counsellors.

Sessions are being held in every town where the film is to be shown. Anyone can attend these sessions for training in counselling with seekers, or one can attend for spiritual enrichment. No matter for what reason you attend, put "Operation Andrew" into effect in your lives, by becoming concerned for one person, praying for him, and inviting him to the film. Many attend who would not ordinarily go to a religious film.

The music in the film is directed to young people, but the story has a message for everyone. Parents, as well as young people, are going forward to commit their lives to Jesus Christ at every showing. I believe God is using the film to do wonderful things. You can help by praying and inviting when it comes to town. It is a film which, for a change, comes out with some real answers, not vague insinuations about "religion." "The restless ones" do find release in Christ.

MORE MISSION SLIDES AVAILABLE

A set of slides is available which show the Alvin Grothe family landing in Brazil and contains more shots of the area around Campo Mourao where the John Abel family is working. These slides are free to be used by any Sunday school, Ladies Aid or at Sunday evening services. They may be had by contacting Pastor Harold Schaffer, 112 West Milner Ave., DeKalb, Ill.



EDITORIALS

Another in a series on the Apostles' Creed

I BELIEVE IN THE RESURRECTION OF THE BODY

The soul is immortal, but the body is mortal.

God formed the body of man from the dust (the elements) of the earth. "The first man was from the earth, a man of dust; the second is from heaven" (I Cor. 15: 47).

At death the process begins whereby the elements which compose the body become disorganized. Paul said, "The earthly tent we live in is destroyed [dissolved]" (II Cor. 5: 1).

The soul, the never-dying part of man, has, in the meantime, gone into a separate existence at the death of the body.

Life is real! Life is earnest!

And the grave is not its goal;

Dust thou art, to dust returnest,

Was not spoken of the soul.

(A Psalm of Life, Longfellow)

The soul of the believer is in what some refer to as "Paradise," a blessed abode, but an experience somewhat less than the post-resurrection heaven. The soul of the unbeliever is in the place of the accursed, which, too, is somewhat less than it will be following the resurrection and the judgment.

The Bible teaches that there will be a resurrection of the bodies of all the dead one day.

"For the hour is coming when all who are in the tombs will hear his voice and come forth, those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of judgment" (John 5: 28, 29).

The glory of the coming resurrection for the believer is beautifully set forth in the fifteenth chapter of II Corinthians. Briefly, two main ideas are espoused. The resurrection, promised by Christ's own rising, is the great sign of victory over sin and death. And the resurrected body will be imperishable and immortal.

Resurrection reunites soul and body. Only with both is the person truly complete. Only following the resurrection will the Lord's blessed be what they were meant to be, for they shall be free from the presence

of sin. Furthermore, their bodies shall be free from all the infirmities which are common in this world. They will never grow old.

Resurrection for the lost shall also complete the person once again, but his doom is sealed in the agonies of hell. From such a destiny preserve us, O merciful Savior.

May we rather be as those who testify with Paul, "But thanks be to God, who gives us the victory through our Lord Jesus Christ" (I Cor. 15:57).

TITHES AND OFFERINGS WILL BE ACCEPTED

The Stewardship Board will be reporting to the congregations through *The Lutheran Ambassador* as the current fiscal year draws to a close, but it will do no harm for us to give an unofficial reminder of the fact that contributions from congregations and interested friends are very much needed at this present time.

We have recently come through the summer season and that glorious time of the year is notorious for being a low-income period for church work of whatever type. Actually, we don't happen to know how summer 1966 compared in income with past years. It may have been quite commendable. But our expenses as a fellowship have increased and only keeping pace with past records would soon place us in an impossible position.

Let this be a gentle but firm prod to the memory and the conscience. Send what gifts you can as soon as you can. Let these last three months of fiscal 1966 be ones of heartwarming encouragement. The coming months and years are going to be ones which will demand an unusual amount of loyalty and sacrifice from all of us as a strong framework for Christian service is built. A successful ingathering this fall will be a sturdy step in that direction.

The move of securing a person to give leadership to the long-range forward effort in stewardship we will need cannot be made too soon in the life of this church fellowship which the Lord has so graciously given us.

REFORMATION ANNIVERSARY NEXT YEAR

Have you noticed that 1967 will mark the 450th anniversary of the Protestant Reformation? It was on Oct. 31, 1517, that Martin Luther brought his 95 theses to public light in Wittenberg. That incident has traditionally marked the commencement of the Reformation.

The 400th anniversary (quadricentennial) was observed in 1917, about two generations ago. Those who were church leaders then have largely passed on by this time. We wonder how many people have some recollection of special observances which were held that year. If any of you do have such memories, why not write in to *The Lutheran Ambassador* and share them with our readers?

The observance of the Reformation next year will leave something to be desired in some cases. There are Lutheran leaders who must be frankly embarrassed that this anniversary is coming up at this particular time. They are currently engrossed in the ecumenical movement and just do not want anything to rock the boat which they have built. You can imagine how they will handle Reformation Day 1967 in comparison with the program of their fathers in 1917.

Not that we would revert to the strife and animosity which have at times marked Roman Catholic-Protestant relations. Nor are we saying that this sort of spirit was nourished by the events of fifty years ago. Ill-will is never in place.

But we do wonder how the Reformation observance of 1967 is going to fare at the hands of men and women who quite honestly are going to spend these next months apologizing that it (the Reformation)

happened in the first place and attributing reasons and motives to Luther that really shouldn't be taken seriously.

The Reformation does not have to be apologized for or explained away. It met a crying historical need and God raised up a man for that hour.

If, today, all churches agree and so teach that a person is justified by faith through grace alone and that the Bible alone is authority in matters of faith and life, then we agree, the Reformation may be relegated to the history books. But if these truths be not yet universally held, then let us hold them forth as our legacy to the world.

It would be fitting if appropriate and dignified services and programs to mark the 450th anniversary of the Reformation could be arranged in every one of our congregations, in our church fellowship and together with like-minded Lutherans in the fall of 1967. Such planning could begin at once if it is indeed not already underway.

Bishop Charged with Heresy

By Willmar Thorkelson

Episcopal Bishop James A. Pike of California is facing heresy charges again.

This time they come from 10 fellow bishops.

Bishop Pike has been asked by the 10 to resign the title of bishop or face a trial before a court of the Episcopal Church.

A year ago, the Episcopal House of Bishops declined to act on charges brought against the unorthodox California bishop by 14 conservative Arizona clergymen.

Bringing the new charges accusing Bishop Pike of violating his ordination vows was Bishop Henry I. Louttit of South Florida. Concurring in the charges were bishops from the Dioceses of Tennessee, Montana, Georgia, Albany, N.Y., Upper South Carolina, Dallas, Tex., Chicago, Kentucky and Northern California.

Bishop Louttit accused Bishop Pike of holding and teaching doctrine contrary to that set forth by the Episcopal Church in its creeds, catechism, offices of instruction and the Book of Common Prayer.

This teaching, Bishop Louttit said, has "confused, not to say be-

wildered, many of the faithful laity of the church."

Bishop Louttit wrote each Episcopal bishop asking him to join a committee of bishops for the defense of the faith.

"Either we are a college of bishops of the Catholic Church who are bound under our consecration vows to banish and drive away from the Church all erroneous and strange doctrine contrary to God's Word or we are a group of individualists who either disbelieve or who in the interest of harmony violate our consecration vows," Bishop Louttit wrote.

Bishop Louttit also wrote to Bishop Pike telling him he respected his "keen, legally-trained mind" but saying he "took a dim view of your theology."

The five charges against Bishop Pike included accusations that the Californian rejects the Trinity, does not affirm the Holy Spirit as a person, denies the divinity of Christ, has distorted the doctrines of salvation and does not uphold the essentials of faith.

—Minneapolis Star

Twenty Tests

[Continued from page 4]

which should be shared with others.

18. Following other leadership. When others lead, do I follow as wholeheartedly as I desire my friends to follow me?
19. Self-effacement without self-abasement. A leader does not push himself forward; he is not an egotist. But he should not be a "shrinking violet" in the sense of keeping himself entirely "out of the picture."
20. Organizing ability. A leader must see what needs to be done. He must see ways of accomplishing this. He must take the initiative in setting up the processes by which the goals will be reached. He must see that they actually are reached.

—The Lutheran Messenger

"My sheep hear my voice, and I know them, and they follow me; and I give them eternal life, and they shall never perish, and no one shall snatch them out of my hand" (John 10:27, 28).

time with our children? Are we investing in hymnbooks for our homes?

Psalm 96: 1-4 Ps. 98

..... Rev. 15: 1-4

Both the blessings for His own, and the judgments of God against sin and sinners are eternal. Jude 6, 14, 15

Daniel 12: 2 Romans 14: 7-13

Luke 16: 13-15 Matthew 12: 35-37

Jeremiah 32: 17-42

O God our help in ages past,

Our hope for years to come.

Be Thou our guide while life shall last,

And our eternal home.

Could we take a few moments for a sharing and testimony time in regard to the blessings that sacred music and hymns have brought to us?

Can you imagine a worship service week after week without music and hymns? Have we a *stewardship* to encourage and pray for pianists, organists, soloists, choir members and directors, singers, in our congregations?

Would God and the angels rejoice over the congregational singing in your church? May God grant it. (Col. 3: 17, 23, 24). In our homes, too.

WMF Bible Study

November



GOD, OUR ETERNAL HOME

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home.

Under the shadow of Thy throne
Still may we dwell secure;
Sufficient is Thine arm alone,
And our defense is sure.

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

Praise the Lord!

We began our Bible hymn studies with “Holy, Holy, Holy, Lord God of Hosts” and the reminder that our God is Father, Son and Holy Ghost—a trinity of love, salvation and power. Once again we look to Him in His holy Word for our *help* for days ahead, for truly our lives must be hid with Christ in God if we are to bear fruit by His Spirit for time and eternity. Colossians 3:1–17, 23–25

Shall we see what the Psalmists and other men of long ago said about God being a help and hope as well as our eternal home? Psalm 20:1–5
They *felt* deeply, and expressed *fervently*, their confidence in Him. Do we? Psalm 30:1–5, 10–12
Psalm 46:1–5
Psalm 89:5–34
Isaiah 45:12, 18, 21–25

While many of these passages were true of God’s covenant and favor toward Israel, they are also a true picture of God’s favor toward us in Jesus Christ, aren’t they, and as such should call forth from our hearts true praise and devotion, with a *concern* that others might experience His help and salvation.

Isaac Watts, the writer of “O God, Our Help in Ages Past,” was born in England in 1674, and is called the Father of English hymnody. His father was a “dissenter” who opposed the established church of


England in his day, and twice was imprisoned for his religious views. His mother often carried the future poet as a babe in her arms when she went to visit her husband in prison.

When Isaac grew up, a wealthy man offered to give him a university education if he would consent to become a minister in the established church. This he refused to do, but prepared instead for the independent ministry. Besides being a preacher and poet, Watts was an ardent student and wrote several notable books, but he suffered from frail health, and later had to give up his parish work.

Although Watts never married, he deeply loved little children and wrote for them. No Christmas service seems complete without singing his beautiful paraphrase of the 98th Psalm: “Joy to the World, the Lord Is Come.” His Lenten hymns include, “Alas, and Did My Savior Bleed?” and “Am I a Soldier of the Cross?”

In all he wrote about 600 hymns and awakened the English people to the joy of hymn-singing. His lovely children’s song, “Hush, My Babe, Lie Still and Slumber,” is one of the best-loved lullabies. After his death in 1748 a monument to his memory was placed in Westminster Abbey with the memorial tablet picturing Watts writing at a table while angels whisper songs in his ear. Do we live close enough to the Lord and His Word for Him to whisper His love and bidding to us (Mark 11:24)? Are we sharing what He tells us with those in need?

Is family altar time a sharing time in our homes? or bed-time prayer



WOMEN for Christ

A NOTE OF THANKS

On behalf of the officers of the Women's Missionary Federation and readers of *The Lutheran Ambassador*, we wish to express our appreciation to Mrs. A. L. Hokonson for her excellent hymn studies published this past year. Truly our hymns are of tremendous blessing to the soul—many being born from a genuine experience with the Lord. Hymns have been used by the Holy Spirit to draw people to God and also to give courage and strength along the road to heaven. Having known Mrs. Hokonson personally for a number of years, we sense that these studies have been the result of much prayer and inspiration, as only the Holy Spirit can give. Therefore, we give all the honor and glory to the Lord who looks for empty vessels whom He can use for the furtherance of His kingdom.

Another note of appreciation is expressed to Mrs. William Farrier who has served as editor of the Women for Christ in *The Lutheran Ambassador*. She herself has written articles for the paper and also encouraged other women in our AFLC to write. This personal touch is always of great interest. We continue to invite other friends of our paper to send in material for publication, especially experiences in which the Lord has blessed and challenged one.

May God's richest blessing be yours, Mrs. Farrier, in your new duties as an instructor in our AFLC Bible School. How our young people, yes, all Christians, in these days need to be grounded in God's Word as the forces of evil and false doctrine continue to increase. Let us all be much in prayer for our Bible school staff and students because the fields are white unto harvest and laborers are needed as never before.

Mrs. Jay Erickson

CHRISTMAS ISSUE

Once again we remind you that the Christmas issue of *The Lutheran Ambassador* will be an enlarged one—24 pages—and will be printed in festive green.

One thing that could prevent the publishing of this special *Ambassador* would be poor response to our request for original material from our readers.

Do you write poetry, prose, or fiction? We believe that there is much good literary talent among our readers, if it can only be ferreted out.

Since this is a Christmas number we are talking about, we'd naturally like material with the seasonal touch, but there are other topics that could be used, too—stories

about Christian personalities, missions, etc.

Submit your literary contributions to me and if they can't be used in the Christmas special, maybe they can be included at some other time.

All material sent in must pass under editorial judgment. We trust that you will understand.

The deadline for material from other than our regular contributors is Nov. 15.

Thank you.

The Editor

WE HAIL THEE, LORD, THY CHURCH'S ROCK

We hail Thee, Lord, Thy Church's Rock,
With joyful acclamation!
Thou guardian Shepherd of Thy flock,
Come, feed Thy congregation.
We own the doctrine of Thy cross
To be our sole foundation:
Accept from every one of us
The deepest adoration.

O Thou, who always dost abide
Thy Church's head and Savior,
Be still Thy servants' constant guide,
Direct our whole behavior.
Thy statutes to Thy Church declare,
Still watch o'er its salvation:
Each member make Thy special care,
And aid him in his station.

Jesus, the Church's head and Lord,
Who as a shepherd leadest,
And with Thy sacrament and word
Thy people richly feedest:
For mercies in such countless throng
We bow our hearts before Thee,
And hope we shall in heaven ere long
More worthily adore Thee.

N. L. von Zinzendorf

(from *The Lutheran Hymnary*)

NEWS of the Churches

FARGO, N. DAK.

On Sept. 11, St. Paul's Lutheran had a Sunday school rally day with 34 enrolled. Mr. Richard Gunderson, then student pastor, led the service.

In the afternoon Mr. and Mrs. Gunderson entertained the congregation and friends with an open house at the parsonage. Following a devotional hour of singing and



The Sunday school teachers of St. Paul's



The officers of the women's missionary society at St. Paul's. Mrs. Richard Gunderson, wife of the student pastor, is pictured in the first row, right.

testimonies a supper was served.

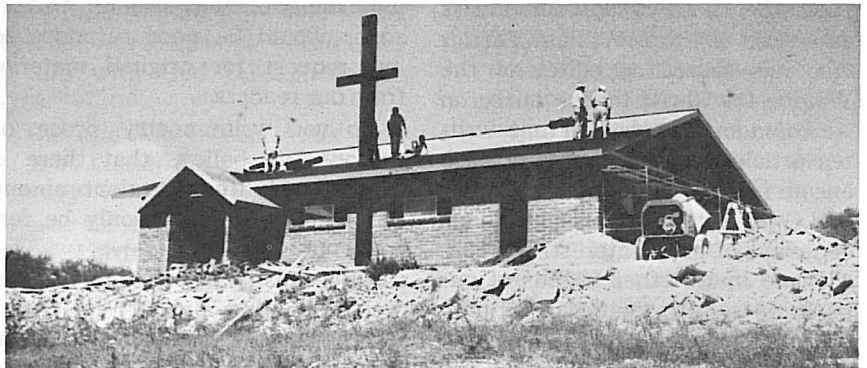
Mr. Gunderson has returned to Minneapolis to resume studies at the seminary. The congregation is grateful to God for his ministry through the summer months and for Pastor Trygve Dahle who is serving as interim pastor at the present time.



Members of the church council of St. Paul's Lutheran are shown in the parish parsonage. Mr. Richard Gunderson, student pastor, is shown in the back row, middle.

NOGALES, ARIZ.

In the last issue of *The Lutheran Ambassador*, we carried a story



The cross stands above workmen as they complete the roof of the church

about the progress of the building program at Triumph Lutheran Church in Nogales. Today we include two pictures of the cross which Pastor L. C. Dynneson mentioned in his story two weeks ago and one of the cornerstone laying.



Pastor Dynneson is at the winch as the huge cross is being raised at Triumph Lutheran.



Pastor Dynneson officiates at the cornerstone laying on Aug. 31, 1966.

CHURCH-WORLD NEWS

GLEANINGS FROM AN EDITOR'S READING

And the conviction that took shape in my mind was that unless I could inspire faith in me (Catherine Booth), there was no hope. Only if Jesus is lifted up in flesh and blood, will He today draw all men to Him. If I cannot give *Him*, I shall fail. France has not waited till now for religion, for preaching, for eloquence. Something more is needed. 'I that speak unto thee am he'—there is a sense in which the world is waiting for that today. You may say that this leads to fanaticism, to all sorts of error; and yet I always come back to it. Christ's primary idea, His means of saving the world is, after all, personality. The face, the character, the life of Jesus is to be seen in men and women.—James Strachan in *The Marechale* (Bethany Fellowship, Inc., 1966).

The man who is not aware of sin, who believes himself to be righteous as he is, and who does not know that he needs forgiveness every day of his life, can never be a pastor. But neither can the man who knows only the severity of judgment, and not the inexpressible joy of love.—Theodore Bovet in *The Road to Salvation* (Doubleday and Co., Inc., 1964).

There is no virtue in feeling generally sorry for our sins, but only in facing what they are concretely. The more specific we are about what has been wrong, the more will our decision for Christ have content to it, and not consist in an emotional turn to God which is soon forgotten.—Samuel Shoemaker in *Extraordinary Living for Ordinary Men* (Zondervan Publishing House, 1965).

2 ALC EDITORS HONORED BY LUTHERAN COLLEAGUES

Minneapolis (NLC)—Two retiring church editors, with 65 years

of combined service behind them, were honored here by the National Lutheran Editors' and Managers' Association.

At a banquet featuring the association's 53rd annual meeting, tribute was paid to Dr. O. G. Malmin, editor-in-chief of Augsburg Publishing House, and Dr. Edward W. Schramm, editor of *The Lutheran Standard*, both of the American Lutheran Church.

Dr. Malmin has occupied his present post for seven years and for the preceding 21 years was editor of the *Lutheran Herald*, weekly organ of the former Evangelical Lutheran Church, one of the three bodies that merged in 1960 to form the present ALC.

Dr. Schramm for 30 years edited the weekly *Lutheran Standard* of the old ALC and was elected editor of the current biweekly of the same name when his body united with the ELC and the United Evangelical Lutheran Church.

EDITOR LABELS '66 A YEAR OF CONFUSION TO CHURCH

Minneapolis (NLC)—The National Lutheran Editors' and Managers' Association was told here that last year was "a year of confusion" for the Christian Church.

Making the evaluation at the association's 53rd annual meeting was Dr. Albert P. Stauderman of Philadelphia, associate editor of *The Lutheran*, biweekly periodical of the Lutheran Church in America.

"It has not been a great year for the Christian Church, maybe not even a good year," he observed in presenting his annual review of "the year in the churches."

Dr. Stauderman said he was not attempting to list the top religious news stories of 1965-66 but simply to point up ten items that occurred in the news more frequently than any others during the past year.

As number one in the most publicized developments, he cited "unrest" in the Roman Catholic Church in the aftermath of the fourth and final session last fall of the four-year Second Vatican Council.

The Council, he said, ended with "papal power uneffected" and "rigid structure unchanged" in the Church, with results so far "mainly in unprogrammed activities."

As examples of Catholic unrest, he noted actions of priests defying their bishops, seminaries demonstrating for more freedom, faculty members striking at a Catholic university, a questioning of the value of parochial schools, and other signs of tension.

Also high on the list of newsworthy events, according to Dr. Stauderman, were "confused relations" between Protestants and Roman Catholics, "more confusion" on issues of separation of Church and state, and "still more confusion" in the controversy over prayers in public schools.

"On the plus side" in Protestant-Catholic relations, he said, was Catholic adoption of the Protestant-produced Revised Standard Version (RSV) of the Bible. On the "minus side," he added, was the "disappointing" decree of the Vatican on mixed marriages.

Other significant developments stressed by the Lutheran editor were:

: The unanimity of the Churches in urging de-escalation of the war in Vietnam and a peaceful solution of the conflict. Also their support of the right of dissent by those opposed to U.S. military policy in Vietnam.

: Some gains in Lutheran cooperation, such as the coming formation of the Lutheran Council in the United States of America, and initiation of plans for a common service book and hymnal, "possibly in 15 years."

: The "tempest in a teapot" produced by the "death of God" theologians.

: New freedom to experiment with liturgy and worship, mostly "far out" and popular with students, beatniks and intellectuals, which may spread.

: Evidences of religious vitality in Russia, Red China, East Germany, and Communist satellite countries.

: Waning church involvement in civil rights, with "extremists and advocates of violence taking over."

On the latter point, Dr. Sauderman declared that there is "no less interest in rights for all, in equality for all races, but the realization

that education and acceptance are as essential as parades and demonstrations."

"And the time has perhaps come when these things should be emphasized," he observed.

Pray for the World Congress
on Evangelism
Kongresshalle, Berlin
October 26–November 4, 1966

Pray that the relevance of
the Gospel may be an increasing
reality in the preaching
and teaching ministry of the
church.

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