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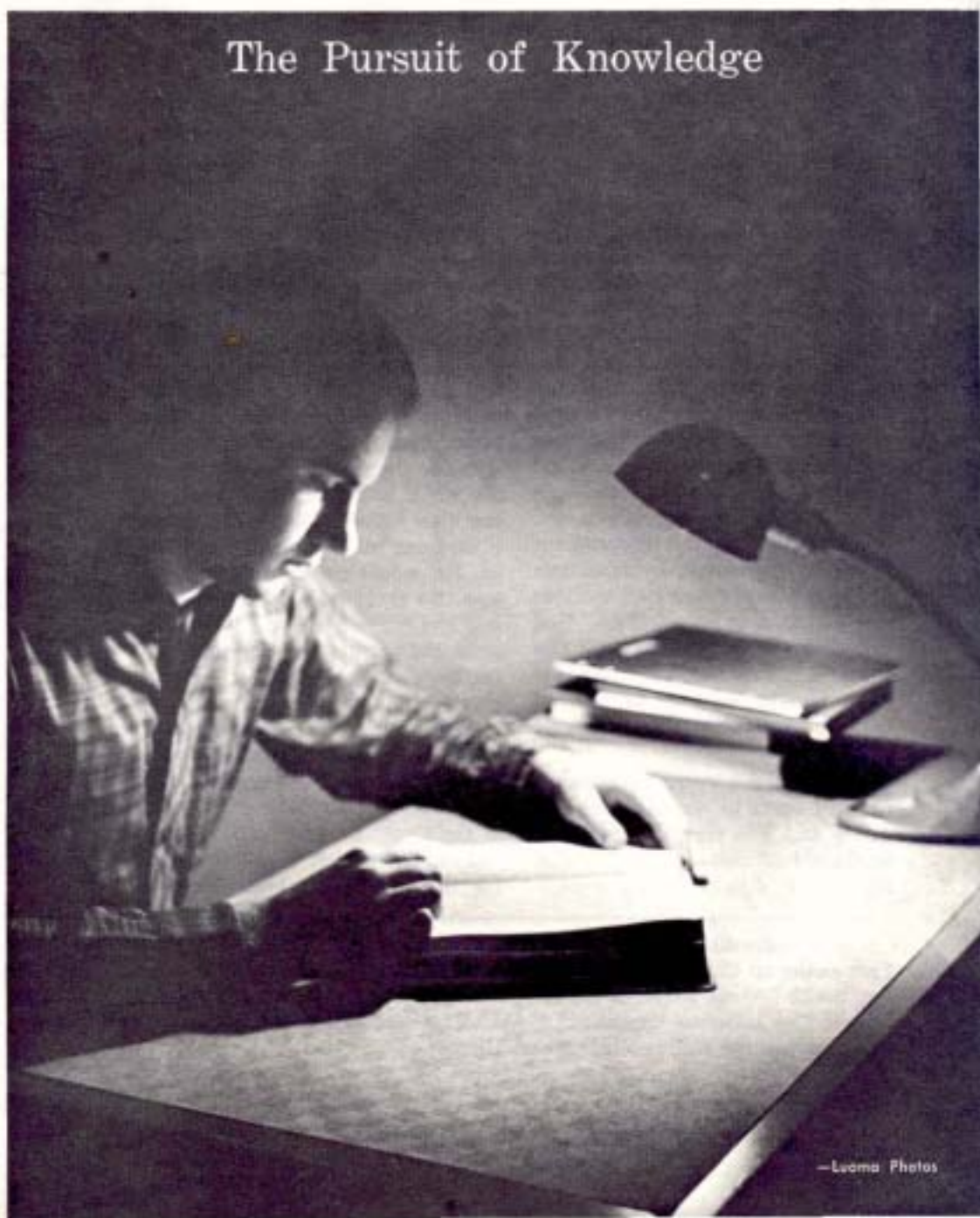
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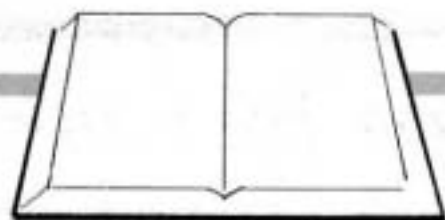
LUTHERAN

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The Pursuit of Knowledge



—Luma Photos



According to the Word

THE GREATEST OF THESE IS LOVE

Faith, hope and love. What do these words mean to a child of God? Especially the word love. In searching the Scriptures we find, "Now abides faith, hope and love, but the greatest of these is love."

We have many Holy Days throughout the church year—Christmas, Good Friday, Easter and there are many others. But it seems to me that the greatest of these is Good Friday, because of His love to us. When Christ came to earth at Christmas time that was something so wonderful. When He arose on Easter, He filled us with the hope of the Resurrection. But His main and greatest work was on Good Friday. God is almighty and can do everything. But there was one thing He could not do. He could not stand in the temple in Jerusalem and say, "I will forgive all the sins man has done or even will do." God can create a whole world with one word. "Let there be . . ." and it is there. But He could not say a word that would make us holy and wipe away all sins.

He had to die on the Cross in order to forgive us our sins. He told Adam and Eve that the day they would eat of that tree they would die. Death simply means separa-

tion from God. They hid themselves. They did not want to see or talk with Him. That death on the Cross was not only the separation of the body and soul of Christ, but in those three dark hours He had to taste what it means to be separated from His Father. Therefore the cry, "My God, my God, why hast thou forsaken me?"

He had to taste what it means to be separated from God so that you and I might not have to taste the eternal separation from God. To me this is the greatest thing that God has done. As He will not die again, it is the greatest thing that He will ever do. Just think of it! God did this greatest thing for you and me. He had that all planned before He ever created the universe. Before the foundation of the earth was laid, that Cross on the little "green hill" was planted. If God had no way of salvation for us, He would never have created man. So great was God's love for you and me that He was willing to bring the greatest of all sacrifices. Oh, shouldn't our love for Him be great?

At the Cross we find the answer to all of life's questions. We even understand our fellowmen who have wronged us. When we kneel at the Cross in spirit and look up and remember that Christ also died for them, will we find His real

worth?

What is love? Here at the Cross we find it. Greater love hath no man than to give His life. Life does not end with death on this earth; love saw to that. God would never have done what He did if He did not have an eternity for us. Christ did something great for us. And He will also help us with our little personal troubles and afflictions. Our God is not a little God. We have a great God. And we expect great things from Him. So let us also do great things for Him.

Think of our Association of Free Lutheran Congregations; it may be small, but it can do great things. Many doors are opening up for us. The need is great today for the truth of God's love. Let us not be afraid to go the way of love as God guides and directs us. Let us not worry as to what might happen. Let us give the Lord plenty of elbow room, knowing that He is the One to whom goes the honor and glory that His love is being manifested on earth.

We must have faith and confidence that He will provide the necessary equipment to make His love grow and flourish. His love has been sufficient in the past and it will even be greater in the future. Only trust in His love.

G. H. Spletstoesser

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Justification By Faith

*The second in a series of
Reformation articles*

Dr. Iver Olson

WE pointed out last time that the Reformers held Scripture alone to be the basis for what we are to believe and teach.

There was much in the teachings of the church at the time which had come from other sources than the Bible. The persons who first began to teach these doctrines may have been well-intentioned and sincere enough. But there were some things in the Scriptures which were hard to understand and difficult to square with life and good reason. So they made additions to what God had said, supposing that these additions must be true.

One case in point was the teaching of purgatory.

The Bible declares that God is a consuming fire against all sin. Even the slightest taint of sin brings condemnation. Only those who are perfect can stand before God in heaven. How, then, can the average "run of the mill" man be saved? It was conceivable that there had been some who really had lived saintly lives, and had achieved such a degree of holiness that they entered heaven directly. Later on they had been declared to be saints; they had holiness enough to enter heaven, and even possibly some to spare for their

less fortunate friends. Should the unfortunate average believers go lost then? There must be some kind of middle place to which they go when they die, a place in which they could make their salvation complete.

So purgatory came into the picture. Most people in the church are not yet fit for heaven when they die; so they go to purgatory. This is a place of fire and suffering, though by no means as intense as in hell. After all, the Bible mentions something to the effect that our works shall be tried by fire. This must be it. Here people will have to suffer temporal punishment for their sins. It is a temporary place, and purification is its purpose. For some people the time in purgatory may be relatively short; they had tried their best in life to be good, but they had not achieved as well as they should. Others may have been more careless about living a good life on earth, but they were members of the church and professed her faith. They will have to remain in purgatory a long time, stretching into millions of years. But what is that in comparison to eternity?

There is only one exit from purgatory, and that is to heaven. If a person makes purgatory, he is safe, for he will get to heaven eventually. The time spent in purgatory can be shortened for all who are there. The prayers of the church through her regularly

instituted priesthood avails much to this end. This came to be a kind of "gospel" for the people, and they exerted themselves to induce the priests to pray for their departed friends and members of their own families. A son could do nothing better than to help his father out of this place of suffering. Even before people die they can do something toward shortening their own period in purgatory. A very effective method of doing so was to make use of the indulgences which the church benevolently provided. It was the sale of indulgences by the monk, John Tetzel, which so irked Luther that he nailed the 95 Theses to the church door in Wittenberg.

The Reformers had begun to doubt the value of indulgences. What they found in the Bible was that when a person comes to faith in Christ, the entire righteousness of the Savior is ascribed to that person. So when he dies and appears before God he does not stand in his own righteousness, but in that of Christ. This is a perfect righteousness, and when the believer dies he goes directly to heaven instead of to some half-way station to be purified. The doctrine of purgatory is but a fiction invented by people who had failed to see or to grasp this teaching of the Bible.

The teaching of justification by faith was the new discovery of the Reformation, though it is as old as

the Bible itself. Presupposing the mediatorial work of Christ, it is the central doctrine of the Bible. It shows how a person, who is lost in trespasses and sins, can get to heaven—and that directly. Christ's righteousness belongs by divine right to every sinner for whom Christ died; but only they who have faith in Christ receive it. Since Christ's righteousness is perfect, it will stand the scrutiny of God at the gates of heaven. Here indeed is the Gospel.

Not that the old church discredited faith; to her justification was not possible without it. But what is this thing called faith? Over the years it came to be assumed that if a person believed the teachings of the church, even if he were ignorant of what those teachings are, he had faith. But this was not enough to save a person; to this faith must be added a good life. Faith in the heart cannot be seen, but acts of obedience may be observed. From this fact grew the thought that the outward observances and acts count for more than the condition of the heart. The so-called sacrament of penance was developed to take care of a person's sins; but here too people attached more significance to the outward aspects of it than to penitence in the heart. So it became a form of justification by works.

To this Luther replied that penitence is not a single act, nor a series of acts. A person's whole life should be one of penitence in the heart. In order to have faith a penitent person must have some knowledge of the truth. More than that, faith requires agreement in mind and heart with the facts of Scripture. Finally, the essence of faith is a trustful and confident reliance upon God who graciously forgives sins. Such a faith justifies completely. Demons know the truth; they even agree that it is true. But they do not trust God; therefore their faith is no faith. They lack the final and conclusive aspect of faith. It is so for people, too. Knowledge is a prerequisite, and agreement is necessary; but if the

childlike trust is absent, there is no saving faith.

Can faith and works be separated in a Christian's life and experience? To this we reply that they belong together like cause and effect. Even the dying robber on the cross had a modicum of good works. Faith is never alone; but it justifies alone. Here was the secret which the Reformers rediscovered.

WE REGRET

We regret very much that the printing of the WMF Bible Studies for September and October has been delayed, thus causing great inconvenience to those Ladies Aids which hold their meetings early in the month.

We are not sure what emergency measures you used when the studies were not available at the regular time, but we remind you that there is no study for December and you may be able to use the one you will not have used before at that time.

Your October study appears in this issue. The November study (the final one for the year) will be published in the Oct. 17 number.

We deeply regret this inconvenience to you.

The Editor

Minneapolis WMF District
Fall Rally

Faith Lutheran Church
Granite Falls, Minnesota
Wednesday, October 18, 1967
Rev. R. Gunderson, Pastor and
afternoon Speaker
Mrs. H. Presteng, Bible
Study Leader
Mission theme: "More Than
Conquerors"

NEW ADDRESS

The present address of Rev. Trygve F. Dahle is Spicer, Minnesota. All mail intended for him should be sent to him there.

NORTHERN MINNESOTA LUTHER LEAGUE RALLY SET

The Northern Minnesota District will hold an afternoon Luther League rally on Sunday, Oct. 15, at Badger Creek Lutheran Church, Badger, Minn., Orville Olson, pastor. The rally will begin at 2:30 p.m. with Rev. Herbert L. Franz, Cloquet, Minn., as guest speaker.

Irvin Schmitke, President

SOUTH DAKOTA DISTRICT ELECTS OFFICERS

At its business meeting on Sept. 28, the following officers were elected to serve for one-year terms: Rev. Raynard Huglen, Roslyn, president; Rev. A. L. Hokanson, Faith, vice-president; Mrs. Wayne Sletten, Faith, Secretary; Rev. G. F. Mundfrom, Pukwana, treasurer; and Mr. Robert Samuelson, Faith, stewardship secretary.

NEW CONGREGATION JOINS THE AFLC

Redeemer Lutheran Church, Ontonagon, Michigan, by congregational decision on August 6 voted to affiliate with the Association of Free Lutheran Congregations. Mrs. Taivo Keranen is the secretary.

The Co-ordinating Committee of the AFLC has voted acceptance of the congregation's decision and has so notified it.

When men open the doors of the sanctuary on Sunday, the church is not my master; I am its master, for I am a son of God. It is simply the chariot He has sent to carry me on my journey.

If I had been made a firefly, it would not become me to say, "If God had made me a star, to shine always, then I would shine." It is my duty, if I am a firefly, to fly and sparkle, and fly and sparkle; not to shut my wings down over my light because God did not make me a sun or a star.



Leaving the Norwegian American Line pier in New York.

PART I

Raynard Huglen

"Norway will never seem so far away again." I repeated those words several times to relatives in that very beautiful country this past summer. And this is true, for once one has seen a place and walked its roads and met its people that locale can never be quite as distant as before.

In the next several issues of *The Lutheran Ambassador*, I shall relive my journey to the land of my forefathers and nine other countries of Europe, begging the indulgence of those who have seen so much more. Indeed, one may be a bit presumptuous to think that anyone is interested in what one has seen or done. But having always been to some degree a follower of travel and adventure stories, these efforts are presented in the hope that they will be of interest to some who have or have not covered the same ground, or water, or air.

My readers should keep two things in mind: one, this was purely a personal pleasure trip. My main object was to visit relatives, most of whom I had not seen before. A second reason for going was to see a bit of Europe. But the second point to remember is that time was very limited. A man who spends less than one day in Paris and two nights and one day in London doesn't see a great deal, has little time to reflect on what he does see, and ends up as no author-

ity on it. And when one does not speak the language of the people at all, in some cases, there can't be much communication.

I must keep this in mind as I write, and you, as you read. But impressions one does get and some of these will be shared.

To Chicago and New York

The departure date from Minneapolis was July 10. There was an 8-hour layover in Chicago the next day. I found my way for a second time to Pacific Garden Mission on South State Street and visited a few minutes with Mr. Arnold Vander Meulen, deputation director, who spoke in our town last winter. It was a joy again to see this haven of hope in the midst of a hell on earth that man has created.

The next morning our Pennsylvania Railroad train passed through Philadelphia, then Newark, and we little realized that the latter city would in a day or two be the scene of racial riots to be read about in the morning news releases aboard ship. And which would help to provoke one of the three most asked questions about America in Norway: What about the racial unrest? (The others were the Viet Nam war and the church set-up.)

New York is a bustling, throbbing city. Even though just passing through, one could sense the fascination of the place and experience the desire to come back for a longer look.

MY TRIP TO NORWAY AND OTHER EUROPEAN COUNTRIES

The cab ride to the docks was a unique experience in itself. The mortality rate must be high among the cabbies, and their passengers, but this one deposited my retired North Dakota farmer friend and me safely at the Norwegian American Line pier.

The *Oslofford* lay at anchor and looked impressive. This was to be the home of some 700 persons for the next week. There were the formalities of having tickets and passports checked and being assigned to either the first or second table settings for the voyage before we could go on board.

The Voyage

There has got to be some emotional thrill in seeing the giant hawsers loosened and feeling a ship slip out from her moorings. I experienced that, but first, just prior to that, the American and Norwegian national anthems were played over the loudspeaker. That kind of tugs at you, too. Then the *Oslofford* slipped out and the paper streamers joining ship to shore were broken.

No one was in New York to see me off, but I couldn't help but think of what emotions some were enduring. Some were parting with the realization that in all likelihood they would never meet again. Still others were returning to the land of their birth. One man was going back for the first time in twenty years and would see his aged mother. I later learned of a scallop fisherman from New Bed-

ford returning for the first time in 36 years.

Now, on a bright warm day, we passed the Statue of Liberty and Ellis Island where so many tired and poor first touched American soil. The New York skyline rose magnificently in the background to our right. It took a while to get out of sight of land, but at last that happened. Then it was only sea, except for the sight of the *Queen Mary* passing us to port-side a mile or two away. (She has since made her final voyage after 995 Atlantic crossings.)

We would have enjoyed that sunny day even more if we had known that for the rest of the trip we would hardly see the sun again. The next two days were very foggy as we passed under Nova Scotia and Newfoundland. Thereafter the days were mostly cloudy and cool. Only a few scattered hardy souls attempted to sit on deck after the first day.

The seas were smooth throughout the voyage. There was a gradual swell in the waves the last few days, but all in all it would be hard to imagine an easier crossing of the Atlantic. As to traffic, after the first day, I saw no ships until the last evening when several fishing boats appeared out from the islands north of Scotland.

In crossing the Atlantic and seeing the trackless seas, the one thought which dominated was that God's love is like the ocean, vast and deep and wide. Of course, it is greater than that, too, but we may still use it as an example.

A Service Aboard Ship

While I found the atmosphere aboard ship spiritually depressing, I was thankful for the opportunity to participate in a divine worship service on Sunday morning. The ship's purser asked a Norwegian Lutheran pastor and me to conduct the meeting. The other pastor, from Trondelag in Norway, spoke in his native tongue on Philippians 4:4-7. He stood solidly on the authority of the Word, I was glad to note. My own text was Matthew 13:44-

50. The attendance, while not spectacular, was somewhat respectable. A few of the young people aboard were present.

Arrival in Norway

After seven days on the ocean, there seemed to be a general feeling among the passengers that it would be good to see land. I shall always remember the first glimpse I had shortly before noon on July 19. Through the mists a large rock or two arose. Gradually larger islands appeared. Just off Marstein we took a pilot on board who would guide us safely to the pier in Bergen. We watched with keen interest as he entered our ship.

Our journey continued through the waterways among the islands. These islands became more inhabited. The houses were painted in those hues I would see so often in the next days—shades of yellow and tan and green and light blue. Occasionally someone would be waving to us. I fought back the tides of emotion that came again and again in the realization that this was Norway, the land of my father's birth, the land of my maternal grandparents.

At last we were there, in Bergen, and pulling up to "Skoltegrunnskaien," where a large crowd of people waited our arrival. Again we heard the national anthems played. Then, a colossal jam-up occurred in the stairways and halls before it was thinned out as we passed through the passport check.

I knew that at least one cousin would be meeting me at the pier, but I hadn't been able to pick anyone out in the crowd of faces looking up at us. However, as I came down the gangplank I saw a lady who I thought might be Cousin Barbra. It was and shortly after I met her brothers, Audun and Arne, and for the first time in my life I had met first cousins on my father's side.

Several of us took a taxi or *drosje* up to my aunt's home on Tartargaten. "Gaten" means street. We pulled alongside the yellowish four-story apartment building.

Then up a short flight of stairs and turning left we entered the apartment or *leilighet*. We were greeted by Uncle Johan and then, coming through another doorway, I saw my aunt, Father's only living sister, Tante Bergine. She was lying on the couch or sofa because she is semi-invalid. Needless to say, it was a touching moment, a long-dreamed-of moment, to meet this dear aunt.

And there were others whom I met that day. Not being proficient in Norwegian, our conversation was a bit jerky, but we managed. However, I was hampered by something which was to dog me throughout my stay in Norway, the inability to discuss ideas, and subjects which required the use of somewhat technical words. But we managed and I found a very wonderful and warm welcome among these my own people.

We had a lunch consisting of krumkake, other cake, cookie-biscuits, the small cold waffle sections that they use so often, and coffee.

My room was to be on the top floor of the building, from whose windows I had a magnificent view of this city lying along the fjords, which I was to discover as the most beautiful (as to natural location) of any that I visited in Europe. From another window on the floor I could see the pier where the *Oslofjord* still lay at anchor before continuing her journey at midnight to Stavanger, Copenhagen and Oslo.

[To be continued]



A view of Bergen from Fløifjell.

The Lutheran Ambassador



Luther League Activities

Edited by Jane Thompson

"What did you do this summer?"

No doubt you have heard that question a number of times since you returned to school or your job this fall. Some ask it as a form of politeness, but some are really interested. They would like to know if you did something unusual, or made a lot of money, or traveled.

Now I'm asking you, "What did you do this summer?"

For some of you summer was truly the answer to those nine months of hard work in school. For many of you, making money was a necessity to pay for that car, the new clothes or your education. Perhaps you spent all summer helping at home and then went on a trip with your family.

Whatever you did, how many times can you say you actually told someone what Christ means to you? Did you take advantage of every available opportunity? I can't say that I did, but I'd like to share some of my experiences with you.

I took part in an evangelism program that would, I believe, be beneficial in the Association, if the time comes that we could finance it. Paying student workers is not the problem, for they work for \$1.00 per day. Travel costs were the highest expense.

As a team of four girls, we went to the west coast and lived with families in congregations who needed an extra push in the area of evangelism. What did we do?

We primarily took surveys of the surrounding community, finding families without church homes, children who had not been baptized or who had no Sunday school, new families in town and inactive church members. We invited them to church, and on their own doorstep, attempted to lead them into a conversation concerning Jesus Christ and salvation.

We had doors slammed in our faces, and people politely refused to talk "religion" but we left tracts where we could, and remembered them in our prayers. But the doors slammed were only a fraction of those which stood wide open to us. We were surprised that so many would invite a complete stranger into their homes to discuss what so many consider a private affair.

We talked with Jehovah's Witnesses, Science of the Mind followers, self-proclaimed prophets, Jews, Mormons, Buddhists, Roman Catholics, all forms of Protestantism, and yes, Lutherans. There were many who claimed no church at all, who had no background in religion, and didn't really care. One girl in Oregon had never even heard of Christ.

It was wonderful to meet Christians at the door who said, "Come on in, I heard you Lutherans were doing this. Tell me about it." Those afternoons went quickly as we shared experiences. The slower afternoons were those which were

hot and sticky and when no one seemed to be home.

I especially remember a woman in Oregon who was getting ready to go to work in a night club when I came to the door. I went in and talked as she dried her hair. She began talking about her background and I listened. Her husband had left her after 25 years of marriage. She needed something and was willing to try almost anything. She really wanted to go back to church, but didn't feel that it coincided with her job. When I left, she said she wanted to find a different job. She would not make a definite decision then, but I pray that she has now found the peace that Christ offers.

Another woman in the same town was studying with the Jehovah's Witnesses at that time. She was a Christian, but had tried many denominations, looking for the doctrines that she agreed with. She had never talked to a Lutheran before, so as I explained some of our doctrines, she nodded her head in agreement. Now she is taking instruction in the Lutheran church.

What else did we do? We conducted evangelism training sessions for the congregations and then went out on visitation with them. We organized Luther Leagues, beach parties, retreats in the mountains and youth parties. We ate meals with the members, sang at Sunday school, taught Sunday school seminars, met with church councils, sang and visited at old folks' homes.

At one potluck supper, our singing was enthusiastic as usual and we all felt pretty bubbly. We gave our testimonies and spoke about our task as Christians. One lady asked later, "Are you sure all of those girls are Lutherans?"

We got the same response from those of other Christian denominations. They asked leading questions to find out if we really knew what we were talking about. When they found out that we did, they admitted, "This is very unusual. I

[Continued on page 10]



WOMEN for Christ

GOD ANSWERS PRAYER

"Pray the Lord of the harvest to send out laborers" (Luke 10:2). Many of us in WMF have been praying that the Lord would call more of our Association young people into His harvest fields. The Lord has answered again, and Mr. and Mrs. Connely Dyrud will receive a \$500 Mission Scholarship this fall to enable them to attend our AFLC Bible School and Seminary in preparation for serving in the Brazil mission field. Truly, events in the world point to the soon return of our Lord, and we need to reach as many as possible with the Gospel while we yet have the day of grace. We shall continue to pray for more young people to be called into the fields that are white unto harvest, and our WMF is happy to assist them with the Mission Scholarships.

The following paragraphs include the personal testimonies of the Dyruds.

Mrs. Connely Dyrud writes, "Truly our Lord is wonderful, and we thank and praise Him for answered prayer, such as making it possible for both of us to attend school this fall. Words cannot express our gratefulness to the WMF for your financial help.

"For the which cause I also suffer these things: nevertheless I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against

that day' (II Tim. 1:12).

"About three years ago I came to the full assurance of having Christ as my Savior and Lord of my life. Since then He has led and provided for all my needs and much more. Since I have been married, Christ has led both my husband and me to the foreign mission field. I know the Lord has been leading me to Bible school, to prepare better for His service. We have prayed much about my being able to attend school, as my husband is a seminary student and I have had to work the past year. The Lord has really answered our prayers. He has opened so many doors making it possible for both of us to attend school this fall, by the generous scholarship offered to us by the WMF."

Mr. Dyrud continues, "'And we know that all things work together for good to them that love God' (Rom. 8:28). God's Word is so full of blessed promises. This verse means so much to me because no matter if things are down or up, we know that 'all things work together for good' as long as we place our trust in Him.

"Christ has been working in many various ways all through my life. First of all, I was raised in a Christian home and blessed with praying parents who were concerned about our spiritual well-being.

"Then on my Confirmation Day I really took the vows sincerely and meant business with my Lord and Savior. Throughout high school it

was my desire to serve Him, but while in college my faith was really tested and I began to doubt His Word. So I went to California Lutheran Bible School for two years in order to learn more about Him according to the Scriptures. It was during Bible school that I had a very close encounter with my Lord and Savior. I was in a very serious car accident that took the lives of two of my good friends and fellow students. My roommate and I were spared by inches. Then while in the hospital I committed my whole life to His full-time service no matter where in the world it may be.

"On completing a college degree, I met my wife. I had prayed much that the Lord would lead me to the right one—one who would be willing to go wherever the Lord would lead us. She consented and we are happily married. We feel the Lord is leading us to go to Brazil as missionaries.

"My wife plans to attend the Association Bible School this fall while I enter my second year at the seminary. We are also very fortunate and blessed to be able to serve Faith Lutheran Church at Colfax, Wisconsin, while attending school. God has been good to us."

CENTRAL MINNESOTA WMF TO MEET

The Women's Missionary Federation of the Central Minnesota District of the Association of Free Lutheran Congregations will hold its annual fall rally on Tuesday, Oct. 10, at Tordenskjold Lutheran Church, Dalton, Minn., the Rev. H. C. Molstre, pastor.

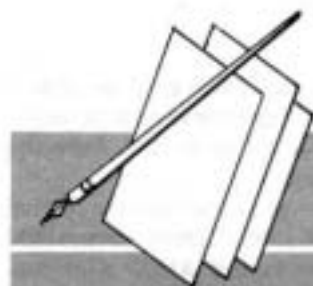
The meeting begins at 10:30 a.m., with a potluck dinner served at noon. The afternoon session begins at 1:30 p.m.

Mrs. Verner Bergland of Ashby, Minn., will lead us in a Bible study at our morning session.

Pastor Kenneth L. Anderson, Ashby, Minn., will bring the message at our afternoon meeting.

Mission news and special numbers in song will also be featured.

Mrs. Ted Aasness
Secretary



EDITORIALS

THE CHRISTIAN PAVILION

On our return from Europe, we stopped briefly at the World's Fair in Montreal. More will be said about that in our series of articles about the trip.

But here we wish to give our impression of one exhibit or pavilion which we visited at Expo '67. It is the widely known and controversial "Christian" pavilion. We use quotation marks around the word Christian because this exhibit failed to earn the name from what we saw there.

As you may have read, the message is supposed to come through three sections. The first is an exhibit of pictures, all kinds of pictures, about the good and bad in life. Zone Two is a film, much of it dealing with war and, surprisingly, in this day when we try to keep away from setting one group against another, there was a vivid and gruesome portrayal of German atrocities against the Jews. Zone Three consisted of more pictures and some Bible verses. (The Bible verses were also contained in a leaflet given to us before we entered.)

We tried to look at the pavilion objectively, but this was hard to do. That the selection of photographs gave a portrayal of life as it is cannot be denied, although the display in the secular (or non-religious) Photography and Industrial Design pavilion near the main entrance was far superior.

It was in the failure to come through "loud and clear" in giving the answer to man's dilemma (which nobody doubts exists) that we found the tragedy of the pavilion. The whole message was obscure. For us there was far more Gospel in the national Mexican pavilion in two statues of Christ. One was that of Christ bearing the cross, the other was the scourged Savior. Both showed the wounded and bleeding Jesus in a way that is extremely seldom seen. Here was the pathetic Christ, but One whom we could love because His stripes were for our healing.

It's too bad that the churches muffed this great opportunity for Christian witness. "Man and His World" was Expo's general theme. Throughout, as

might be imagined, man's achievements were exalted almost without recognition that there is a God. And there in the "Christian" pavilion there was very little message getting through. We tried to sense, as we sat in Zone Three with our fellow fair-goers, whether there was any feeling of having been touched by something great. We felt nothing. We sensed nothing in our companions. Instead there was almost a feeling of mystery, as if people were asking, "What was all of this about?"

You will find people who will report more favorable reactions than these. We report only our own. And we think that if this is what can be expected from great inter-church cooperation, including Roman Catholic and Orthodox, the future doesn't look very bright.

HE WAS FOR HOME MISSIONS

A few weeks ago, before getting back to our parish and *Ambassador* work, we attended a morning worship service in a non-Lutheran church in Winnipeg, Manitoba. The pastor was away at a conference and the pulpit was being filled by a pastor who was probably retired.

But he had been a home mission pastor for a few years and he had a few things he wanted to say in behalf of that area of outreach. He wasn't against world missions. He was for that, but not at the expense of the outreach at home. It was his thesis that world missions will be strong if home missions are faithfully tended. Furthermore, he felt that Canada was unevangelized to a large extent. He saw great needs and he felt that the souls of his countrymen were as precious as those to be found elsewhere.

It was a good message because it came from his heart, and, we think, from God's heart, too. Also, it was a sound mission message and we don't hear as many of those in a year as we ought. Perhaps we pastors tend to leave that up to visiting missionaries and when they are all out on the field, as is the case now, that doesn't leave much talk for missions.

He was for home missions, that pastor in Canada. He was aware that that particular congregation had a world mission budget for the year more than twice as high as for home missions and had already given almost three times as much for the one as for the other. (All of this information was on a board in the front of the church.) And he knew, too, that that congregation was soon going to have a mission conference with three foreign missionaries on the pro-

gram. Maybe all of this led him to use his opportunity to preach that Sunday for the cause so dear to his heart. We have our suspicions.

He was for home missions and he was for all missions. And he didn't want the people to forget the needs at home while they reached to far away places with the Gospel.

It was a good reminder and we thanked God for it. In our church, too, we have to keep both causes in mind. Each is important. Neither can be neglected.

GOOD TO BE BACK

It was nice to go and it's good to be back. How often these words have been spoken by vacationers and travellers. We have found them true before and true for the trip experience to Europe this past summer.

In the next several issues of *The Lutheran Ambassador* we will share some of the experiences we had and impressions gained. We hope that you won't find it too boring. For us it was a most wonderful experience.

The appreciation of the whole fellowship must be to Dr. Iver Olson for pinch hitting so ably in the editorial department for the past three issues. We'll be hearing from him in the future, too, through his "I Have a Question" column, stewardship articles, and feature stories. Currently, we are enjoying his three-part series on the great Reformation principles.

Upon our return we have learned of the fine Family Bible Camp and Luther League Federation convention which were held in August. The reports

indicate that the fellowship was good and the Spirit of God was permitted to do His gracious work in many hearts. This should give us, throughout the Association, sincere cause for rejoicing.

Steps have been taken to increase activity in the ingathering of funds for the Bible School dormitory. There should be many more in the AFLC who can give a gift as large as \$1000. And then there will be the opportunity for all other sorts of gifts once the building project is underway.

The Theological Seminary and the Bible School are in a new term as this is written. Indications are that the seminary enrollment is about the same as last year and the Bible School attendance has doubled. That's very good. From nine students in the seminary three years ago to 50-55 in two schools now is very fine progress. We give thanks unto the Lord for all of this.

Our mission work is being faithfully carried on. The executive secretary of parish education has visited some of the churches out West and will make further visits in the Midwest. Women's Missionary Federation district conventions are being held. The Luther League Federation has its first regular president in two years and continues to seek a youth advisor. Local congregations are deep in their regular fall schedules.

And it is good to be back in the midst of all this activity and to have some share in it. We come back refreshed by the evidences of God's handiwork in nature which we have seen, by the pleasant human relationships and by the fellowship with God's people in lands across the seas.

[Continued from page 7]

didn't think that Lutherans had any young people who are actually concerned about others finding Christ."

That response is typical because Lutheranism does not have anywhere near the stronghold in the West that it does in the Midwest. Many of the towns of 1500 have 15 churches all of different denominations, and the Lutheran is usually among the smallest. Of the Lutherans in the community, many are only of Lutheran background and have no Christian influence on their neighbors. Many actually said, "Lutheran? That's like Catholicism, isn't it?"

We left our assignments at the

end of ten weeks agreeing with the Psalmist David in Psalm 18:29: "By my God have I leaped over a wall." We had done things that we never could have done in our own power. And we had had a wonderful summer of sharing because we had asked God just what He would have us do with our time. Many of us are going through school on loans now, but we don't count that money we could have earned as lost. It was truly worth it.

Could God have something like this in mind for you next summer?

Contributions for this page may be sent to Jane Thompson, 510 S. 16th St., Moorhead, Minn. Remember those articles for Christmas.

Poems, fiction and "Why I especially look forward to Christmas this year," will be featured if any young people are interested in writing.

SOMETHING TO THINK ABOUT

Humility is a strange thing. The minute you think you've got it, you've lost it.—E. D. Hulse in *Bashford Methodist Messenger*

Sin is a ceaseless, undying power in our lives, and we must have a ceaseless, undying power to come against it.—Henry Drummond

"If the son therefore shall make you free, ye shall be free indeed,"

—John 8:36

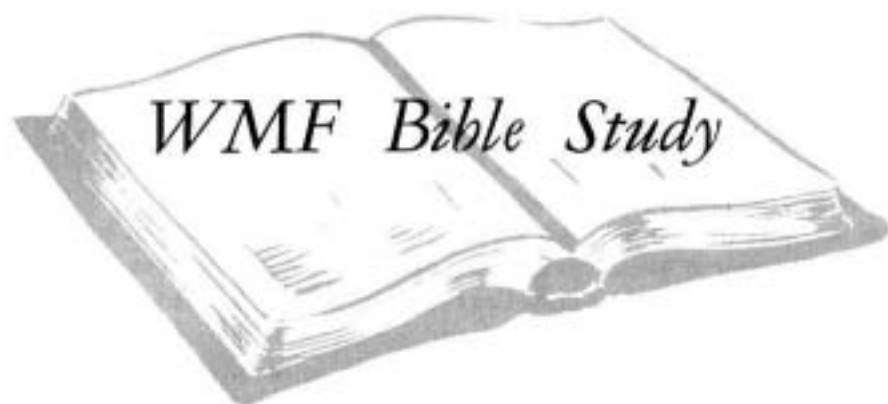
sees the gold of that precious shut-in, isolated from the world, almost forgotten, who carries on the all-important ministry of prayer and intercession for loved ones and the church.

Let us never forget that there is a day of reckoning coming for us believers, when our motives and accomplishments shall be judged by His standards not by ours. Everything that was of the flesh will go up in smoke. "If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire" (v. 15).

A carnal Christian is one where pride, jealousy, and so much of the flesh is permitted. Self has the prominent place, so the result of a life-long service for the Lord will then go up in smoke. He suffers loss, which means he loses his reward, but he himself will be saved, because he built his hope of salvation on the foundation Jesus Christ. In other words he will be saved like Lot, by the skin of his teeth, through fire.

Do I hear someone say, "Pastor, I am afraid I am a carnal Christian. There is so much selfishness, so much just of the flesh in my life"? Thank God that He is showing this to you. Then there is hope. Then you can go to God and confess this to Him, and He is faithful and just to forgive and to cleanse. Through His forgiving grace He will transform your life, change you from being a carnal Christian to a spiritual one. You will become nothing and the Holy Spirit will be permitted to work in you both "to will and to do of his good pleasure" (Phil. 2:13). Then you will be building with gold, silver and precious stones that will stand the test.

"If any man's work abide which he hath built thereupon, he shall receive a reward" (v. 14). The humble believer who serves his Savior and Redeemer in his own little corner, in the kitchen, around the farm, or in the office, or in the pulpit, or in the classroom, because of his love for Him, without thought of human applause or appreciation, will surely receive his reward. It is all of grace and it is all of God, and what is wrought of Him will never burn up.



OCTOBER 1967

Lesson X

Read I Corinthians 3:10-15.

In the previous verses the apostle calls the church, God's husbandry, not ours; God's garden, not ours; God's vineyard, not ours; God's field under cultivation, not ours.

GOD'S. All the emphasis is there.

Isn't Paul a genuine optimist, full of Christ's love and tender concern for the sick Christians? Listen to him! Ye Christian Corinthians, you babes, whose development has been hampered by your carnality, you are still God's harvest field, God is still working on you. There is therefore still hope. You can become real spiritual Christians.

In this portion of Scripture he is using a different metaphor; he is calling the church a building, and the workers builders.

We really have to go back to the ninth verse. There we read: "Ye are God's building." This may mean two things: (1) it is erected by God, and (2) it belongs to God.

Can it be said about each one of us that we belong to God? We are not our own but His own. Rosenius says, "To be a Christian means to give up the ownership and lordship over yourself." In a great time of crisis (Acts 27:23) Paul said: "For this very night there stood by me an angel of the God TO WHOM I BELONG and whom I serve." Can you say that?

Then note carefully what he says in the tenth verse, "according to the grace of God." He is giving the grace of God credit for all that has been accomplished. He is not taking any credit for himself.

"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon." Masterbuilder means an architect, and one who carries out his work.

In I Corinthians 15: 9,10 Paul says: "I am the least of the apostles, and I am not even worthy to be called an apostle because I have persecuted the church of God. But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me."

He is careful to show what the foundation is—namely, JESUS CHRIST. He said in the previous chapter that he was determined not to know anything else save Jesus Christ and him crucified. This is how he began. This is the foundation. "Other foundation can no man lay than that which is laid, which is Jesus Christ" (v. 11).

When we build a house we always start with the foundation, so let us first take a look at the foundation of the Church.

Jesus says, "Upon this rock will I build my church," not on Peter, as the Roman Catholics teach, but on Peter's confession that Christ is the Son of the living God (Matt. 16: 16). Paul understood it that way, so he declares there is no other foundation.

How did Peter interpret it?
..... (I Pet. 2:4, 5).

Christ is both the foundation and the builder. He says: "I will build my church. Man can't do it, but Christ can, with all power in heaven and on earth. He has His co-workers, but He alone is the head of the Church. Only those who have accepted Him as their personal Savior become living stones in this building, the others only belong to the outward organization of the church.

This Church, when it is in a healthy condition, is aggressive and meets with opposition especially from the dead religious leaders, nominal Christians and the world. But even though hell opened up all its gates and let the whole army out to attack the Church of Jesus Christ, the

gates of hell could not prevail against it (Matt. 16:18). Take a look at your church. Is it or is it not in a healthy condition?

How good it is to rest on the foundation, on the Rock of Ages. All other ground is sinking sand. How necessary it is to build our hope of eternal life on Him alone; then we will never be put to shame, neither in time nor in eternity.

Paul says we are in the building business, and we are building for eternity; hence this solemn warning: *take heed how ye build*. Be sure you build with materials that are fireproof. There comes a day of testing, a day of reckoning for all believers (II Cor. 5:10)

This is at the *judgment seat of Christ*, and has nothing to do with the final judgment at the Great White Throne that we read about in Revelation 20: 11.

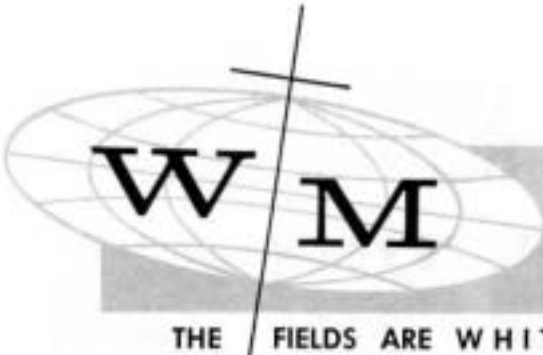
Discuss

The apostle is speaking only about the believers here, not the world and the unbelievers. He says: "For we [Christians] must all appear before the judgment seat of Christ." And you notice further, it is our work that will be judged, not our person.

So take heed that you build with fireproof materials. Some build with gold, silver and precious stones, and others with hay, wood and stubble. The contrast is indeed amazing and striking. All are building on the same foundation, but with different material.

The gold, silver and precious stones are costly, but not bulky or massive. The hay, wood and stubble are big, bulky, and massive, but relatively worthless. A barn full of stubble would hardly be worth the price of moving it. This represents the product of the flesh. How prone we are to appraise things in terms of bigness, when it may be worthless in the sight of God. When spiritual eyes are blinded then we are apt to fall for bigness. Sometimes pastors and church members lose sight of real values and get taken up with huge organizations. Then we can see the deplorable results. What are some of them?

Look out for the spirit of compromise. It is so easy for us to overlook the little diamonds. We see the big crowds, the numbers, but God



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST



The laying of the cornerstone on May 28, 1967. Senhor Agasto is putting on the first cement. Pastor John Abel stands at extreme right.



On this hill overlooking the city of Campo Mourao is the location of the Bible school of the AFLC in Brazil.



Our photographer is overlooking the crowd and the city. Over 200 people attended the laying of the cornerstone.



The beginning! Here the trees are being cut down and clearing has begun as the first bricks and lumber arrive. (The smoke is from the burning trees.)



It's beginning to look like a building!



Senhor Agasto and Missionary Alvin Grothe. Senhor Agasto is living on the Bible school property. He is the all-around handy man. When all is completed he will be the caretaker. In this picture he is shown getting his first orders on the new construction.



The roof is on. The four thousand tile needed for the roof had to be washed by hand first.



Clearing stumps, bushes and rocks from the front of the lot, Mr. Grothe can be seen to the left of center.



The Bible school as it is today, ready for windows, doors and paint. In the background is the storage shed and home of Senhor Agasto and his family.

Picture captions are by Mr. and Mrs. Alvin Grothe.

SCENES FROM SUMMER ACTIVITIES



FAMILY CAMP

- Part of the Camp staff and speakers
- The office staff gives Mr. Arnold Narveson, Grafton, N. Dak., full attention as he registers.
- The dinner line
- Evening quiet by the lake
- Hungry boys—and girls



LUTHER LEAGUE CONVENTION

- Luther League Federation sessions were held in this school in Kallispell.
- Evangelist Arthur Johnson, evening speaker at the convention.
- A group of young people and their counselor from North Central Minnesota.

Photos by Richard Snipstead



CHURCH-WORLD NEWS

BOOK BLASTS PRONOUNCEMENTS

"Ecumenical bombshell" is how a conservative Protestant journal, *Christianity Today*, labels a sharply worded book written by Dr. Paul Ramsey, Princeton professor, and published by Abingdon.

The book, *Who Speaks for the Church?*, vigorously criticizes the National Council of Churches and World Council of Churches (WCC) for their pronouncements, especially the WCC-sponsored 1966 Geneva Conference on Church and Society.

Ramsey claims that the right of church bodies to take a particular stand on controversial secular issues is questionable.

—The Minneapolis Star

THEOLOGIAN ADVOCATES END OF 'STATE' CHURCH SYSTEM

Stockholm (LWF)—Establishment of "state church" systems was appropriate at one point in history, but their perpetuation today amounts to clinging to a "romantic" past, a well-known Lutheran theologian said here.

In an interview with the Stockholm paper, *Expressen*, Dr. Kristian Stendahl advocated transformation of the national Swedish Lutheran Church into a completely free church with its own legislative organs and financial administration.

The theologian, ordained in the Church of Sweden and a professor at Harvard Divinity School in Cambridge, Mass., since 1954, was one of three final candidates for the office of Archbishop of Sweden earlier this year. Bishop Ruben Josefson of Harnosand was named to succeed retiring Archbishop Gunnar Hultgren on October 1.

Dr. Stendahl's comments were made as a heated discussion was

underway in Sweden on future church and state relationships.

A government commission recently has presented a series of possible alternatives, ranging from retention of the present status to relinquishment of property and tax rights.

The American theologian, calling the present state church system in Sweden "an anachronism," said that the principle of religious liberty cannot be maintained when one religious body has special privileges.

Asked whether a separation of church and state might not weaken Swedish Lutheranism considerably, Dr. Stendahl said that even if the church were seriously affected it must leave the consequences to God.

"Society today is no longer Christian, and it cannot be 're-Christianized' by means of legislation and church privileges," he said.

EAST GERMAN CHURCHES WON'T CURTAIL REFORMATION EVENTS

East Berlin (LWF)—The Church Preparatory Committee for celebration of the 450th anniversary of the Reformation announced here that it will go ahead with plans for central events at Wittenberg despite restrictions placed by the East German Democratic Republic on the number of guests from West Germany and other countries.

A communique issued by the committee stated that GDR authorities have decided that not all the guests invited by the church "can count on receiving an entry visa."

"In view of the announced restrictions, the extent of which is still to be determined," the communique said, "the committee saw itself confronted by the question

as to whether it could still carry out its plans to celebrate the events scheduled for Wittenberg as the central Reformation celebrations for the Protestants of Germany and of the world.

"After thorough consideration, the committee answered this in the affirmative. The central events, in particular the congregational rallies, the ecumenical rally, the worship service and the theological conference, are to take place in an ecumenical and international framework."

CATHERINE MARSHALL WRITES FIRST NOVEL

Catherine Marshall, author of the widely acclaimed book *A Man Called Peter*, and editor of sermons by her late husband, Dr. Peter Marshall, has written her first novel to be published by McGraw-Hill on October 9. The book, entitled *Christy*, is the alive and moving love story of a young woman who leaves her Asheville, North Carolina, home to go into an unknown and dangerous area in the Great Smoky Mountains to teach in a one-room schoolhouse.

The idea for *Christy* was born at Evergreen Farm, Catherine Marshall's parents' farm in Virginia. Christy's story is based on the life of Catherine Marshall's mother, the "Leonora" to whom *Christy* is dedicated (Mrs. John Wood), who also left home at the age of nineteen to become a school teacher in the Great Smoky area. "Two-thirds to three-fourths of the material in the book really happened," Mrs. Marshall tells us. But as she began to write *Christy*, Catherine Marshall found the characters themselves coming alive and developing a life of their own. "I had utter delight in the creation of this book and in discovering that it really is true that characters can take on personality characteristics and do

things that you don't expect them to do," the author reports.

The aliveness and authenticity of *Christy* come from Mrs. Marshall's complete submersion in the background of the Appalachia region. She spent several years doing research for the book. In the spring of 1959, Mrs. Marshall took a study room in the Library of Congress where she would have access to the stacks and every available book on Appalachia.

She made trips into the area of the Great Smoky Mountains (on one occasion accompanied by her parents) to take notes, to visit in homes and cabins, to talk to local people and to research court file records.

"There is no substitute for eyewitness details," Catherine Marshall says. For example, she reports that she had a difficult time finding

anyone to describe the appearance of a typhoid victim. Even elderly physicians who had actually seen cases of typhoid could not give her the visual details needed for several scenes in *Christy*. In the end it was a retired nurse and a physician's daughter who supplied her with vivid details.

Work on the novel covered a long period of time because of the intensive research Mrs. Marshall did for the book and because the writing was postponed for a while after her marriage to Leonard LeSourd and for the completion of her books *John Doe*, *Disciple* and *Beyond Ourselves*. She feels that the delay was productive in the sense that, "I had become almost too fascinated and caught up with massive research work on *Christy*. I was glad that I had to let this fall into the background so that characterization and plot could come forward."

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