

**T
H
E**

Vol. 5

September 19, 1967

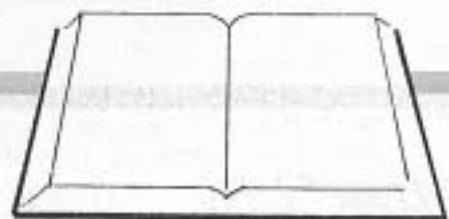
No. 18

LUTHERAN

**A
M
B
A
S
S
A
D
O
R**



—Luoma Photos



According to the Word

THE GOOD SHEPHERD

John 10:11-16

Most everyone is familiar with the words, "I am the Good Shepherd." This figure is one of the most charming descriptions of our Savior the Gospel contains, and as we think of these beautiful lines, we can see before us a picture of the Savior; the Good Shepherd is leading His flock and carrying a lamb in His arms.

That is a true picture, dear friends. This picture describes the Savior's love and tender care for His own.

Already in the Old Testament we found the coming Savior referred to as a Shepherd: "He shall feed his flock like a shepherd. He shall gather the lambs in his arms and carry them in his bosom" (Isa. 40:11).

And in the beautiful Shepherd Psalm we are taught to sing and pray, "The Lord is my Shepherd." Then in God's appointed time He came into the world and by His whole life proved himself to be the Good Shepherd.

This beautiful picture of the Good Shepherd has a particular appeal to the imagination of the Christians. It is one of the oldest pictures that we find in our homes and churches. Jesus, the Shepherd, is carrying a lamb in His arms.

This same picture thrilled the imagination of the poets to such a great extent that countless numbers of hymns have been written as a result: "Seeing I am Jesus' Lamb, Bring Them In, Thou Art

My Shepherd, Savior, Like a Shepherd Lead Us, The Lord My Shepherd Is, There Is a Tender Shepherd, Shepherd of Tender Youth." There are also many others.

Doesn't it warm our hearts as He stands here in the words before us today as He says: "I am the Good Shepherd"? As we view the world about us today, we certainly have need of a Good Shepherd.

Jesus fulfilled His Father's will by caring for the sheep. The Father had sent Him in love to rescue man (John 3:16). And He died in love to effect this gracious purpose. He knew the Father and leads the redeemed to the Father's House according to the Father's will. He knows His sheep and they know Him and follow Him. He is the Good Shepherd; He feeds and protects His flock.

It certainly is a great thing that our dear Lord, who bought us with His own precious blood, supplies the wants of our souls every day by His grace. Yes! Every day He supplies the wants of our bodies by His providence because Jesus knows what His flock is lacking, and He is ever ready to supply them with all their needs.

Friends, we must hear His voice and follow Him; then no power on earth or hell shall be able to harm us. The devil tries hard to lead us away from the Good Shepherd; the false prophets among us today are also trying the same thing, and if we heed their call it will mean our destruction.

But let us rather join in with the hymn writer who calls our attention to these lines:

Hark, 'tis the Shepherd's voice
I hear!

Out in the desert, dark and drear,
Calling the sheep who've gone
astray,

Far from the Shepherd's fold
away.

Never was the Good Shepherd thinking of himself. He prayed for His flock. Finally the Good Shepherd was placed on the Cross in our stead. Nails were driven through His feet and the palms of His hands. But do you think for a minute that these nails held Him stretched out on the Cross? No! they did not. Jesus could have stepped down from the Cross, but He didn't; it was the Shepherd's love that kept Him on the Cross, His love for the sheep. He proved himself the Good Shepherd by doing what He said: "I will lay down my life for the sheep."

How happy we should be, friends; death cannot hurt us anymore. Our sins have been atoned for, and the devil has no claim on us any more. When the Good Shepherd was put in the grave, the grave couldn't even hold Him. Thus He left an open path for His flock to follow after Him.

Therefore, dear friends, permit Jesus, the Good Shepherd, to convince us that from this very hour He is willing to become our Good Shepherd also.

G. H. Spletstoesser

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



The Reformation

On October 31 of this year it will be 450 years since Luther nailed the 95 Theses to the church door in Wittenberg, Germany, thus sparking off the Protestant Reformation. Luther did not know at the time that this would be the result of his bold action; had he known what lay before him he might have been a bit more hesitant. He simply wished to bring some of the current doctrines of the church out into the open for airing and discussion. There are people who naively suppose that these contain the teachings of the Lutheran Church in a nutshell. Such opinions simply indicate that these people have not read the Theses. They contain many non-Lutheran statements. Since Luther intended these Theses to be a challenge to debate, we cannot assume that he necessarily believed everything in them. Yet there are indications that Luther himself at the time held some of these erroneous statements to be true; he later rejected them. Luther had not yet come through to a clear evangelical understanding on all points of Scriptural teachings. He may even have been wavering on the very fundamental ones. He was quite a different person from 1520 and on.

Perhaps another date should be taken for the beginning of the Reformation. It could be the Diet of Worms, 1521, at which Luther was tried for his heresy and de-

clared to be "free as a bird"—that is, anyone could kill him with impunity. He was now outside of the pale of the Roman Church. Perhaps the Diet of Augsburg, June 25, 1530, would be a more appropriate day; it was here the great Confession of the Lutheran Church was presented to the Emperor. It represents the mature conclusions of Luther and his co-workers on what the evangelical doctrines are. Yet it was the momentous All Saints Eve in 1517 that started the ball rolling. History was ripe for it now. The Reformation had begun, and Luther was the man.

Later on two additional men joined Luther in the reformatory movement. They were Ulrich Zwingli and John Calvin. All three were great men, and all were in general agreement on what was evangelical teachings. Yet they did not see eye to eye on all points. So there came to be two branches of the reform movement. Calvin succeeded Zwingli in the one branch, and Luther held forth alone in the other. From Calvin came the various Reformed churches. In general we say that any Protestant church which is not Lutheran is Reformed.

All three of the first Reformers held to three general principles which have come to be known as the principles of the Protestant Reformation. These principles are: Scripture alone, faith alone, and the universal priesthood of believers. We aim to discuss these three

principles in the pages of the *Ambassador*, beginning with the first one today.

Scripture Alone

The Scriptures had been held in high regard by Christians of all previous times. Even in the Old Testament times the Scriptures were the supreme norm of faith and conduct. The earliest Christians had only the Old Testament, and they used it as the Word of God, because this is what Jesus did. During the first century of the Christian era new writings were added by Paul and other evangelists. Circulating first as single Gospels and letters, they soon came to be formed into one body of writings. In the fourth century these twenty-seven books were officially declared to be the New Testament. It is to be noted, however, that they had been considered as such by the Christian Church much earlier. We believe the Spirit of God which led the authors to write also was active in guiding the Church in sifting out these twenty-seven books from the rest of the Christian literature which had been produced and including them in the New Testament.

Here was a standard of faith, the truth once delivered to the saints. It was diligently used by Christian leaders long before it was officially declared to be canonical. The

Church fathers who lived and wrote voluminously during the second and third centuries quoted in their writings all but eleven verses of the New Testament. This shows how much the book was used.

But the Bible was not generally accessible to the people. One reason was that since each book had to be copied laboriously by hand, only a relatively few copies were made. Printing had not been invented yet; that came to be in the century before the Reformation. It is significant that the first book which came from the press of Johan Gutenberg in 1456 was a copy of the Bible.

During the thousand and more years before this many new and faulty doctrines came into the church. The reason for this—one at least—was the people began to use a good deal of other material as bases for their teachings. The writings of the Church Fathers were considered to be normative for faith. So were the decisions of the Church Councils; and there had been seven such. Add to these the decisions and public enunciations of all the popes who have occupied the papal chair over the centuries. Theologians propounded doctrines. A vast new body of literature had appeared, and these—together with the Scriptures—had become the standard for faith.

Much of this material was good; but there was also much which could not be squared with Scripture. Luther and the other Reformers had read much of it, and had profited from it. But they concluded that all of this added material could not be a safe standard.

The situation was much the same as it would be today if we were to regard the writings of Luther himself, and the books written by great men of God since his day, as standards for our doctrines. We read these books, and profit by them; but we do not accept them as standards for our doctrines. The Bible alone can be that. After all, many Christian writers have held points of view which are at variance with the Scriptures. These

writers, as also the Church Fathers, were not inspired by God as were the writers of the Bible. They themselves would never claim that they were so inspired. The Bible alone is God's written word to man. We can write about it, and out from it; but what we say and write is not God's Word as the Bible is.

This was Luther's great discovery in the sixteenth century, and standing firmly upon it he could say at Worms, "Here I stand; I cannot do otherwise." He said this when he was questioned about his own writings; these, he maintained, expressed the truth of the Scriptures. But they were not Scripture, and should not be added to the Scriptures. There is but one book that can be the standard for faith, and that is the Bible.

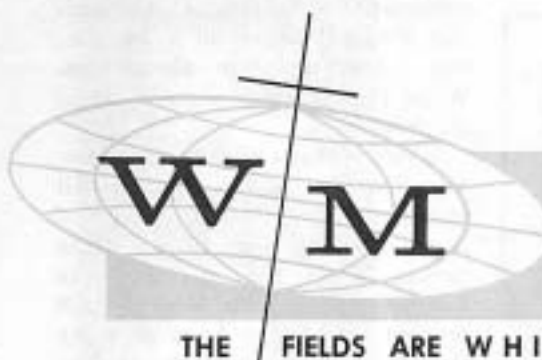
The other Reformers stood with him on this. But there came to be a division between him and Calvin on how the Bible should be interpreted. Luther held that we must take the Bible at face value as God's truth whether we can understand it or not, and whether we can explain every part of it or not. Calvin insisted that the Bible must be interpreted according to reason. He conceded that there is much in it which is above our reason, and that he would accept; but if a statement in Scripture is contrary to reason and logic it cannot be a Christian doctrine. If there are logical deductions that we can make from Scripture, these are to be accepted as Christian doctrine even if there is no clear statement about it in the Bible. A resultant case in point is Calvin's teaching on the Lord's Supper. He recognized that Jesus declared the bread and wine to be His body and blood. But the Bible also states that Jesus ascended bodily into heaven. Everybody knows that a body cannot be in two places at the same time; and Christ's body is at the right hand of the Father in heaven. Therefore it is a logical inconsistency to maintain that Christ is bodily present in the Sacrament—even if Christ said that the bread was His body.

On several other points Calvin followed reason. Luther, too, used reason to the utmost as a tool with which to dig out the nuggets of truth from God's Word. Calvin thought of reason as a magistrate which could determine what in the Bible is true and what is not true. On this fine point of distinction are based the differences in doctrine between Lutherans and other Protestants.

But the principle for both of them was: "Back to the Bible." All other sources of information concerning God and the way of salvation were brushed aside. It brought consternation into the camp of the old church and her theologians; for centuries they had held as Christian doctrine much which is not found in the Bible at all. One of Luther's opponents in the ensuing debates was forced to admit that if he were to use only the Bible he could not refute the monk from Wittenberg. He felt far more at home in the traditions of the church, and armed with these he could refute any upstart challenger of ecclesiastical doctrines.

It remains to be said that Lutherans have not always been guided by this principle. Often they have fallen back into the arms of traditionists; when this has happened they have veered off from the true course. In the same breath we must add that Calvin's branch of Protestantism has at times been far more Lutheran than Calvinists on this point. It is largely they in our day who use the slogan: "Where the Bible speaks, we speak; where the Bible is silent, we are silent." This is essentially a Lutheran position.

Much has been said and written in recent years about the need of a continuing Reformation. There is such a need. It is not enough that there was the one 450 years ago; it must be a continuing reality today. To this we would say that we cannot do better in continuing the Reformation than to go back to the first principle—and follow it.



WORLD MISSIONS

THE / FIELDS ARE WHITE UNTO HARVEST

A LETTER FROM THE ABELS

This letter comes to you at the beginning of the second half of the school year here. Brazil gives a month's vacation in July, and then has school until December. We took advantage of the vacation to have a week of Prophetic Bible Conference in our new central church here in Campo Mourao. A former Moody Bible Institute man, Prof. Oliver Thomson, was with us. He is a Scotch-English person teaching at a Congregational Seminary in Sao Paulo, Brazil. At the same time we had our first convention of Free Lutheran Congregations in Brazil.

We had business sessions and Bible studies both in the morning and in the afternoon. It was a blessed week. We had representatives from our four churches in four cities here, and some from our rural work.

The Brazilian nationals have organized an Association here, have elected officers and voted a small budget to help in our Seminary here, as well as to help in the home mission work. All the churches voted to make an addition to their church buildings during the coming year; this will make additional space for Sunday school work, as well as to provide a room for the pastor to stay in while he is there. Souls were won for Christ during our week at the Conference, and

the new Christians were given instruction in the faith. We have so much to be thankful for.

On July 12 we loaded the whole family into our old Volkswagen station wagon to make a vacation trip through two states in southern Brazil. With us was a young man by the name of Yeddo Gottel. He plans to accompany our son, David, to the United States in January. David plans to continue his studies there, and Yeddo Gottel hopes to spend some time at the Seminary in Minneapolis. He hopes to return to our field as teacher and pastor later, God willing.

Besides seeing many points of interest in several cities, and enjoying the scenery along the rolling plains and flatlands, we had occasion to renew acquaintances with several people we had known in former years. We spent one Sunday with the Otto Tollefson family who are working in the German Lutheran churches here; they were friends of ours from the time we served in the ALC mission.

Later we renewed acquaintances with the Bob Maland family; these people used the occasion to show us around their city, Caixas do Sul. It is a city of half a million people, mostly of German and Italian descent. Still later we had opportunity to spend a night with the missionary family from Seattle, the

Gary Petersons. This was in a little city called Pedro Osorio.

From there we went on into Uruguay as far as the capital city of Montevideo. Many strange sights were to be seen here; we saw ostriches, which are raised here for their feathers. The children enjoyed seeing real cowboys preparing their meals over an open camp fire. We spent two days in Montevideo before we began our return trek.

We are now back and in the harness again. There is much to do, and the laborers are few. Our first Bible school session or "short course" is scheduled to begin on October 3. Only a few students have declared that they are definitely coming, but we plan to proceed anyway.

Our first combination classroom and dormitory building is nearing completion, just a few finishing touches to be added. It has a capacity of thirty students, and should serve us well for some time.

Be much in prayer for this humble beginning. We must begin to train national workers if we are to build a national church. We shall make a beginning this year, even if we have only three or four students. If we proceed in faith the Lord will bless and give us an increase.

We have been much inspired by the news concerning the Annual Conference and the Family Bible Camp. We are remembering you as you begin your new year at the Seminary and the Bible School. May God bless the congregations and the Sunday schools of the Association.

Pastor John Abel

A cold cinder and a burning lamp started out into the world to see what they could see. The cinder came back and wrote in his diary that the whole world is dark. The lamp came back and said, "Wherever I went it was light."



I HAVE A QUESTION

Several questions have been sent in with regard to why some verses, or parts of verses, found in the King James Bible are not included or have been relegated to a footnote—in the RSV. We shall let a few references suffice.

Why are parts of Matthew 17:21, 18:11, and 19:17 omitted in the RSV?

It should be remembered that any copy of the Bible which we have today is a translation from older manuscripts. Furthermore, none of the original manuscripts have been available to people who have been working on translations into any modern language. These men have had to work with manuscripts which are copies that were made of still older texts. It would have been wonderful if we had had the original copies made by the evangelists, Paul, and others who wrote the books we have in the Bible. It would also have been wonderful if all of the copies that were made in ancient times had been in agreement so that every word was the same in all of them. Unfortunately, this is not so.

It is assumed, rightly or wrongly, that the older a manuscript is, the more likely it is to be like the first one. The revisers for the American Standard of 1901 and the RSV of recent date had access to older manuscripts than the King James scholars had. So what is contained in the KJ version, and not found in the oldest manuscripts we have, has been omitted—or has been included as a footnote if several older, but not the oldest, have it. It is worthy of note that in the Matthew 19:17 instance the phrase is omitted also in the Norwegian

versions since 1917. There are many instances in which the Norwegian agrees more fully with the RSV than with the KJV.

But the truth is not affected. "There in none good but one"; who is that one? None other but God. The RSV rendering of the same incident in Mark 10:18 has, "No one is good but God alone." So the meaning is the same, omitted or included.

The problem of correct translations remain, however. To answer the question completely would require a whole book. Many such have been written. It is really marvelous that the Bible has been so well translated as it has. Philosophers would be happy if the same could be said of Plato's works, and poets if this were true of Homer's writings.

Are not Christians compromising with the world when they follow the latest style in dress and attire?

Here it may not be so easy to draw specific lines. It certainly would not do to wear no clothes at all because the world wears clothes; especially would it be so in our part of the world with severe winter climate. We must wear something. It is easy to think that the type of attire which was in vogue in the not-too-distant past is the type that Christians should use. Few would argue that Christians today should dress as good people did in the 1890's. Perhaps even the styles of the 1930's would rob a Christian of his testimony if he were to adopt that attire today. Somehow we have to live in the present and adapt ourselves to the usages of today. It has been said that one of the purposes of cloth-

ing is to make a person inconspicuous. Clothes should be such that they call attention to the person rather than to themselves. When they do, they serve a useful purpose.

It has perhaps always been true that changing styles tend to call attention only to certain parts of the body rather than to the whole person. When they do, they are usually in poor taste. Modesty will prevent a Christian from adopting the extremes of such fashions. The Bible encourages modesty, and frowns upon gaudiness; so should a Christian. Simplicity in dress speaks well for the people who follow Him who had no place He could lay His head. Be modest; but not slouchy. Alexander Pope's advice on the use of words may be in place for attire too:

In words, as fashion, the same rule will hold,

Alike fantastic if too new or old.

Be not the first by whom the new are tried,

Nor yet the last to lay the old aside.

Or Shakespeare:

Costly thy habit as thy purse can buy,

But not expressed in fancy; rich, not gaudy;

For the apparel oft proclaims the man.

"Owe no man anything, except to love one another" (Rom. 13:8). Does this mean that it is wrong for Christians to go into debt?

We would rather conclude the meaning to be that Christians should pay their debts.

Our economy is based upon credit. If a hired man on a farm were to wait until he had been able to save enough from his earnings so that he could pay cash for a farm, all necessary equipment with which to operate it, and for the livestock he may need, he would be too old to farm. Similarly, if a young couple were to wait until they could pay cash for a home before they bought one, their children would have grown up and

[Continued on page 8]



WOMEN *for Christ*

NEWSLETTER

Dear Friends,

"Pray at ALL times in the Spirit with ALL prayer and supplication. To that end keep alert with ALL perseverance, making supplications for ALL saints" (Eph. 6:18).

The summer is past, fall is at hand, and many of us have fond memories of Conventions and Bible camps. We certainly were enlightened, inspired, encouraged, instructed and admonished to continue steadfast in faith in the true and living Word, Jesus Christ. We were strengthened by Christian fellowship and prayer meetings. It should not be hard to see that "the night is far gone, the day is at hand. Let us then cast off the works of darkness and put on the armor of light" (Rom. 13:12). We should not be satisfied to be saved from our sins but we should pray at all times in the Spirit, asking God to make us willing servants wherever we are. The greatest power on earth is prayer, but many of us have not learned how to develop it. We need to be alone with our Bible and search out the real meaning of effectual prayer. Faith and obedience are required (I John 3:22). When we are willing to serve God He gives us grace to pray, work and give. Read I Samuel 12:15.

Thank you for your vote of confidence at the conference in Fargo.

As your WMF President I feel so inadequate and unworthy of this office in the work of God's Kingdom. You, as members, are making our Federation the great success that it is. God has given the women of our AFLC faith, vision, zeal and love. Let us not let any slack in the cords but as we vowed at conference time to lengthen the cords and reach out in faith for we know God is able. We missed not having any of our missionaries present at the conference, but we were with them in Spirit and prayer, and we thank them for greetings to us.

W.M.F. Projects

The August project was Honorary Membership and In Memoriam and we are grateful for the excellent response to this project. Thirty-three honorary membership certificates and pins have been given since the Conference in June. Orders for these certificates and pins should be sent to the WMF Treasurer.

The September project is Mission Scholarship and the October project is My Missionary for a Day. It would simplify our book-keeping if all the prayer slips (or envelopes) from your group are sent at one time to Mrs. R. M. Konsterlie, WMF Treasurer, R. 1, Willmar, Minn. 56201, together with just one check for the total amount from your Aid Treasurer.

One slip must be made out for each missionary. In other words, if someone wishes to send a gift for the support of all three missionaries, she must fill out three separate slips (one for each), as these are sent to the missionaries. Mimeographed sheets of these prayer slips are included in the literature packets and more can be secured from the WMF Treasurer. The name of your church should be specified on all gifts to the WMF.

Be sure to get your 1967 Annual Reports (when they have been printed) and read the receipts from congregations to the WMF. Much time is being spent in keeping our WMF books in good order. It is also very important to keep good records and reports for your district and local aids. We believe God wants us to do things decently and in order.

The following figures will help you decide what projects are in need of support at this time:

Proposed Budget for year	Received up to July 31 (½ year)
My Missionary for a Day	
\$ 4,500.00	\$1,741.13
General Fund	
3,000.00	1,458.60
Church Extension	
3,000.00	867.52
Junior Missions	
2,000.00	1,346.25
Mission Scholarship	
1,000.00	30.00
Honorary Membership and In Memoriam	
500.00	598.75
Cradle Roll	
100.00	119.70
<hr/>	<hr/>
Totals	
\$14,100.00	\$6,161.95
Convention offering to Bible School	
	1,409.88
Mission Festival offering to Library Fund	
	727.86
	<hr/>
	Total \$8,299.69

Praise and Thanks to God

1. For Mrs. John Strand and all other members of the Literature Committee for their work.

2. For Rev. and Mrs. Stalsbroten for our Bible studies. Pray for the ones who are to write them for us, starting January 1968.

3. For Mr. and Mrs. Connely Dyrud who have received a \$500 Mission Scholarship from us. Read their testimonies in the *Ambassador*.

4. For Mrs. Clifford Johnson, Esko, Minn. (near Cloquet), who has been appointed as our Advisor.

5. For the Literature Committee for 1968 and 1969, from the Western North Dakota and Eastern Montana District, with Mrs. Knute Jore and Mrs. Roy Syverson in charge.

Prayer Requests

1. Our missionaries and families.

2. Workers for Nogales Mission.

3. New groups starting.

4. All officers: National, District, and Local.

5. Sunday school work and material.

6. Fall WMF District meetings.

7. Bible school and seminary teachers and students.

8. New committees.

Have you presented the Resolutions, Budgets, etc., from your Convention Report Book to your local aids?

We would appreciate receiving the names of new groups or individuals that would like to receive our Newsletter.

I plan to be in Granite Falls, Minn., for their District WMF Rally in October. Thank you for your kind letters of encouragement. May God bless you!

In His Service,

Mrs. H. Presteng, President
Grafton, N. Dak. 58237

I HAVE A QUESTION

[Continued from page 6]

left home before the parents could afford one. The children would no longer need it, and the parents would be ready for an old people's home. If a man were to wait before starting a business of his own

until he had saved enough to buy stock and merchandise for cash, he would never be in business.

But once having bought a farm, a home, or a business, a Christian should be scrupulous about paying his bills when they become due. When he has made an agreement to purchase property and has made the initial payment, he does not owe anything until the first installment payment is due. Really, he owes no man anything. But when the installment payment is due it is his duty to pay—and be clear of debt for another period. Here it is easy for people to make mistakes in our day. They assume obligations far beyond their capacity simply because the first installment is not due until some time in the future. A good rule to follow in assuming larger obligations to be paid over a longer period of time is to limit it to two and one-half times one's expected annual income. A person with an expected income of five thousand dollars a year should not buy a house which—after the down payment has been made—leaves him with more than twelve and a half thousand dollars to pay over a period of fifteen years. This rule works well for people with an assured income; but farmers may have a bit more of a difficulty with it, because they do not know what their income will be. They may have to use past experience as a guide.

There are instances, of course, in which unforeseen misfortunes may make it impossible for a person to meet his obligation in full each time. Life is such. But if the person will take the matter up with his creditor in advance, a plan can usually be worked out to the satisfaction of both parties. This is what a Christian should do—and usually does. One word more here: Don't tie your heart to what you have, or have bought; be ready always to lose everything. God sometimes leads His children through such dark valleys, but always for their good.

We say, especially to young people: Be scrupulously honest in your financial dealings. Be wise as serpents in the use of funds God has given you. Give to the work of God the first tenth of your income, and pay yourself the next ten percent in the form of savings and investment; then live on the remainder. Waste not, and you will not want. Our financial dealings are a part of our lives, and this part testifies in volumes of our Christian faith to those with whom we live.

And forget not to love one another.

NOTICE

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

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

Address all inquiries and requests regarding subscriptions and mailing to:

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

Laziness breeds morbid conditions in every part of the soul.

A sailor would never reach his destination if he changed his course every time the wind changed.

When truth in any age has apparently been destroyed, it has died only as the seed in order that it may come up again a hundredfold.

In an act of forgiveness you must burn, not only the arrow, but the bow as well.



EDITORIALS

SHALL WE UNITE WITH ROME?

Through the daily press we have been apprised of unexpected resolution made by the Lutheran Students Association of America. Gathered in a meeting at Estes Park, Colorado, recently, they have urged the major Lutheran bodies in America to seek organic reunion with the Roman Catholic Church. The LSAA is made up of students from the ALC and the LCA. Organic union of Lutherans and Catholics seems to have been the goal sought, though it was conceived that there might be room for differences of opinion within this envisioned church so that each might retain its doctrinal identity.

We shall possibly have to discount the report somewhat as constituting mere news for the purpose of selling papers, for this is indeed a newsworthy morsel to dangle before the readers. More complete information will undoubtedly become available when the LSAA issues its report of the meeting. But where there is smoke there are usually smoldering embers.

It is surprising that the student group should come with such a recommendation just now. Lutheran leaders in the ecumenical dialogue have assured us that there will be no organic union between Protestants and Catholics in our day. The purpose of the dialogue is to enable each group to understand the other better, and thus contribute towards ecumenical amiability. But union now—or in the near future—no!

Perhaps the students jumped the gun. They frequently do. Twenty-five years of working with students have led us to conclude that student opinion must usually be regarded as judgments in transit. Students have not aged sufficiently to express mature judgments in momentous issues. Life still has much to teach them which is not contained in books or absorbed in ivy hall classrooms and conferences. The graduate of five years ago has quite different opinions and judgments today than he had in his undergraduate days. So we smile at their fulminations, and

are considered fogies because we can still smile.

Yet there is another side to the matter, an ominous one. While "a boy's will is the wind's will, the thoughts of youth are long, long thoughts." A residue always remains of former convictions and opinions. What we said in the previous paragraph is not true of all students, nor completely true of any of them. Embers smolder, and can easily break out in an uncontrolled conflagration when conditions are favorable and a propitious wind blows. Who knows what the situation will be when the students of today are the parents of tomorrow and constitute the leaders in the church? Will they then favor union with Rome?

Rome does not change; at least she says so. Many Protestants have been amazed to see that in recent days she has allowed the language of the land to be used in the service, and that she has become a little more lenient in the matter of allowing priests to marry. In the light of recent papal enunciations it is with tongue in cheek we say that priests are now permitted to take wives. But even if both the common language is allowed, and priests may marry and live normally, this is nothing new in the Roman Church. The pre-Reformation church in Norway used the Norwegian language in the service, and many of her priests were married men. Rome is just reverting to a past position in these matters.

What we need to be clear about is that Roman Catholics believe everything the Protestants do—and then some. Rome believes in grace, and in justification by faith. Grace is understood a bit differently from the Protestant understanding of it, and faith is not the only coefficient in justification. She believes the whole Bible—and then some. Not only are there Apocryphal Books—which she accepts as canonical—but a whole body of extraneous tradition as well. She does not have to alter her doctrines at all, nor add anything to her theological stature, she has it already. Similarly, Protestants have nothing to lose in a union with Rome. She can come in with her doctrines almost intact. She merely stands to gain a whole body of extraneous teachings which have been alien to her for 450 years. Luther was not ejected from the Catholic Church so much for what he believed as for what he did not believe.

On at least a couple of points Rome seems to be adamant. Anyone who joins her must accept her Marian theology—namely that Mary is a mediatrix of grace. She is a co-Savior with her Son. Protestants will also have to recognize the pope as the visible head of the Church, the vicar of Christ, and the embodiment of the unity of the Church. He has been considered infallible since 1870, and there is no indication that the Roman Church is ready to ditch this doctrine. Protestants will have to add it to their creed if they are to become one with

SANTAL MISSION 100 YEARS OLD

Many of the people of the Association have been familiar with the Santal Mission over the years. They will be interested to know that it is now 100 years since this mission started its work. Centennial celebrations will be held in Norway, Denmark, Canada, the United States, India and Pakistan.

From the beginning the Santal Mission was an international enterprise. Lars O. Skrefsrud, a juvenile delinquent from Norway, and Hans P. Borresen, a high-minded machinist from Denmark, met in the early 1860's in Berlin, Germany. Their mutual missionary interest brought them to a bright day in September, 1867, in Benagaria, Bihar, India, where they laid the cornerstone of a new mission.

They worked among the Santals, an aboriginal tribe of about three million people. During the 19th century the Santals were severely oppressed under the yoke of unscrupulous money-lenders. Skrefsrud fought for their legal rights and, together with Borresen, devel-

oped a colony in Assam where the Santals could escape from their oppressors.

Skrefsrud mastered not only English, Hebrew, Latin and Greek, but also Sanskrit and Santali. He reduced the Santali language to writing, translated the Gospels, and developed a dictionary and grammar. The Santals responded to the gospel and the mission grew. People from other aboriginal tribes also became Christians.

Today the Northern Evangelical Lutheran Church numbers over 44,000 members. It conducts six high schools; specialized schools in agriculture, nursing, industrial arts, and theology; five hospitals, two leprosy homes, and other institutions.

The Santal Mission was originally financed only by gifts from friends in India, but later supporting boards were developed in Copenhagen, Oslo, and Minneapolis. While at present a portion of the budget comes through the channels of the LCA and ALC,

most of the support comes from interested individuals in several Lutheran groups.

An encouraging staff of national pastors, teachers, doctors, nurses and other leaders are taking over positions of responsibility. They are a joy to behold and represent the fruit of the first century of Christianity among the Santals. Outstanding among them is Rev. M. M. Tudu, General Superintendent of the NELC, whose capability and dedication have inspired the church.

By the grace of God it has been a century of progress. May the work continue under that same grace to finish the huge task of bringing the gospel to many people who have not yet heard the wondrous story.

The American Committee of the Santal Mission had arranged for an observance of the Centennial at the former Lutheran Bible School in Golden Valley, Minneapolis, on September 15-17.

Rome. A host of other doctrines belong to the bundle which will become Protestant property in the event of a merger. Protestants can only gain by the union. Are we ready to take on all of this excess baggage?

Not all Catholics are enthusiastic over the current courtship of Lutherans and Catholics. The dissident ones among them are those for whom doctrines have meaning and value. To be sure, we have heard much of an emerging interest in Bible study in the Roman Church. Who are these Catholics who have now taken to Bible reading? Can it be that they are such as, like their Protestant counterparts, have discredited much of Scripture and relegated it to myth and allegory? At least it is only a short while ago

that we heard a prominent priest deplore the lack of interest among his people in the Bible. Perhaps it is the liberal Catholics who really study the Bible—and reject at will what is unpalatable. Now, if they can reject Scripture—which until now has been a part of their theological source material—what shall prevent them from discarding doctrines based on tradition? Perhaps these are the fears which disturb the conservative Catholics.

If doctrines can be relegated to the scrap heap of non-essentials by both Lutherans and Catholics, the matter of merging the two churches into one makes sense to us.



Luther League Activities

KALISPELL '67 REVIEWED

Edited by Jane Thompson

The population of Kalispell made a sudden increase for a span of four days when over 200 of our Luther Leaguers stormed in. If they arrived with excited feelings, they left with ultra-excitement and joy, for the convention met and surpassed most expectations.

If you can imagine about 150 girls packed into two gymnasiums and over 50 boys in one gymnasium, all sleeping on army cots for five days, you'll know what each of the convention delegates can now chalk up as their personal experience. Surprisingly, even the girls found sleeping on the army cots quite tolerable, judging by their reluctance to leave the cots at 6:00 each morning. This close group living situation was acutally a valuable experience because it demanded that we meet and talk to each other. It contributed to the unity of spirit that was so evident during the whole convention.

We ate all our meals in Flathead High School, held our meetings in Lindermann Junior High School and slept in three other schools, and since these schools were on opposite parts of town, we were in for a lot of walking. It was not at all surprising that after the first day of meetings, our Leaguers were struck by an epidemic of sore feet with a smattering of blisters here and there, too.

We were more than happy when a kind gentleman from Kalispell brought his truck in to haul us to and from the schools. All these incidents added much character to our already lively convention.

Our time during the four-day convention was very well spent in Bible studies, small group devotions, evangelistic evening services, mixers, testimonials, hearty singing, a day of touring Glacier National Park, and the valuable experience of making new friends.

During question and answer periods, the youth asked thoughtful questions such as, Why do we have different races if there is no evolution? Why does Luther say James is the Epistle of straw? Is there scripture to back up all Lutheran beliefs? All the pastors were faced with these and other questions and gave helpful answers and points of view.

Our evening speaker, Evangelist Arthur Johnson, packed his sermons with Bible-centered, fundamental truths. He made us acquainted with his son, Jennings, who died at the age of 16. Death did not frighten him. Jennings told his father that he was "departing to be with Jesus." Evangelist Johnson offered us the same peace that Jennings had when he died.

The Bible hours offered much food for thought. Pastor DeBoer discussed why we are here and what we should do about it from the text Colossians 3:1-17. Pastor

Snipstead exposed the many secrets of Psalm 16. See if you can find the secret of a life of trust, a surrendered life, a separated life, a happy life, a guided life and a steadfast life in Psalm 16 as we did when Pastor Snipstead spoke to us. During the Bible hour that Pastor Franz led, we looked at the seven guiding principles for a Christian's actions as he found them in Romans 14:1-23. He challenged us with this thought: "We have no rights as a Christian. Our only right is forgiveness. We are under different ownership."

Incumbent Luther League President, Gary Skramstad, made us aware of our responsibility as young people in the AFLC by briefing us on the three basic types of church government. He explained that ours is congregational because each church has its own constitution and no legal body has power over an individual church. This puts the responsibility of keeping our church flourishing on each individual member, not on a board of trustees. Mr. Skramstad's talk caused us to take more seriously our role as youth in the church.

Our new officers were installed on Sunday evening and as each one gave his testimony before the installation, I felt that we had much for which to thank God for giving us such leaders. Their sincere testimonies revealed that they will offer very excellent leadership for our Luther League. The new officers are: President—Bob Lee, Minneapolis, Minnesota; 1st Vice President—Pastor David Molstre, Grand Forks, North Dakota; 2nd Vice President—Paul Peerson, Astoria, Washington; Secretary, Peggy Soyring, Cloquet, Minnesota; Treasurer—Ken Moland, Fertile, Minnesota; Devotional Life Secretary—Cindy Hodnevik, Radcliffe, Iowa.

It was a thrill to hear AFLC President, Pastor John Strand, speak on Sunday morning to a full gymnasium on the fathomless topic of Christian love. Here are a few of his key sentences: "If we want to discover love, we must

know God. . . . We are to love our own congregation. Unless the world sees that we love the brethren, they'll never listen to our message. . . . Our saying we're Christians at a testimony meeting will make little difference if we don't love. This is Christ's command."

Sunday evening was a thrill, too, as everyone was given a chance to share his testimony for Jesus. The sharing was spontaneous, natural and above all, sincere. Some who shared had just found peace with their Savior during the convention. This was a perfect note on which to close the convention.

Anyone who came to Kalispell in 1967 will remember it forever. It inevitably made an impact on lives. These are some of the comments I heard from a few of the young people who were there: "It was just great. It helped me center my life on Christ again."

"The time of sharing meant so much to me."

"I've enjoyed every minute of the convention. I've learned a lot, grown a lot, and had a lot of fun."

"It was fun to meet kids from other parts of the country and share ideas and thoughts with them. I'm coming to the next convention, too."

Being with these young people for four days was indeed a thrill. Seeing their enthusiasm and love for our Savior convinced me that God has given us a rich heritage in our youth.

May Ness, Maple Bay

BOUQUETS OF THANKS

My sincere thanks go to Ken Moland, Fertile, for doing an admirable job with the Luther League page this summer. I have enjoyed reading the articles and receiving a fresh view from a fellow leaguer. Ken is now serving the St. Paul Lutheran Free Church in Fargo, N. Dak.

Special thanks also go to Mary Ness, Moorhead State College, who willingly covered the Kalispell convention. She went as a counsellor from Maple Bay, and here has giv-

en her impressions of the four days of spiritual renewal with other Association Luther Leaguers.

NORTH CENTRAL LEAGUES TO MEET

McIntosh, Minnesota, will be the site of the November 25-26 meeting of the North Central District Luther League. Leaguers who wish to attend should ask their local secretaries to notify JoAnn Moland, Fertile, by Nov. 17.

In addition to the Saturday evening offering, a \$1.50 registration fee will be charged. Each league should also furnish some form of music. More detailed information will be sent to the individual leagues by the secretary, JoAnn Moland.

This is the proposed program:

Saturday, Nov. 25

9:00-10:00 Registration
11:00 Bible Hour
12:00 Dinner
1:00 Business Meeting
5:00 Supper
7:00-9:00 Evening service (film)

Sunday, Nov. 26

9:30 Morning service
12:00 Dinner
1:30 Closing rally

Peggy Soyring, reporter

CAMP SHAW BIBLE CAMP

The 1967 Bible Camp days have come and gone, but the memories of the Camp remain. God spoke through His Word, Christian fellowship, old friends, new friends, classes and recreation; all of these have a place in the experience of one who could attend the Bible Camp. At Camp Shaw we were likewise blessed and thrilled by the spirit that prevailed there. The attendance was very fine.

God spoke to us on our theme, "Redeeming the Time," throughout the camp; we left there with the admonition to "continue in the Word."

The channels that God used to bring His Word to us were: Pastor

Hautamaki, Ishpeming; Pastor Anderson, Duluth; Pastor Franz, Cloquet; Mrs. Carter, India; Jim Erickson, Beloit; Pastor Saukerson, the local pastor, plus several teachers in young people's Bible classes.

The meals were planned and prepared so well by the chief cook, Mr. Salo, assisted by hard-working ladies who were eager to serve and to enjoy their labors.

The measure of success we leave to God; eternity will reveal that. However, we do know that hearts were touched by the Spirit of God, and Christians were challenged to a greater faithfulness and a more abundant life in Christ. The seed was sown; soon it will be harvest time. May fruit abound to the glory of God as a result of Bible Camp Shaw.

Camp Shaw Bible Camp was sponsored by Hope Free Lutheran Church of Ishpeming and Calvary Free Lutheran Church of Chatham, both affiliated with the AFLC.

George V. Johnson

NEWS ITEMS FROM THE CHURCH

Professor and Mrs. George Soberg observed their fortieth wedding anniversary on September 10. It was exactly forty years to the day since they were married. A festive reception was held in the dining hall of headquarters building for the honored couple, and many people arrived to wish them well for the days ahead.

Professor Soberg serves the Medicine Lake Congregation.

Rev. Knut Gjesfjeld, the oldest pastor in the Association, suffered an attack of illness on Friday evening at the Family Bible Camp. He was taken to the hospital in Alexandria for treatment and observation. We are happy to report that the illness did not turn out to be as serious as was feared. After some days he was able to return to his home in Thief River Falls, Minnesota. Rev. Gjesfjeld is ninety-two years old, and has been in good health until now.



WHAT THE NATIONAL SUNDAY SCHOOL CONVENTION CAN MEAN TO YOU

PASTORS

Sunday school can be the greatest aid to your ministry, to the outreach in your community, to the growth of your church, to the effective witness of your members. Learn how Sunday school can influence even non-Christian homes, how parents can be reached, how visitation can be increased, how every age group can be multiplied and enriched.

SUPERINTENDENTS

Learn how to organize, motivate, and supervise an effective staff of teachers, how to inspire and encourage support from your entire church, how to support your pastor in the task of the church, how to see that efficient Christian training is given, no matter what the present size or future potential of your Sunday school. Bring prospective teachers to learn.

TEACHERS

Find practical answers to problems you may be facing, share helpful ideas with others in your situation, receive a spiritual lift, hear experienced teachers tell "how they do it," get the latest ideas on reaching the particular age of students you teach, help make your teaching effective, satisfying, and rewarding.

PARENTS

You should be vitally concerned with what your youngsters are taught, and how they are taught. Here is your opportunity to check the latest ideas and methods to make your children's Christian education interesting, meaningful, practical, useful, and effective. You owe your youngsters your careful interest in their future! Become interested in what a good Sunday school can do for your family.

The preceding information appeared first in a brochure sent by the National Sunday School Association as part of the publicity for the convention that will be held at the Minneapolis Auditorium from October 25 through the 28th.

As this is being written the complete program has not been made public, but we were able to gather some general information that may be helpful. Mornings will be devoted to workshops. Specific workshops are being scheduled for pastors, superintendents, and teachers of the various age groups; so each will be able to select sessions that pertain to his area of the work. Assembly sessions will fill part of the afternoon, and the workshops scheduled for those hours will be more general in content.

Employed members of the Sunday school staff have not been forgotten. Workshops have been planned for 6:30 p.m., just in time for those who would like to catch a session on their way home from work. We can also see this hour as a time when college students might find it possible to attend.

Outstanding speakers have been scheduled for each evening. Among them will be Bobby Richardson, professional ball player, who will speak on Friday evening. It is hoped that teachers of youth Bible classes will encourage their young people to attend that meeting. Other speakers who will address the convention include Ulric Jelinek, space scientist and inventor, Paul Little, college campus evangelist, Gleo Shook, foreign service official, and Rev. Wm. Pannell, negro youth evangelist. Teachers and speakers from all areas of the United States will be included in workshops and assembly sessions.

One whole day could easily be spent pursuing displays, for approximately 100 publishers, distributors, and bookstores will be displaying their wares.

Anyone desiring more information about the National Sunday School Convention may write to:

NSSA
Box 140
Mpls., Minn. 55440

The Means of Grace

Excerpts from the book *Baptism and Spiritual Life* by Iver Olson, currently being reprinted.

Lutherans regard baptism as a means of grace. The Lord's Supper and the Word of God are also means of grace. The chief means of grace is the Word of God; the Sacraments derive their validity and effectiveness from the Word. Thus the two Sacraments are subsidiary means and the Word primary. The term "means of grace" is not found in the Bible, but that which it signifies certainly is. "Means of grace" means just what it says; it is a means of conveying God's grace to man.

Let us use an illustration. Suppose that a man were on the verge of dying from thirst in the desert. With his strength fast ebbing away he suddenly came upon a well; but the well was only twelve inches in diameter, and it was ten feet down to the water. He might still die of thirst at the mouth of the well—and that within ten feet of water—for there was no way for him to bring the water to his parched lips. But suppose further that there were a good pump in that well. He began to work the handle of the pump up and down, holding his other hand over the spout, and when the water came he drank of the refreshing and life-restoring liquid. His life was saved; it would not be incorrect to say that his life was saved by a pump. Yet he did not drink the pump. The pump was only a means of water, and it was water that saved his life.

Similarly, we sometimes say that we are saved by baptism, the Word of God, grace, faith, prayer, and the like. Let us underscore the truth that it is Christ alone who saves. The Bible has not saved a single soul yet; neither has either

of the Sacraments. But the Bible is a means by which Christ is brought to the soul. Without the Word of God it is not possible for a person to believe and be saved. Therefore it is not incorrect to say that we are saved by the Word of God; but it is true only in the sense in which we said the thirsting man was saved by a pump. The same holds true for baptism. The Bible specifically declares that baptism saves us (1 Pet. 3:21). This does not mean that we have another savior in baptism so that we do not need Christ; baptism is merely a means of bringing Christ to us as the pump brought water to the dying man. We also say, and quite truthfully so, that we are saved by faith; we even say that we are saved by prayer, though neither faith nor prayer is a means of grace. Faith and prayer in and by themselves save no man; they are merely attitudes of the heart and soul which remove the stoppers from the manward ends of the means of grace. As soon as the stoppers are removed the life-giving streams from the sea of mercy flow into the human soul.

At this point it becomes necessary to make a further statement, not so much on the means which convey grace as on the grace which is conveyed by such means.

In the above illustration of the pump we compared grace to water. We did so for the purpose of understanding the function of the pump. But we must guard against thinking of grace as a spiritual substance that enters the soul. This is precisely the Roman Catholic view of grace; to the Church of Rome grace is a supernatural gift which God bestows on us for our salvation. This grace activates us to shun evil and to do good. When grace is bestowed on us we can merit heaven. Grace is like a medicine to the soul; it is like a fresh

charge to a battery that is almost dead.

To the Protestant grace is an attitude of forgiveness in the heart of God rather than an animating power in the heart of man.

Let us use another illustration. In Minnesota we have a penitentiary on the banks of the St. Croix River near Stillwater. Men guilty of crimes differing in degree and gravity are committed to this institution. The majority of them expect to be free again; they even hope to be released before they have served their entire sentences. Periodically many of them address the governor's pardon board with pleas for clemency. The purpose of the board is to review these pleas and examine the record of each applicant to determine whether the interests of the prisoner and society might best be served by releasing him ahead of schedule or insisting that he serve his entire sentence. The pardon board meets in the governor's office in St. Paul to review the pleas for pardon. In the very nature of the case most pleas are rejected, and that on good grounds. But there may be one plea with which the governor's board pauses; it is that of a murderer who has been sentenced to life imprisonment. There is no question of his guilt; he deserves to remain in prison for the rest of his life. But he is pardoned and returned to society. For the moment we are not concerned with the reason for clemency. The question we should like to ask is this: Where is the prisoner pardoned, in Stillwater or St. Paul?

Our first reaction may be to say that the prisoner surely must be pardoned in Stillwater, for that is where he is. However, upon further reflection we cannot help but conclude that it was only the effect of the pardon that was felt in Stillwater; the actual pardoning took place in St. Paul where the pardon board met. It was their resolution that made him free.

We now ask a similar question with respect to the pardoning of a sinner who is guilty in the eyes

[Continued on page 15]

CHURCH-WORLD NEWS

The Lutheran population now stands at nearly 74.5 million members according to news releases from the Lutheran World Federation headquarters in Geneva. This is down slightly from the figure of a year ago, due largely to the fact that formerly there had only been estimates made for many areas and now there has been made a more accurate count. Churches in several countries marked an increase over previous figures.

Over sixty million of these are to be found in Europe, and a little over nine million in the United States and Canada. The rest are located in practically every part of the world, mainly in Latin America, Asia, Australia, Africa and Madagascar.

From the Evangelical Fellowship for World Mission in Hamburg, Germany, comes the information that there are 877 million people in the world who are members of some Christian church. This is slightly less than one-third of the population of the world.

Of these 877 million, 500 million are Roman Catholics, 256 million evangelicals, and 97 million Eastern Orthodox. The remainder are found in smaller groups not readily identifiable with these three major groups.

From the same source we learn that there are 18 million Jews, 427 million Mohammedans, 380 million Hindus, 190 million Buddhists, and 150 million Animists. About 600 million people have no religious affiliation.

The Norwegian Mission Society, with headquarters in Stavanger, Norway, observes its 125th anniversary this year. The event is noted by several observances throughout the country, and by initiating new

mission projects to carry out its mission tasks still further.

Among the graduating classes from all institutions of higher learning in Norway there is a group known as "Kristenrussen." This is a group of Christian students who celebrate their graduation by raising funds for various mission causes. This year they set out to raise 40,000 crowns to build a church in Japan; 53,000 crowns were raised.

At a Conference of Northern Pastors held at Uppsala, Sweden, Dr. Fritjof Birkeli, Bishop of the Stavanger Diocese, stated that there is need for changes in the activity of the church if it is to reach the people. The church should not be limited to a one-man show on Sundays. There is need for teams of pastors and laymen who would work through the week to reach the people who do not come to church on Sunday. "The Sunday Church," he declared, "must become a week-day Church whose symbol is a tent rather than a cathedral."

The Northern Pastors Conference includes pastors from all the Scandinavian Churches and Finland.

Dr. Sigurd Aske of Norway, who for many years has been the director of the Radio Voice of the Gospel in Ethiopia, has recently been appointed as Director of Missions for the Lutheran World Federation. He succeeds Dr. Arne Sovik of the United States, who now joins the staff of the Federation in New York.

The Radio Voice of the Gospel beams gospel messages to all of Africa, and to the Far East as far as Japan. It is in operation nine-

teen hours of the day, and uses many languages. News reports and Christian music is also beamed over this station.

Dr. Armin C. Weng, for many years president of the Chicago Lutheran Theological Seminary at Maywood, Illinois, died recently.

Used Concordias available:

We have about forty used Concordia Hymnals on hand. These may be had for \$3.00 plus transportation charges on a first-come, first-served basis.

Rev. Lars Stalsbroten
Route 3, Box 446
Eugene, Oregon 97401

The Means of Grace

[Continued from page 14]

of God. Is he pardoned in heaven or on earth? Does forgiveness take place in the heart of the sinner or in the heart of God? It might be natural for us to think that it must be in the heart of the sinner, for that is where the sin is. It is so difficult for us to understand, or remember, that it is in the heart of God that forgiveness takes place. We fail to be aware of the parallel situation which obtains in human relationships; forgiveness always takes place in the heart of the one who forgives, and not in the heart of the one who is forgiven.

The attitude of forgiveness in the heart of God, the decision to cancel all charges against a sinner, is grace. Such is the Biblical and Protestant view. Grace is not a power which flows from God to man by which he is made capable of obedience to God; it is the decision in God's heart to forgive those who have been disobedient.

BIBLE SCHOOL AND SEMINARY OPENS

The Bible School opened its new school year with a rally on Sunday afternoon, September 10. Thirty-four students put in their appearance that same afternoon; there is the possibility of some more coming later. It has been a problem to receive and house so large a group. A house was purchased adjacent to the campus a short while ago; actually, it is on the "square" of the Seminary property, and will be a fine addition to our holdings for future use as a residence for a faculty family. Some of the girls are housed here, and the rest in the rooms in the

headquarters building.

Some of the boys occupy the house the Seminary already had near the campus; last year Seminary students lived here. Others of the boys have secured accommodations elsewhere. These are healthy problems; but the new building is a "must" for next year.

On Monday both the Seminary students and the Bible school students registered for the classes they are going to take as the school begins its work for the year. The rest of the morning was used for orientation, student meetings, and getting acquainted. There should be nineteen students in the Seminary after we get going.

The man who stands on a pedestal today because he is rich may in another fifty years stand in the pilory if he does not make his riches serve God and mankind.

As the grave grows nearer my theology is growing strangely simple, and it begins and ends with Christ as the only Saviour of the lost.—Bp. Whipple

Directory of the Association of Free Lutheran Congregations

OFFICERS

President

Rev. John P. Strand
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.

Vice-President

Rev. R. Snipstead
Ferndale, Wash.

Secretary

Rev. H. C. Molstre
Dalton, Minn.

Treasurer

Mr. Robert Bursheim
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.

CO-ORDINATING COMMITTEE

Chairman

Rev. Julius Hermunslie
Spicer, Minn.

Secretary

Rev. Jay G. Erickson
Radcliffe, Ia.

ASSOCIATION SCHOOLS

Board of Trustees

President

Prof. George Soborg
6616 Portland Ave. S.
Minneapolis, Minn.

Secretary

Rev. Raynard Huglen
Roslyn, S. Dak.

Acting Dean of Free Lutheran Seminary

Dr. Iver Olson
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.

Acting Dean of the Bible School

Rev. John P. Strand
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.

WORLD AND HOME MISSIONS

Chairman

Mr. Robert Knutson
McVie, N. Dak.

Secretary

Mr. Roy Mohagen
Grafton, N. Dak.

Director

Rev. Harold R. Schafer
112 West Milner Ave.
DeKalb, Ill.

PUBLICATIONS AND PARISH EDUCATION

Chairman

Rev. Raynard Huglen
Roslyn, S. Dak.

Secretary

Mrs. Vernon R. Nelson
1909 11th Ave. N.
Grand Forks, N. Dak.

Executive Secretary of Parish Education

Mrs. David C. Hanson
7632 Harriet Ave. S.
Minneapolis, Minn.

STEWARDSHIP

Chairman

Dr. Iver Olson
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.

Secretary

Rev. T. F. Dable
1603 N. Fifth St.
Fargo, N. Dak.

YOUTH BOARD

Chairman

Rev. Jay G. Erickson
Radcliffe, Ia.

Secretary

Mr. Robert Lee
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.

BOARD OF PENSIONS

President

Mr. Eldor Sackness
Sand Creek, Wis.

Secretary

Rev. G. H. Spletstoesser
Pine River, Minn.

WOMEN'S MISSIONARY FEDERATION

President

Mrs. Herbert W. Prestong
Grafton, N. Dak.

Secretary

Mrs. H. C. Molstre
Dalton, Minn.

Treasurer

Mrs. Martin Konsterlie
Route 1
Willmar, Minn.

LUTHER LEAGUE FEDERATION

Acting President

Mr. Gary Skramstad
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.

Secretary

Miss Kathy Ross
Cloquet, Minn.

Treasurer

Mr. Paul Haugen
3110 E. Medicine Lake Blvd.
Minneapolis, Minn.

THE LUTHERAN AMBASSADOR
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55427

Second-class postage
paid at Minneapolis, Minn.