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Vol. 3

October 5, 1965

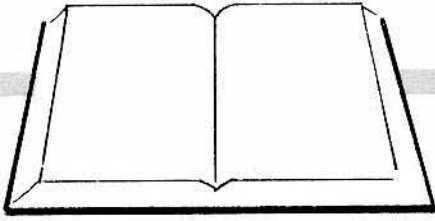
No. 19

LUTHERAN

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McVey Hall, University of North Dakota, Grand Forks
Dormitory for Boys at the Luther League Convention



According to the Word

TO THEIR OWN COMPANY

Read Acts 4:23-31

Someone has said, "The Bible is a record of the struggle of twice-born men to live in a world run by the once-born. It is a record of men whose loyalty to the kingdom of heaven was considered treason against the kingdom of man." Peter and John are under close surveillance by the authorities because of their unyielding loyalty to the kingdom of heaven. "We must obey God rather than men," was their contention. There was not the slightest degree of compromise with the enemies of Christ.

Having been threatened by the chief priests and released, Peter and John are on their way back to their own company. At no time is the fellowship of believers more needed than under the pressures of persecution. These servants of the Lord wasted no time in getting back "to their own company." Apparently they had no trouble finding them. Christians were not difficult to identify then. The age of compromise and conforming had not arrived. The lines were clearly drawn. Christians were a people "set apart." A fellowship not of this

world, a company of the twice-born. To such a company Peter and John resorted for fellowship. Here they found fellow believers who stood by them in those trying days. With those fellow believers they shared their problems, "reporting all that the chief priests and elders had said unto them." Then it was that the fellowship turned into a most unusual prayer meeting. Together they lifted their voices unto God in prayer. Their need was great. The situation was grave. It seemed for the moment as though the doors for the Gospel might be closing. Enemies of the Gospel had threatened them and commanded them not to speak or to teach in the name of Jesus. This was indeed a crisis hour. What should be their recourse at a time like this? Notice, they prayed not for vindication, but for more power and greater boldness. They must go on with the message despite fierce opposition. Surely the Lord answered their prayer. The very room where they were gathered was shaken. This prayer meeting became a veritable "filling station" of the Spirit, from whence they went forth anew proclaiming JESUS.

One of the distinguishing earmarks of a child of God is his iden-

tity with the fellowship of believers, the communion of saints. "We know that we have passed from death unto life, because we love the brethren" (I John 3:14). This mysterious fellowship, so misunderstood by the world, is the true delight of the Christian. The crowds and the attractions of the world no longer appeal. Like Peter and John of old, he hurries away "to his own company." He prefers the company of those who know how to pray. He loves the fellowship of those who love the Word. Dear friend, where do you stand in relation to this fellowship? Do you feel at home in the company of God's people? No fellowship on earth compares with this. From the book of Malachi come these beautiful words, "Then they that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him" (Mal. 3:16, 17). What an honor to belong to a fellowship such as this!

Jay G. Erickson

The Lutheran Ambassador is published biweekly (except the first issue of August) by the Association of Free Lutheran Congregations. 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. Third-class postage paid at Minneapolis, Minnesota. Publication office: 6820 Auto Club Road, Minneapolis, Minnesota 55431.

Few Christians know what God is talking about when He commands, "Be filled with the Spirit."

Don Mainprize

ARE you filled with the Spirit? I realize the question sounds strange, because few people ask it today. Yet God clearly tells us to "be filled with the Spirit" (Eph. 5:18). And certainly if God tells us to do something, it is important that we know what He is talking about. But too many of us don't know. We don't know what explanations to accept or which to reject, or even what a Spirit-filled Christian is like.

First of all, the filling of the Spirit does not mean that the believer becomes instantaneously mature at some mystical, dramatic moment. In all the kingdoms of this world—animal, vegetable, mineral, or spiritual—growth and maturation constitute a gradual process, not an instant act. The animal is conceived, born, lives and dies; each phase takes its own time and is preceded by a process made up of separate acts. A tree grows from seed to sapling to maturity—its life is a process. The diamond is produced gradually by the enormous heat and pressure of sand and mud. It takes years for the carbon to crystalize into the almost complete purity of a diamond.

To expect instantaneous maturity in the spiritual realm, then, is to deny the laws of growth. We grow mentally, morally, emotionally, and spiritually by degrees. There may be periods of rapid growth in one or more of these areas, but God offers no miracle tonic producing on-the-spot maturity.

Another false notion about the Spirit-filled life is the dangerous suggestion of a once-for-all victory over sin; that if we are filled with the Spirit of God we will never again suffer spiritual defeat. This idea is doubly dangerous. First, it is not true to the Bible or the experiences of saints. Second, it raises false hopes which will surely crumble under the pressures of everyday life. When this happens, the misled

believer loses confidence in God because his faith was in a lie.

Day after day every believer is bombarded by numerous kinds of temptation, small and hidden, as well as large and obvious. It will be so until he dies, although the temptations will change and he should develop stronger spiritual muscles. To suggest, however, that some experience, no matter how thrilling or unusual, will make him immune to temptation's pull or give him adequate spiritual stamina to withstand all future temptation is false.

The same marks characterize any teaching of sinless perfection, a wholly sanctified life, or claims to absolute holiness. Such assertions are misleading and out of touch with true spiritual reality.

Then what does it mean to "be filled with the Spirit"?

It means to be controlled by the Holy Spirit. This can be seen by examining the text itself. It says, "Be not drunk with wine wherein is excess." What characterizes a drunk man? He is controlled by the wine, the spirits within him. He has, in varying degrees, lost his self-control to spirit-control.

To be filled with the Spirit involves surrendering self-control to Spirit-control. In this case, however, the mind and will is sharpened and strengthened—not dulled and weakened.

DEGREES OF FULNESS

Notice that a drunk man's fulness of spirit can be measured quantitatively. Some states use such tests to determine if a driver

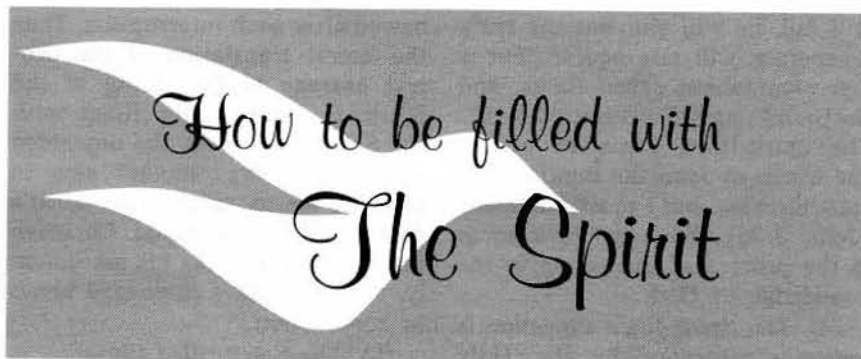
suspected of drunk driving is legally drunk. Degrees of spirit-control show up in the worldly man's description of his partner's drunkenness: "He's just a little tight," "He's two sheets in the wind," "He's stone drunk; he can't even move!"

Likewise the fulness of the Spirit varies in degree. It is said of Jesus that he had the Spirit without measure (John 3:34). Of no other man can that be said. Thus the filling of the Spirit does not mean absolute, one hundred percent, everywhere, in-all-areas, control. This quality of fulness of the Spirit belonged to Jesus only. It was the Apostle's prayer that Christians might "be filled with all the fulness of God" (Eph. 3:19b).

This complete control of the believer by God is God's goal for the Christian. It will be true of us in the future when "we shall be like him" (I John 3:2). Right now, for the present, our goal as Christians should be to be increasingly controlled by the Holy Spirit in every area of our lives and at all times.

With this qualified definition of being filled with the Spirit in mind, what then are the marks of the Spirit-filled life?

(1) *The Spirit-filled Christian has no known sin in his life.* This is not to say he is without sin. But it does mean that he is not aware of any specific sin. When a specific sin is brought to his attention by the Spirit through his wife, or any means, he will be more likely to confess it than will his Christian brother who is allowing sin to weaken his power to hear God's



voice and to obey God's commands.

This is true because usually (2) *the Spirit-filled Christian has yielded his will to God.* He has crossed the Rubicon and has burned his bridges. Having voluntarily enlisted with God for active service, he refuses, by the Spirit's power, to seriously consider seeking a discharge.

Needless to say, time and again he is tempted to quit, to betray his initial decision. But, as God strengthens him, he is kept from turning back. Each day, in fact each minute, he will face the consequences of his initial decision. To will "once for all" to have God as one's master is followed by the pleasant moment-by-moment enticements to have one's own way. Thus, to yield once to God leads necessarily to yielding again and again and again day after day until we are with Him.

Because of this process of maturity (3) *the Spirit-filled Christian is gradually and increasingly controlled by the Spirit.* As the Apostle put it in Philippians 3:13, "Yet, my brothers, I do not consider myself to have 'arrived,' spiritually, nor do I consider myself already perfect. But I keep going on. . . ." The Christian never arrives—he is always going on toward maturity.

Gradually, as the Spirit convicts and empowers him he sheds habits that displease God, and yields new areas of his life to the Spirit's control. In short, he grows spiritually. Yes, there will be periods of quiescence, of dormancy when he seems to stand still. But this, too, is part of the process of growth into maturity.

Moreover, he will fall short, he will fail, he will sin. But the truly regenerate will rise again. "For a just man falleth seven times, and riseth up again" (Prov. 24:16). The Spirit-filled Christian echoes the words of John the Baptist, "He must increase, but I must decrease" (John 3:30). Such a Christian is in the process of increasing in the knowledge of God.

(4) *The Spirit-filled Christian is radically controlled by the Holy*

Spirit. This means he is radical, extreme, thoroughgoing, and even drastic in his obedience to, and love for, God.

He progressively seeks with God's help to fulfill the first and greatest commandment, "Thou shalt love the Lord thy God with *all thy heart* and *all thy soul*, and with *all thy might*" (Matt. 22:37).

As he seeks actively to let God, who is love, control the depth of his being, he also desires that God's will be done in each of his varied roles. He wishes to be a Spirit-filled husband, father, employee, Sunday school teacher, or whatever.

BLIND SPOTS

Thus the Spirit-filled Christian does not easily fall into the trap psychologists call compartmental thinking, i.e., the tendency to separate one's roles in such a way as to prohibit interrelationships. We've all heard of businessmen who profess Christianity but do not apply it to their business transactions. Surely the Spirit-filled Christian will have blind spots, or areas where he grows slowly, but he is less likely to than the Christian who does not walk moment by moment in the Spirit, as Christians are commanded to do. He is less likely to be hypocritical because the changes which took place in his life, at his conversion and following it, did not stop at the surface of his personality; they reached down to the very root.

(5) *The Spirit-filled Christian is continually controlled by the Holy Spirit.* By continual we do not mean unceasing or perpetual. Rather, we mean a control which though not unbroken, is certainly renewed after each interruption. Thus the literal translation of the central passage in the filling of the Spirit is "being kept filled with the Spirit." Whereas the unyielded Christian allows "minor" sins to pile up, so to speak, the Spirit's control of the spiritual Christian helps him to confess his sin quickly, and prevents a prolonged break in communion.

(6) *The Spirit-filled Christian is*

confidently, consciously, and sensitively controlled by the Holy Spirit. Confidence means "a mental attitude of relying on a worthy person," "a state of trust or intimacy between persons who confide in each other." As the Christian walks with the Spirit each day, seeking His advice and strength, he learns to rely on the Holy Spirit and to confide in Him moment by moment. It is this type of control that marks the life of the Spirit-filled Christian. Notice it is by faith or trust.

SPIRIT-CONTROLLED

The *conscious* control of the believer by the Spirit is often misunderstood. Again and again believers are warned not to trust their emotions, to suspect their religious feelings. Granted, one can be misled by his emotions; but that is no reason to assume a suspicious attitude toward all emotions. To do so can easily lead to a dull, humdrum, phlegmatic, emotionally detached Christian life. One does not love another with all his heart, soul, and mind without strong emotional involvement!

Remember that God is a person and He has chosen to become emotionally involved with His creatures. He so loved that He gave His Son, and the Holy Spirit can be grieved or hurt by our sin. It is said in the Bible that Christians are married to Christ (Rom. 7:14). Can you conceive of a more intimately emotional relationship?

Now to be conscious of something means "to see, hear, or feel it, or allow it to enter one's mind." It involves an awareness of one's surroundings and the numerous nearby stimuli.

If you took a walk with a friend you would surely be conscious of his or her presence. We Christians are told to "walk in (and by) the Spirit" and one name of the Spirit, the Comforter, means "one called along side to help." God the Holy Spirit dwells within us and is therefore ever with us. The question is, can we be conscious or

[Continued on page 6]



ON THE DEATH OF A TEENAGE GIRL

THE afternoon sun shone brightly after the morning's rain. A few white clouds hung suspended. Great quiet enveloped the bowl-shaped oval, open on the east side, where the cemetery lay, neatly kept and verdant in mid-summer green.

The simple tan casket was poised above its final resting place. The pastor intoned the words of committal to parents, sisters, brother standing forlornly nearby—and to other close relatives.

And to a multitude of people, remaining at a distance, wanting to show their concern, not knowing quite how to do so, unwilling to intrude on a grief they could not share quite as intimately.

To the side were six young men, lean, athletic, unfamiliar with their role—the casket-bearers—classmates, benumbed, wishing their friend were not gone, honored that they could perform this last service.

"I am the resurrection and the life . . ."

Why do the young die?

It had been a typical day at Bible Camp. Bible study, discussion, softball, volleyball, meals, sing-spiration, evening service. The speaker had warned of life's uncertainty. He had spoofed the philosophy of the popular song "Downtown."

Then night-time and sleep.

1:30 a.m.

Knocking on a door. Whose door? Mine? Reaching for a flashlight, unbolting the door—"Alice Barber has been in an accident; 10:30; seriously injured, not expected to live."

Alice, a camper of the year before and with a

sister here this year. Alice of the sparkling, dancing eyes, the pleasing, warm personality, such an "alive" person.

Not expected to live.

The night air seemed warmer than expected after a rather cool day. Driving around the south tip of Pickerel Lake, past Enemy Swim, her home town of Waubay, then the lights of Webster, hoping against hope for a miracle.

Stopping in the hospital parking lot, no chance to go inside—"Alice has passed away."

No miracle.

The night air still pleasant to the touch.

Attempts to bring some comfort when words seem to be just words. Only the Word of God speaking of something to hold on to. "God is our refuge and strength, a very present help in trouble."

The first light signalling a new day already evident before 4 a.m. The trip back filled with disbelief, memories, questionings.

Why do the young die?

Friends gathering for the funeral service in the church so familiar to her. Youth her own age, puzzled, frightened, missing her friendship. Older people, pondering their length of years as against her not quite 17, filled with promise; missing, too, her interest in them.

The open casket. The out-of-placeness of youth. The dark brown suit, the narrow white pressed bow at the neck.

Alice, Luther Leaguer, choir member, sports enthusiast, junior class play, Girls' Stater, 4H club, Bible class, honor student, FHA.

Why do the young die?

Piano music, appropriate, well-played. A seat in the basement of a packed church. The folder the funeral director provides. Reading in disbelief the words "Alice Fonda Barber, July 26, 1948-June 30, 1965."

Why do the young die?

Going back in memory to the night of July 3, 1964, and the last evening of another Bible camp. Many young people staying after for a consecration service. Alice, among them, sorry for her failures in following Christ, declaring her wish and intention to serve Him more fully.

The voice of the pastor who had baptized and confirmed her, reading from Revelation 21—"tears, death, mourning, crying, pain—no more."

A man singing "How Great Thou Art." "And when I think that God His Son not sparing—"

Looking again at the folder—"Alice Fonda Barber, July 26, 1948-June 30, 1965."

Disbelief.

The new pastor, new in town the day of the accident, telling of many mansions in the Father's house.

Alice, friend of all, witness for Christ.

Why do the young die?

"For my thoughts are not your thoughts, neither are your ways my ways, says the Lord."

"But that with full courage now as always Christ will be honored in my body, whether by life or by death."

The sun shining brightly after the morning rain. The well-kept cemetery in the bowl-shaped oval, open to the east, verdantly green. A great sense of peace despite grieving hearts. The tan casket standing alone now.

Jesus said unto her, "I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die. Do you believe this?"

Yes, Lord, I believe. Help my unbelief.

—Raynard Huglen

[Continued from page 4]

aware of His presence?

I believe we can and indeed we must if we ever hope to walk with God, obey His voice, and know Him personally. Someone may say, "But we walk by faith, not feeling." And I agree. But I believe that faith in the living God leads to a conscious "felt" experience of His presence through our awakened senses.

HOLY TEACHER

The Spirit "teaches" believers and helps them remember the words of Jesus (John 14:26), He testifies to the believer of Christ (John 15:26), He guides the believers into all truth, speaks what He hears, and shows us the things of Christ (John 16:14).

If the Spirit does all this, it should be obvious He is not a mute teacher. He speaks and we hear. It may be a still small voice, a clear word of rebuke, a verse brought to mind, a passage read in daily devotions, a sermon, or a strong and clear impression that we should or should not do a certain thing.

(To avoid being led astray such messages should be tested by the clear teaching of the Word of God; if any impression or leading violates or contradicts the Bible it is not the voice of the Holy Spirit.)

With this qualification in mind, one thing remains clear: such hearing of the voice of the Spirit must be realized in order to be understood and obeyed; it need not be audible, and seldom is, but it must be understandable. As the Apostle wrote in a similar context, "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (I Cor. 14:8). Our Commanding Officer does not mumble His orders. He speaks loud enough for alert soldiers to get the message.

SENSITIVELY CONTROLLED

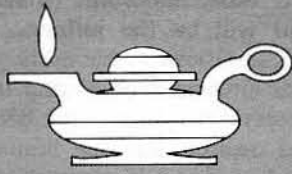
Thus we may say that the Spirit-filled Christian is sensitively controlled by the Holy Spirit. As he hears and obeys the Spirit's voice, he develops a spiritual awareness or sensitivity. To use two of the Apostle's phrases, he "walks cir-

cumspectly" (Eph. 5:15) or he is "led by the Spirit of God" (Rom. 8:14). As he refuses to allow any known sin to remain unconfessed, as he continues walking daily by faith and yielding his attitudes, habits, dispositions, words, and thoughts to the Spirit's control, he will experience the conscious presence of the Holy Spirit, he will be practicing the presence of God.

To enumerate the marks of a Spirit-filled life, however, is both useless and dangerous unless we are voluntarily and actively involved daily in the process of "walking in the Spirit." And if we fail to "exercise ourselves unto godliness" by making daily use of all the means of grace at our disposal, the real and intimate presence of God will not be a reality in our own experience.

May the God of hope fill us with all joy and peace in believing, that we may abound in hope, through the power of the Spirit (Rom. 15:13).

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SEMINARY NEWS

SECOND SCHOOL YEAR AT SEMINARY OPENS

A new class of students and a new teacher were highlights of the opening of the second year of work at Free Lutheran Seminary, Plymouth Village, Minneapolis, Minn. Classes began on Sept. 14.

The new students, six of them, are the junior class. They join the nine students of last year, now become the middler class. Next year the school will reach her intended three classes. New students this year are Dale Battleson, Anoka,

Minn., Leslie Galland, Watertown, Minn., Paul Haugen, Portland, N. Dak., Paul Jecklin, Elkader, Ia., Robert Lee, Escanaba, Mich., and Jerome Nikunen, Detroit, Mich.

Dr. Iver Olson is the new instructor. Born in North Dakota, he was raised in Saskatchewan, Canada. His father was a lay preacher. A graduate of both Augsburg College and Theological Seminary, Mr. Olson has an M.A. degree from the University of Minnesota and a doctorate in systematic theology from Chicago Lutheran Seminary. Mr. Olson is the author of the book

Baptism and Spiritual Life and is the translator of Ludvig Hope's book, *Aand og Kraft*, (*Spirit and Power*) into English. He served as pastor at Sand Creek, Wis., after teaching at Oak Grove Lutheran High School in Fargo, N. Dak. More recently Mr. Olson taught at the former Augsburg Seminary and at Augsburg College, Minneapolis.

The other full-time teacher in the school is Dr. Uuras Saarnivaara, who served last year also. Much of his education was received in his native Finland and he, too, is an author, one of his books also dealing with baptism. He once taught at the former Suomi Lutheran Seminary in Hancock, Mich.

Free Lutheran Seminary will graduate her first class in the spring of 1967.

The class schedule for the first semester of the current school year is printed below.

SEMINARY SCHEDULE

FIRST SEMESTER

September 13, 1965-January 21, 1966

	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7:45 8:05		Devotions <i>Saarnivaara</i>	Devotions <i>Saarnivaara</i>	Devotions <i>Saarnivaara</i>	Devotions <i>Saarnivaara</i>
8:05 9:00	8:45-9:00 Devotions <i>Olson</i>	Home Missions and Personal Work <i>Saarnivaara</i>	Churches, Sects and Isms <i>Saarnivaara</i>	Discussion of Contemporary Problems <i>Saarnivaara</i>	Churches, Sects and Isms <i>Saarnivaara</i>
9:05 10:00	Dogmatics <i>Olson</i>	New Testament <i>Saarnivaara</i>	Dogmatics <i>Olson</i>	Dogmatics <i>Olson</i>	New Testament <i>Saarnivaara</i>
10:00 10:15	COFFEE BREAK				
10:15 11:10	English Bible <i>Olson</i>	New Testament <i>Saarnivaara</i>	English Bible <i>Olson</i>	Pastoral Counselling <i>Olson</i>	Jr. Homiletics <i>Olson</i> Sermon Practice <i>Saarnivaara</i>
11:15 12:00	Youth and Confirmation Work <i>Olson</i>		Youth and Confirmation Work <i>Olson</i>		Dogmatics <i>Olson</i>



Edited by Mrs. David C. Hanson

KNOW YOUR STUDENT

Part I

Thou didst form my inward parts,
Thou didst knit me together in my mother's womb.
I praise Thee, for Thou art fearful and wonderful!
Wonderful are Thy works!

Thou knowest me right well;

My frame was not hidden from Thee

When I was being made in secret,

Intricately wrought in the depths of the earth.

Thy eyes beheld my unformed substance;

In thy book were written, every one of them,

The days that were formed for me,

When as yet there was none of them. (Psalm 139).

Most of us have, at some time or another, held a very young infant in our arms and marvelled at the handiwork of God. The human baby is born with a living soul and is created with all the members, organs, and other structures of the body that it will need to grow into man or womanhood. Of course, there will be growth and development, but the normal baby's equipment is in good working order from the very beginning of life. He arrives with the ability to do various things without learning them. For instance, he can breathe, suck, and swallow. He is able to move the various members of his body. He can cry, sneeze, and cough. These natural reflexes serve the infant through all the years of his life. Along with them he is given certain other gifts that will influence his development. His God-given intelligence, health, stature, appearance, and nervous system are factors that will influence the child's habits, attitudes, sentiment, temperament, and character.

A large and healthy boy will develop differently from a small and sickly lad; and an unusually homely girl (if there is such a thing, these days) may have different problems from a very pretty child. Will the large boy become a bully or a helpful, good natured young man? Is the pretty little girl growing up

to be vain and conceited while the ugly duckling feels she is insignificant? Most important in shaping the life of an individual will be the influence that comes from contacts and situations in his early years. Through the fundamental situations of human life he will learn to make the necessary adjustments between his natural instincts and desires, and the limitations that are imposed upon him from his surroundings, from other people, and from what he has been taught about the will of God. These adjustments will determine how the gifts that God has given will be used.

As the child grows he will be learning through experience, observation, instruction, and reasoning. He will learn most from other human beings. . . . his parents, his brothers and sisters, friends, enemies and teachers. Most of his learning will not be the result of a deliberate teaching effort, but rather it will be imitation and adoption of the things the child sees and hears. This will include not only his ability to do things, but also his likes and dislikes, his principles, and his beliefs. Shyness and vanity can be as much the product of learning as the ability to tie his shoes. Two children may be members of the same family, but they have been given different gifts from God and they have learned through different experiences. Is it any wonder that no two personalities are alike?

The key to a well integrated personality, then, lies in the balance of these various traits and influences. Too much or too little of any one thing can be disadvantageous. Too much fear is unhealthy . . . too little may cause a child to lose caution and do something perilous.

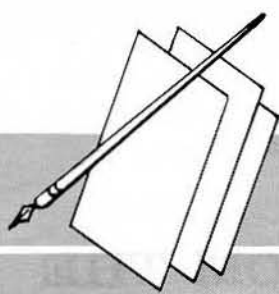
Surely we must remember that the perfect personality is an ideal no human ever attains. The weakness of our sinful nature and the problems of everyday living make it impossible to reach perfection. Does this mean, then, that change is impossible once the pattern is set? How can a weak human being, beset with faults and troubled with daily cares change his ways? Let's see what the Word of God says:

"If any man is in Christ, he is a new creation, the old has passed away, behold, the new has come" (II Cor. 5:17).

"God is at work in you, both to will and to work for His good pleasure" (Phil. 2:13).

"And His gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers, for the equipment of the saints, for the work of the ministry, for building up the body of Christ, until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ" (Phil. 4:11-13).

(In the issues that follow there will be characteristics of the various age groups that are served in our Sunday schools and also some suggestions for teaching them.)



EDITORIALS

NO KNOWN SIN

In the article, "How to be Filled with the Spirit," page 3, there is a sentence which could be twisted by some or played up out of context. It is this, "The Spirit-filled Christian has no known sin in his life."

The context, or setting of the sentence, makes it plain that this is not sinless perfection. The author points out that the Christian who is Spirit-filled deals with specific sins as he is aware of them. He does not harbor and keep them. If he has offended someone, he apologizes. If he discovers an idol in his life, he asks God to tear it away.

Mr. Mainprize, the author, is not speaking of that thinking which causes one to boast that he has not committed sin for one day, one month, one year, etc. That thinking is mindful of the "Christian" college we heard about one time which advertised that it was located seven miles from any known form of sin. Well, now!

SOMETHING TO WORK ON

A pastor reports that he has quizzed incoming confirmation class students, usually in eighth grade but a few from the seventh, on general Bible knowledge. The children, for the most part, had by that time attended Sunday school for seven, eight or nine years, in addition to Vacation Bible School. Still others had received further religious instruction at home.

In one sampling of 29 students from several classes in two different parishes, the following facts emerged. 23 of the 29 could write some fact about Moses, 19 of 29 about David, and 20 of 29 about Daniel. However, only seven out of the 29 could declare anything significant concerning the Apostle Paul, four of 29 about Abraham and ten of 29 in relation to Pilate.

General information about the Bible revealed these results. Of the 29 pupils tested, 26 knew that Jesus had twelve disciples, 21 that Noah built the ark, 16 that we celebrate the resurrection of Jesus on Easter Sunday, eight that Jesus was crucified on Calvary or Golgotha, two that Joseph had 11 brothers, two that Jesus lived in Palestine while on earth, and one that all people who are not Jews are called Gentiles. Oh yes, three students out of 29 could state something that happened on the day of Pentecost.

A redeeming feature of the entire survey, the pastor feels, is that 26 of the 29 could state that the reason Jesus died on the cross was to take the

sins of all the people.

That latter knowledge does cover a multitude of sins of omission. How wonderful that that great truth had been caught by the great majority of our Sunday school children. Not that merely knowing the fact is enough, but it is a much needed first step in saving knowledge.

The results of the survey, however, and there is no reason to believe that the evidence uncovered would vary to any appreciable degree throughout the Lutheran Church, indicate that few of our young people are catching and holding simple Bible facts as they come up through our church school systems.

New curricula being prepared in other Lutheran churches will not help the problem one iota because they are discussion-oriented and will stress objective facts less than has been the case in the past. This is true of the upper grade levels, at least.

Somehow all of us who teach must seek to improve our teaching so that the students will want to grasp the sweep of Bible history and be able to pinpoint the significance of Abraham, Moses, Joshua, David (as more than the slayer of Goliath), Isaiah, Stephen, Paul, and others. It should not be too much to ask that they know the meaning of Pentecost (one of the three great church festivals), and that not only 16 of 29, but 29 of 29, be able to state that the resurrection of Jesus from the dead is celebrated on Easter Sunday.

Yes, there is something to work on in the light of the pastor's survey. Let us emphasize and stress the great truths of the faith and the importance of faith. But somehow, can't we inculcate a little more of the facts recorded in the Bible at the same time? This should be a worthy goal.

CHRISTMAS ISSUE ASSURED

While we haven't experienced anything like a World Series ticket rush, there has been some response to our plea for original material for a special Christmas issue of *The Lutheran Ambassador*. Enough response, so that with what is yet anticipated, we feel safe to say that your December 14 copy of the *Ambassador* will be bigger than ever.

This does not mean that all are to rest on their oars now. Notice that we said that more material is anticipated. Some of you are working to beat the November 1 deadline and we hope you'll continue to do that. Others can still begin and finish in time.

Poetry is still welcome, but we would like to get more in the way of short Christmas essays or stories, or writings on the subjects we mentioned some time ago.

May we receive a picture for printing of those of you who write for our Christmas issue. We'd like to use such if you're agreeable.

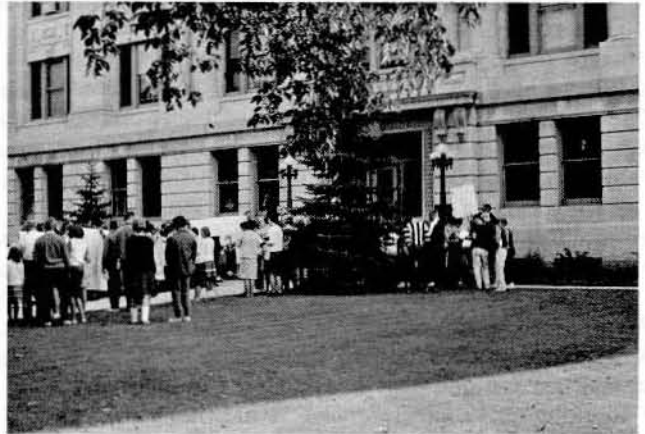
A bit later there will be information on how you may order extra copies of the Christmas *Ambassador* for your friends at a nominal cost to you.

We are sorry that our indoor pictures of the convention are generally not reproducible.

SCENES FROM THE Luther League Convention



Mayor Hugo Magnuson speaks to the youth rally at the Grand Forks County Courthouse.



Leaguers gathered in front of the Courthouse for a public witnessing service.



John C. West Hall, girls' dormitory at the convention



Early morning flag raising in front of the campus union



Morning devotions and flag raising by the University campus union



Part of the convention group in front of the Courthouse. Note the banner from McVille, N. Dak.

The ICCC Had an Inspiring Plenary Congress in Geneva

Dr. Uuras Saarnivaara

THE International Council of Christian Churches (ICCC) had its sixth Plenary Congress or world assembly on the 4-11th of this August in Geneva, Switzerland, at the Hotel Intercontinental, about half a mile from the Ecumenical Center, headquarters of the World Council of Churches, the Lutheran World Federation, and several other denominational ecumenistic organizations.

The previous plenary Congress, in which the International Christian Youth, ICY, the youth organization of the ICCC, was organized, was held in 1962 in Amsterdam, in the same Concert House in which the World Council of Churches was founded in 1948. Since the Amsterdam conference, the number of the ICCC membership had gone up from 83 to 111, which shows that it is growing rather rapidly. A significant fact was that a number of African churches were represented the first time in the Geneva congress. The West and East African Councils of the ICCC were organized last winter and both of them sent a number of representatives to the congress.

History of the ICCC

Isa. 59:19 says: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

When the enemy has come into the Christian churches as an ever-widening flood of Bible criticism and falsified modernistic "Christianity," the Lord has lifted up in one generation after another standard bearers of the authority of the Bible as God's Word and of biblical Christianity. When the Federal and then the National Council of

Churches in America (NCC) more and more plainly represented modernistic perversion of Christianity, Bible-believing Protestants in America organized in the 1930's their own American Council of Christian Churches (ACCC). In its meeting in Detroit, Mich., in 1947, a decision was made: "The time has come in the providence of our gracious God when a council of Christian churches to bear testimony to 'the faith once delivered unto the saints,' and to represent Bible-believing churches throughout the world should be established."

The purpose of the new organization was to unite Bible-believing churches and Christians all over the world in a constructive testimony for the Lord Jesus Christ and to the Bible, the inerrant Word of God, and to stand against all modern apostasy and the modernist-led World Council of Churches. The witness to the supreme authority of the Scriptures and to the Christ of the Bible was to be "without compromise, evasion, or reserve."

The International Council of Christian Churches was organized in 1948 in Amsterdam (a few weeks before the founding of the World Council in the same city) in the old English church where the "Pilgrim Fathers" worshipped before leaving for America in 1620. Dr. Carl McIntire of Collingswood, New Jersey, was elected its president and he is still serving in that capacity.

Nature and Purpose of the ICCC

The ICCC is an international and interdenominational agency of Bible-believing Protestant churches and individual Christians. The World Council of Churches' leaders often say that Luther and the other reformers of the 16th century committed a great error and sin in splitting up the Church. They want to lead the Protestant churches to

repent of this sin and unite again into one world church with the Church of Rome (and other churches), thus reversing the Great Reformation. The ICCC calls itself "the Twentieth Century Reformation," because it wants to represent in this century and in the modern situation the great principles of the 16th century Reformation. This is also implied in the name of its official organ, THE REFORMATION REVIEW, published in Amsterdam, Netherlands (CHRISTIAN BEACON, published in Collingswood, N. J., is not an official ICCC paper, but a private paper of Dr. Carl McIntire, its president, though in this way closely connected with it).

For membership, the ICCC requires the endorsement of its doctrinal basis, contained in its constitution, which professes faith in the Bible as God's inspired and inerrant Word and as such the supreme norm, rule and authority of the faith and practice of the Christian Church and of individual Christians, together with the fundamental truths of the Bible. It accepts into its membership only Protestant churches; it does not accept any church that is a member of the World Council of Churches.

The number of its member churches has gone up from 39 in 1948 to 111 in 1965. In addition to member churches, the ICCC has a number of regional councils made up of individual Bible-believing Christians who mostly are members of church bodies that belong to the WCC, but who do not approve of its apostate ecumenism. The American Council of Christian Churches (ACCC) is different from the regional councils, for it is an agency of churches.

The ICCC is an agency of Bible-believing churches and Christians, and its purpose is to gather, inspire and strengthen Bible-believers to a united testimony for the Bible as

God's inspired Word and for biblical Christianity. It does not favor merger of churches, since the unity of Christians is spiritual and can exist between Christians who belong to different churches. The leaders of the ICCC emphasize that since it is no "church," it does not have church functions. It has common prayers and prayer meetings in its conferences, since these belong to the fellowship of Christians, but it does not have, e.g., Holy Communion, since this belongs to the function of churches. It has several commissions, like the Commission on Evangelism. This commission plans to organize seminars or instruction courses for evangelistic work; it may also help to arrange evangelistic meetings and campaigns with Bible-believing churches, but in this case it prefers to send to each denomination its own men, e.g., to Lutherans, Lutheran evangelists, to Presbyterians, Presbyterian evangelists, etc., unless otherwise desired by the churches themselves.

Lutherans Invited

The Geneva conference was the largest and probably the best of the ICCC conferences—or maybe, they are becoming better and better and better. A spirit of joyful trust in the Bible as God's Word and evangelistic zeal for the winning of souls to Christ pervaded the whole atmosphere. Lutherans were more numerous than before, and they had two meetings of their own in connection with the conference. In the second Lutheran meeting, Pastor Herman J. Otten, editor of the *Lutheran News*, suggested that the leadership of the ICCC should be asked to make an overture or proposal to those Lutheran churches that are not members of the Lutheran World Federation (and the World Council of Churches) to discuss the possibility of forming a Lutheran affiliation of the ICCC. The proposal was unanimously supported by the Lutherans present. My personal opinion is that participation in the work of the ICCC would be a definite bless-

ing to the AFLC. A spirit of warm Christian love permeates the conferences of the ICCC, and they are a real inspiration to serve the Lord more wholeheartedly and contend earnestly for the faith once for all delivered to the saints, as the Bible exhorts (Jude 3).

Pastor Herman J. Otten, editor of the *Lutheran News* (a paper to be recommended), published recently the book *Baal or God* (New Haven, Mo., 1965). Dr. Carl McIntire appreciated the book so much that a copy of it was given to all the registered participants of the Geneva congress. This book is timely and excellent, and all those who want to have factual knowledge of the present situation should read it. It gives in its various chapters well documented reports of the various phases of modern apostasy, and in the second part of each chapter a good short presentation of the biblical doctrines of historic Christianity on the questions at issue. One of the chief purposes of the ICCC is to give Bible-believers facts that they can use in order to refute error and confirm others, too, in the precious truth that God has given us, and which guides us in our race toward the heavenly goal.

The writer and seminarian Francis Monseth attended the congress.

CENTRAL MINNESOTA WMF RALLY

The WMF of the Central Minnesota District will hold their fall rally at the Zion Lutheran Church in Dalton, Minn., Tuesday, October 19 at 10:00 a.m. and 1:30 p.m., with pot-luck dinner.

Pastor Herbert Franz of Cloquet, Minn., will be the guest speaker for our afternoon session.

Mrs. R. P. Haakonson of Moorhead, Minn., will lead us in a Bible study in our morning session.

There will be special numbers in song throughout the day.

Mrs. Ted Aasness, Secretary

PASTOR INSTALLED AT BELOIT

Mr. Otto Saukerson was installed as pastor of the Lutheran Mission Church, Beloit, Wis., on Sunday, September 5, by Pastor Harold Schafer of DeKalb, Ill. For over two years a group has been faithfully meeting in this city of over 33,000 and has been looking to our Association for help. Pastor Schafer and two men from the Grace Lutheran congregation in DeKalb, Clifford Jerde and Marvin Finnestad, have been serving them.

Mr. Paul Hegg served there in the summer of 1964 under the sponsorship of the Mission Committee of the Association of Free Lutheran Congregations.

Anyone living in the area or passing through is encouraged to stop for services at 10:45 a.m. at the YWCA at 246 Grand Ave. If you have friends in Beloit who may be interested in our emphasis, please contact Pastor Otto Saukerson, 1113½ Euclid Ave., Beloit, Wis.

—Pastor Harold Schafer

SIXTY YEARS OF WEDDED LIFE

The following poem was written by Pastor Trygve F. Dahle in honor of Mr. and Mrs. Ed Wahl, Everett, Wash., on their sixtieth wedding anniversary.

Sixty years of wedded life,
Lived in peace and not in strife,
Lived for family, church, and God,
As side by side life's way they trod.

Sixty years of wedded bliss,
He is hers and she is his,
Living daily in God's love,
Aiming for the Home above.

Soon this pilgrimage is o'er,
And they look toward yonder shore,
Work is over, battle won,
Face to face with God the Son.

Oh, how sweet that day will be,
When the face of Him we see,
Free from pain and sin and sorrow,
In that wonderful tomorrow.

T. F. Dahle

CHRISTIAN HOSPITALITY

WHEN the cold weather set in a few years ago, these grain farmers headed south. We attended many different churches, most often where relatives were in attendance.

The first church I'll mention was real small, being quite a new work. Others were coming as we walked into the yard, but before we got to the place of worship we felt at home with these people. The Bible class was very warm in its friendliness to us and in no time at all we were one of them, included in all discussion, etc.

It was a wonderful Bible study and morning worship service, for there was real Christian love everywhere there in that little church. We hated to leave their fellowship. We wanted to make a tabernacle there instead of going home, as did Peter (Luke 9:33). "And it came to pass as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said."

Our next church to visit was one in which I had spent much of my youth. In this church most of my brothers and sisters had been saved, and the whole family had been spiritually blessed many years before our visit now.

I remember the old church and its props to keep the building from being condemned by the fire department until money could be raised to build a new building. Now they had a beautiful church both inside and outside. And I was told, "Do you know what they say about our church?" "No," I said, "what?" "It is considered the most spiritual church in this city, and it is one of the biggest now."

But there was no friendly "hello" there and I walked in and was much alone until I went home again. There was a good Bible-centered

message from a godly pastor, but I didn't feel like staying any longer than I had to. I certainly didn't want to build a tabernacle there among the people. I'm sure that something like this would never have happened back in those old days in that old building.

The next church, in a larger city, was much larger than the last one mentioned. I think that they have almost a block of buildings. These wonderful people invited us, total strangers, to make ourselves at home in their guest house which was bought and fixed up for visiting missionaries and guest speakers. My sister didn't, at that time, have a place for us to stay. So we three were given this beautiful place for the week-end. This act was so like the people of the church, so outgoing to others.

The Sunday services were not a disappointment either, but a rich blessing. And although I'm quite sure it is every bit as spiritual as the other church, and much, much larger, there was a real welcome and a warm feeling toward us. Here, too, we would have liked to stay and to build a tabernacle.

Why the contrast in these churches? I can't say for sure, but surely not because of size. But I have wondered if it could be because of Christian love, spoken about in the holy Bible. Really, it is quite a study. Just look up the word "love" and you will see.

Thinking over these wonderful experiences, I wonder, how does a stranger feel in the church where I worship? Do I show him real Christian love, and does he want to tarry with us as a church? Could it be that we should rather consider what do we owe the church of the living God, not what can I get from the church? I believe that if we all can attend our places of worship with the Lord Jesus Christ foremost in our minds, then others, lastly ourselves, our churches will

be a welcome place to all who come. May we live like this little chorus suggests:

"Jesus and others and you,
What a wonderful way to spell
Joy.

Jesus and others and you,
In the heart of each girl and each
boy.

J is for Jesus,
For He has first place.

O is for others, we see face to
face.

Y is for you in whatever you do;
Put Jesus first and spell Joy."

Mrs. Arnold Jodock
Kempton, N. Dak.

ASSOCIATION COMMITTEES MET LAST MONTH

Members of the boards and committees of the Association of Free Lutheran Congregations met together on Tuesday, September 14, at the Headquarters-Seminary Building, Minneapolis, Minn., for the purpose of discussing the joint work of the some 100 congregations and groups which make up the fellowship.

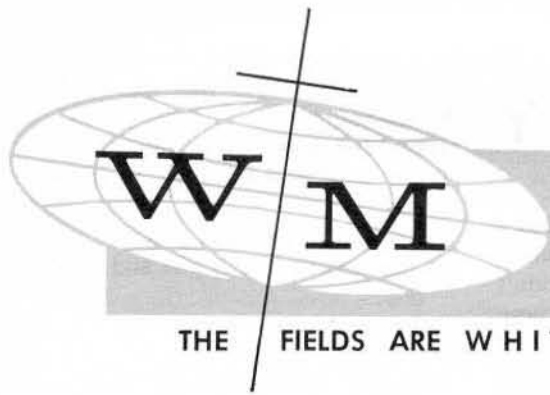
President of the church, the Rev. John P. Strand, gave a flip-chart presentation of the Association's purposes, goal, principles, and structure. He will be making the same presentation at stewardship meetings in the districts and in local congregations, upon invitation, during the coming months.

A prayer session closed the morning session.

The early afternoon was devoted to a discussion of several matters: the purposes of the Association and ways of accomplishing them, the boards and their relationship to the conferences and the congregations, and the stewardship outlook.

Following the coffee break, most of the committees held individual meetings to discuss matters at hand.

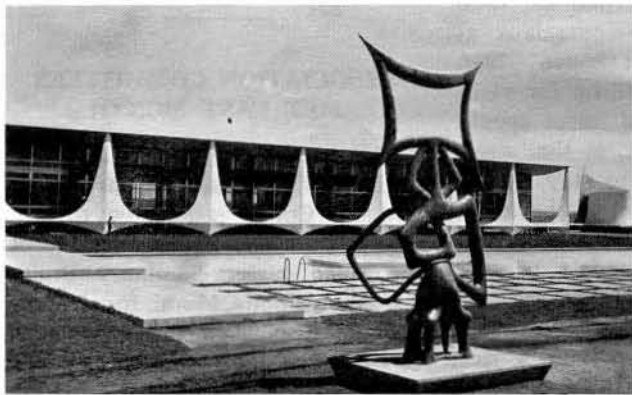
Mr. Eldor Sorkness, Sand Creek, Wis., gave the opening devotions. Pastor Raynard Huglen, Roslyn, S. Dak., spoke briefly on the text, Heb. 12:1, 2.



WORLD MISSIONS
 THE FIELDS ARE WHITE UNTO HARVEST

**BRAZIL— A LAND OF YOUTH
 IN A CHANGING ENVIRONMENT**

A Picture Study
 by Missionary John H. Abel



Brazil has a new capitol, "Brasilia," begun in 1956 but still being completed. Here we see the President's "White House," or as it is called here, "Palacio de Alvorado" (Sun Rise Palace).



Here is a night view of the same President's home. This great land is a mixture of past centuries and the exploding modernism of this twentieth century.

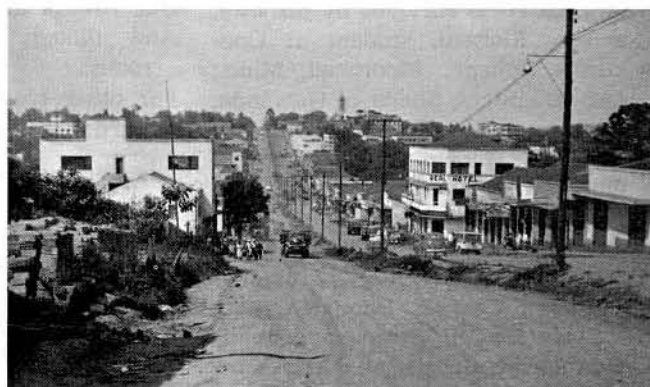
Brazil is a land of "youth." We are told that about 3/4th of its population is under 30 years of age. Bible camping is just beginning in Brazil. Here we see a group at the morning flag-raising ceremony.

Brazilian Girl Campers





The airport at Brasilia. Most small cities also have landing strips and are served by commercial airlines at least a few times a week.



"Foz de Iguassu"—This frontier city is a contrast to Brasilia, but mainly in architecture, for both are located several hundred miles inland from the developed coastal area. There are hundreds of booming little cities like this one in the interior and frontier areas of Brazil.

The Bible Camp Choir (side view)

Pray for the youth in Brazil



Bible Camp Choir (front view)

Pray for our program and effort to bring the Gospel to the youth of Brazil.



ROY M. QUANRUD

Roy M. Quanrud was born on Nov. 18, 1912, at Buxton, N. Dak. He attended Mayville State College (N. Dak.) and the University of North Dakota. In 1939 he was united in marriage to Virginia Almen at Park River, N. Dak., and the couple made their home in Northwood, N. Dak., except for the past year and a half when he served as lay pastor of the Hampden Lutheran Parish of the Association of Free Lutheran Congregations.

Mr. Quanrud passed away on Sunday, August 8, at the St. Micheal's Hospital in Grand Forks, N. Dak. He is survived by his wife; a son, Richard, student at Concordia College, Moorhead, Minn.; two daughters, Sheila of Gowanda, N. Y., and Carolyn at home; five brothers, including Rev. Olger Quanrud, Minneapolis, Minn.; and two sisters.

Funeral services were held at 10 o'clock, Thursday, Aug. 12, at Zoar Lutheran Church, Hampden, with Pastors John P. Strand and Julius Hermunslie officiating. The same afternoon services were conducted in Northwood at the Evangelical Lutheran Church with Pastors E. C. Astrup and A. Rholl officiating. Burial was in the Northwood cemetery.

(You knew the burden of the day in this life, Roy. It will be much better on the other side. Thank you for your partnership in the Gospel.
—Ed.)

"But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world" (Gal. 6:14).

PERSONALITIES

Mr. Otto Saukerson is serving the Lutheran Mission Church in Beloit, Wis. He and his wife live at 1113½ Euclid Ave.

Mr. Robert Lee, editor of the youth page of the *Ambassador*, is living at 13901 Wayzata Blvd., Minnetonka, Minn., while attending seminary.

MY CROSS OF BLOOM

The occasion for this poem was as follows: Mother had a flower garden each year. I noticed a barren spot in the center and received her permission to plant some marigold seeds there. The result was a beautiful cross of marigolds in the very midst of the garden.

I looked into my garden and saw
a spot so bare;

Though flanked by lovely flowers,
Yet none was blooming there.

I took some seed and kneeling
down,

In rows, I sowed with care.

One row is long, the other short,
And though there now seems
room

For other clusters, far more fair,
Some day it'll be my cross of bloom.

I looked into my heart and saw a
spot so bare;

Though flanked by lovely flowers,
Yet none was blooming there.

I took His Word and kneeling down,
In rows, contrition poured.

One row is long, the other short,
And though there yet seems room
For other clusters far more fair,
Some day it'll be my cross of bloom.

I looked into my life and saw a
spot so bare;

Though flanked by love's own
flowers,

Yet none was blooming there.

I claimed His promise, took His
command,

"Go ye," and laid my will in His.
One row is long, the other short,
Its growth now leaves no room,
For no other cluster can compare
To Christ's own Cross abloom.

Rev. A. L. Hokonson

"If any of you lacks wisdom,
let him ask God who gives to all
men generously and without re-
proaching, and it will be given him"
(James 1:5).

"Strive for peace with all men,
and for the holiness without which
no one will see the Lord" (Heb. 12:
14).

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THE "RELEVANT" PREACHER

He baffled his people with truths
theological

Tinted in colors of liberal hue,
Rationalistic philosophy flavored
By theorems speculative through
and through;

And some of his people went mar-
veling, saying:

"This young man speaks well of
matters profound";
Others, keeping their thoughts to
themselves, hoped

Their young man one day would
set foot on the ground.

—Pastor Edward A. Johnson
Hay Springs, Nebraska