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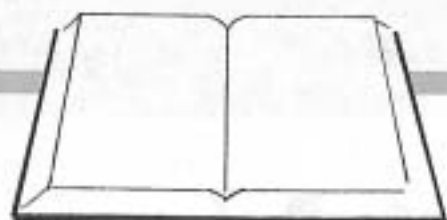
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In the Way They Should Go

—Luoma Photos



According to the Word

THE PEACEMAKER

Matthew 5:9

Today we still hear much about peace; it seems to be the topic of discussion for the day. But is there anyone who is really doing anything about it? When we read Matthew 5:9, we read about peace and that peace is also one of the characteristics of a Christian. And since peace is one of the characteristics of a Christian, then we must do all we can to bring that peace of God which passes all understanding into this strife-torn, unsettled world that doesn't seem to want to accept peace, especially in some sections.

However, in order to have peace we must first of all have God-fearing peacemakers. And how are God's peacemakers made? We know that there are people who are able to create peace because of their own peace of heart, because no man can bring to others that which he himself does not have. If one's life is torn with jealousy, hatred and strife, that life can hardly bring a deep or lasting peace to others. Jesus means to tell us that they who are pure in heart are to be peacemakers.

We know from experience that the peacemaker who is prepared to go out into the world to bring peace to others must suffer pain and sorrow in this spiritual and

physical life first. For the love of God in its outcome is a service to man. It seems to me that we must have poverty of spirit or we shall never be blessed as peacemakers. Poverty of spirit seems to lead to the meekness which Christ calls "blessed." What is the peace that the peacemakers of God can bring? First of all, let us look to Christ and there notice that His own name was called the "Prince of Peace." Christ was the Prince of Peace because of His relation to God and because He had peace with both God and man. Jesus went about preaching peace, and man can bring peace between God and man only by preaching the message of the Gospel and living it. We are here to preach by our life, actions, words and deeds. Because of the fact that Christ is our peace and that God "was in Christ reconciling the world to himself," we must always try to seek to overcome evil with good. It usually takes two sides to begin a fight. Therefore, one has to meet the other at least half way to make a peace.

In light of this, what must we do to become peacemakers? When we view the world around about us today and read in our local newspapers of all the killing, murdering, robbing, stealing, of the war and bloodshed, it is hard to even imagine that there is any trace of Christian character in the

world today. But certainly and surely it would seem in the light of Matthew 5:9 that if Christians would take to heart these simple words of Jesus they would bring their united powers to bear against war and bloodshed, murder, robbery, stealing and other great shame and vice.

Let us stop and realize that if we are peacemakers we shall also be called the "sons of God." Christ shall bestow this name upon us, sons of God. The man of the world today seems to know little of peace since he is not pushing very hard for it. It seems as if a man would not be in sympathy with us today if we spoke of peace. But let us always remember that God in Christ is the first peacemaker. They who go about in the world preaching, spreading, living His peace and establishing peace are owned by God and are known as His sons. They bear the image of the heavenly Father. For to be His children we must live unto Him and act like Him and follow in His footsteps, ever spreading that peace which comes from our peace-loving hearts.

Blessed are the peacemakers, for they shall be called the children of God. This is a blessing we should never forget: children of God, by being peacemakers.

—G. H. Spletstoesser

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LIFE is a pilgrimage. We are on our way to eternity. We travel through this world by just two roads. The one is narrow, the other is broad. Every one of us is traveling the one road or the other. No one can walk both ways.

The road we travel determines our destination. As there are only two roads there are only two destinations. One is life, endless life with God in eternal gain and glory. The other is death, endless separation from God, ruin and doom. Because the narrow way leads to life, and it is the only way that does, Jesus urges us to walk the way of life.

We must know the way of life if we are to walk in it. We must walk in it if we are to be saved. So we shall trace for you the way of salvation, step by step, as God has revealed it to us in His Book, the Christian pilgrim's travel guide.

Man Is Lost in Sin

Sin is the tragic fact in life. Every man is a sinner. Every man is born a sinner, totally depraved. The whole man is sinful. His nature is corrupt. His flesh is lustful. His heart is evil. His understanding is darkened. His will is perverted. His conscience is blunted. Man is guilty and conscious of guilt. He is rebellious against God. He hates God. Man is lost in sin and totally unable to do anything to save himself.

"There is none righteous, no not one." "For all have sinned, and come short of the glory of God" (Rom. 3:10, 23).

The unregenerate man does not like to face the fact of sin—his own sin. He tries to forget it by ignoring it. He tries to get away from it by denying it. But ignore and deny it as he will, sin is an ever present fact. It is here. It rankles in every bosom. It is at work in every heart. It shows itself in every life. It meets us at every turn. It glares at us in the headlines of our daily papers. It invades our homes over the radio. Yes, sin is the ever present tragedy. Man is

a sinner and utterly unable to do anything to save himself.

Redemption

God alone can do something to save lost men. He has done something. He has done all that needs to be done. In love and compassion He gave His only Son to redeem the lost. "The Son of Man came to seek and to save that which was lost" (Luke 19:10). This is what He came for, suffered and died for, to save lost men. And how did He do it? Jesus took the sinner's place. He became the sinner. He became the guilty one. He did what all men should have done. He obeyed God's holy law and fulfilled its every demand. All this He did as the substitute for guilty men. God's justice demanded atonement for sin. Jesus made such full atonement by taking upon Himself the sin of all sinners of all times. He looked upon it as if He had done it all. Not only did He see it as all His own, He felt it as if He had committed it all, as if He must answer for it all, as if He must suffer all that sinners deserved. By making all sin of all sinners His Own, His suffering and death provided atonement for all sin, and redemption for all sinners. All the barriers separating sinning men from a holy God He removed. The way back to God and His forgiveness and favor was again open. God could now be just and justify the sinner.

Regeneration

Redemption is not all that is needed for man's salvation. A further work of God is needed, a work in man. Man must be made fit to partake of the salvation God has provided for him. The sinful corrupt nature must be regenerated. To live the life of God man must have the nature of God. This is an absolute necessity. *There is no substitute for a new nature.* Without it man is dead in trespasses and sins. Without it man is lost.

Man cannot give himself a new nature, cannot change his old nature. Natural development or self-

This Is the Way of Salvation

improvement cannot bring about such a change. Not a reformation but a *transformation* is necessary. That which is born of flesh is flesh, and it cannot by any human process become anything else. What is needed is *regeneration*. Man must be renewed, must be re-created. And God alone can do that. This is the special work of the Holy Spirit, His first work in man. This change takes place when a man is *born again, born of God*. The new birth imparts to man a new life, the life of God.

In the new life we have two elements—*repentance* and *faith*. Repentance looks *within*. It means a knowledge of sin, a sense of sinfulness, a feeling of guilt, a hatred for sin, a longing for forgiveness and deliverance from sin. It is a breaking with sin, a breaking away from sin. Faith looks *outward*, away from self. Finding no deliverance in self, faith looks to Jesus, who has made full redemption for sin. Faith lays hold of Him and trusts Him for salvation. Faith conveys to the sinner Christ's salvation and makes it his own personal possession. By faith Christ dwells in the heart. By faith we live as God's children on earth.

The Holy Spirit works regeneration in man's heart through His Own Means of Grace. The princi-

pal Means of Grace is the *Word of God*, the means that makes and conditions the other means. The Holy Spirit is in the Word and conveys Himself and His regenerating grace and power through it. Another Means of Grace is *Baptism*. "According to his mercy he saved us by the washing of regeneration and the renewing of the Holy Spirit" (Titus 3:5). Baptism is the means the Holy Spirit uses in reaching and regenerating the little child in our midst. The little child needs to be regenerated. It is born in sin, it is dead in sin. Its corrupt nature needs to be recreated. All this God can do for the little child. All this God wants to do for the child. Through Baptism the Holy Spirit implants in the heart the elements of the new life—repentance and faith. The child is born again. It is not a full-grown, a mature life that is implanted. It is a small beginning to the little child. It goes without saying that this new life requires nourishing and fostering for its healthy growth and development.

Conversion

The work of regeneration in an adult is different from that in an infant. The adult has his mental and physical faculties developed. He can think and reason and understand. When the Holy Spirit speaks to him through the Word, shows him his sin and guilt, and offers him salvation in Christ he can resist, harden his heart and stifle his feelings. On the other hand, when the Spirit through the Word calls and enlightens the adult sinner, He at the same time imparts to him the will and the power to cease resisting, and to repent and believe. *He is then regenerated. At the same time he is converted.*

What is conversion? The word convert means to turn around, to face about. A man finds himself going in the wrong direction. He changes his course. In the religious sense conversion means turning from Satan to God, from sin to holiness. The unconverted man is walking the way of disobedience and

enmity to God, toward ruin and doom. Through the Spirit's call he comes to himself. He realizes where he is and whither he is going. He faces about. He is turned into the way of salvation, toward God and eternal life. *He is converted. From a run-away prodigal he is changed into a child of God.*

This transformation, called conversion, carries in it the two elements that are vital parts in the new life in Christ—repentance and faith. The repentant sinner realizing his lost condition, turns his back upon sin. He hates sin and cries for deliverance from sin. This is the first part of conversion. There is a second part. The Word of God points him to Jesus, the Sin-bearer and Savior. He looks to Jesus. And "there is life for a look at the crucified One." As he looks to Jesus the Holy Spirit begets faith in his heart. In faith he takes Jesus as His Savior. He is converted.

Who needs to be converted? All who do not have in their hearts real repentance for sin and true faith in Christ. The children of Christian parents ought never to need conversion. By Christian nurture, Christian training and Christian example they should be kept true to their baptismal grace. But many, so fearfully many, do lose their baptismal grace. They simply neglect the Means of Grace, grow indifferent and careless and worldly, and come to live as if they had never been touched by God's grace. Others willfully break away and repudiate all that has been done for them. In these cases conversion is a turning back to the lost baptismal grace. It is a quickening, a reviving of the slumbering elements of repentance and faith. It is an awakening from the sleep of sin which sometimes becomes so deep that it is called being dead in sin. Conversion returns them to their baptismal grace and gifts. Still others never were either baptized or instructed in the Word of God. They have grown up in our very midst as heathen. All such need conversion. Let us be perfectly clear on this.

Justification

Through the renewing work of the Holy Spirit the repenting and believing sinner is not only regenerated and converted, he is at the same time *justified*. That is, he is put in the right relation to God. His relation to God has been disturbed by sin. He has stood before God as guilty and condemned. Justification is that judicial act of God by which He forgives the repentant and believing sinner all his sins and remits all guilt and punishment. God regards him as without sin and guilt, declares him righteous and treats him as if he had never sinned. But how can God justify sinning and guilty men? No man is ever declared righteous in the sight of God because of any worthiness or merit in him. There is no justification by character or conduct. Only on account of what Christ has done in man's behalf can God declare guilty men righteous. On the Cross Christ made full atonement for man's sin and guilt. By His vicarious suffering and death Christ wrought out for sinning and guilty men a righteousness satisfactory to God. "Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. 3:24). "Freely" denotes that men are justified without anything they have done to merit or deserve it. They are declared righteous solely by God's free grace.

This righteousness of Christ, purchased by His holy and precious blood, and offered to the sinner as a free gift, must be appropriated by him. It is faith out of a penitent heart that lays hold on Christ and makes His righteousness a personal possession. It is not the faith that merits justification. It is Christ who justifies the sinner. But faith appropriates Christ's merit. Faith grips and clings to Christ. Such faith is not a mere intellectual belief, not a mere head acknowledgement that this is true. Such head belief is not saving faith. "With the heart man believeth unto righteousness" (Rom. 10:10). The heart must be penitent. The

heart must be trusting. That is the only kind of faith that can appropriate Christ, and cling to Him and Him alone.

Adoption

A precious fruit of justification is adoption. The justified sinner is not only regarded and treated as righteous, he is adopted into the family of the redeemed. He is made a member of the household of God. He is given the place and the privileges of a grown-up son. He is made an heir of God and joint heir with Christ. "As many as received him, to them he gave the right to become the sons of God, even to them that believe on his name" (John 1:12). "And if children, then heirs, heirs of God and joint heirs with Christ" (Rom. 8:17). Just think of it! Formerly we were slaves to sin, now we are the sons of God. In this world we are not recognized as the sons and daughters of God. But a future day will reveal it. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is" (I John 3:2). As the children of God we are the objects of His special love and fatherly care. We have a family name, a family likeness, a family spirit and a family service. We receive fatherly discipline, fatherly comfort, and a royal inheritance. How wonderful! The child of the King!

Sanctification

In regeneration a new life is implanted in the heart, and this new life is a *spiritual life*. It is a life from God, a life in God, a life for God. In its essence it is holy. It is a life separated from evil and the world, and dedicated to God and His service. It is godliness, and God-likeness means God-likeness.

But the believer is not perfect, he is not sinless. Within two forces are ever striving for mastery. "The flesh lusteth against the spirit, and the spirit against the flesh" (Gal. 5:17). Forgetting to watch and

pray, the believer is often caught off guard and falls into sin. But he repents and confesses, he strives anew against sin and after more holiness.

The very moment a man is regenerated, and believes in Christ, he is sanctified. That is, he is separated from sin and set apart for God. For this reason all through the New Testament believers are called saints. But sanctification is not essentially a single instantaneous act, not a sudden achievement, not a momentary experience. It is a process, a progress, a growing, a constant going forward to greater holiness. God's gift to the church of pastors and teachers is for the purpose of perfecting the saints in the likeness of Christ until they reach the full measure of His stature (Eph. 4:11-15). This complete sanctification will be consummated when Christ comes again. Then we shall see Him as He is. Then we shall be like Him (I John 3:2).

How are believers sanctified? We cannot make ourselves holy. But we can by God's grace yield to the Holy Spirit's sanctifying work in us, and then He will make us holy. As the believer daily, yea, momentarily separates himself from all that is unclean and unholy, and yields himself, body, mind and soul, the Holy Spirit produces in him His Own holiness. The spiritual life cannot be healthy and strong in a worldly and Godless atmosphere. Irreverent and foul environment blight and kill the spiritual life. It is a serious signal of soul decline and decay when a Christian can feel at home in the worldly crowd. In the world we must be, but not not of the world.

The spiritual life needs to be nourished daily and diligently on the Word of God. Holy Communion should be partaken of regularly and frequently. The upward look in prayer must be practiced and cultivated. Serving the Lord with gladness is spiritual exercise that promotes growth in holiness.

This is the way of salvation. Walk ye in it.

—Courtesy, Tract Mission

ARE YOU UNDER GOD'S SPELL?

The woman who mimeographs our church bulletins for Sunday services is usually highly accurate, but recently she made a slight typographical error that makes one think.

She wrote GODSPEL for GOSPEL in listing the third Bible reading for that Sunday.

That makes you think.

Gospel means "good news"—specifically, the Good News of Jesus Christ, the divine Son of God who came into the world in order to reveal God's message for time and for all eternity.

Godspel is also suggestive—namely, that one who is a disciple of Jesus Christ is *under the spell of God*. That's a good thought for any Christian person.

The Christian ought to be so under the spell of God that he worships Him faithfully in personal devotions and in the public services of the church.

The Christian ought to be so under the spell of God that all his beliefs are sincere, intelligent, earnest and faithful.

The Christian ought to be so under the spell of God that his daily actions in this world of which he is a vital part reflect his faith in Jesus Christ—his daily actions in his home, his work and his social contacts.

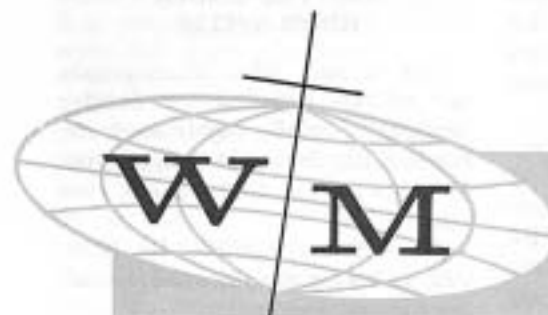
—Rev. Howard A. Kuhnle
Richmonville, N.Y.

PASTOR REQUESTS HELP

Rev. Robert Rieth, 11611 N.E. 140th St., Kirkland, Wash., asks that pastors and lay people of the AFLC send him the names of any people living in the Kirkland area, or who are moving there, who might be interested in the new Association congregation being established in that city.

Address all helpful information directly to Pastor Rieth.

Similar information applying to other communities where AFLC churches are located would be appreciated by the pastors in those places.



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

ONE MISSIONARY FAMILY RETURNS

Due to the illness of Mrs. Alvin Grothe, the family has returned to the States, arriving at O'Hare Field in Chicago on Monday, October 9, where they were met by the Mission Director, Pastor Harold Schafer, and Thorval Askeland, one of his parishioners. The doctors in Brazil had urged them to leave because the rheumatoid arthritis could prove fatal if proper treatment was not received, which could only be given in the States. This was a great disappointment to the Grothes, for they had come to love the people and the work. However, they believe the truth of Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

They have gone to Northern Minnesota where the parents and other relatives reside and intend to find a house in that area. The words of Paul keep coming to me and I am looking to God to make them true in our situation. "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the Gospel" (Phil. 1:12). Let us pray for the complete recovery of Mrs. Grothe and that God will give Pastor Abel and family much grace to carry on the work of sharing the Gospel.

—Harold Schafer
Mission Director, AFLC

LITTLE NIDA DIES

(Little Nida was the girl the Alvin Grothes wrote about in the April 18 issue of the "Ambassador." She was living with them for a time in order that she might be built up in strength. The following paragraph from their recent newsletter tells of her death.)



Little Nida and her father, Pedro.

Before leaving Campo Mourao, we had happy and sad experiences. Firstly, we were able to baptize six adults in the Lar, Parana, church. They made their confession of faith also and we are confident that they will be very active in helping to carry on the work of the church. This was the happy experience! The sad one is that we laid to rest the little girl Nida. She had seemed to be growing stronger and more healthy right along and walking all the time. The family

moved to Santo Rei where Pedro could work together with a brother-in-law on some rented land and make a little money for a living. She became sick out there with a terrible cough. Pedro brought her into the city but by the time he received help for her, it had developed into pneumonia and the next morning she died. Though it was very sad, yet we know that she has a much better home and is with Jesus. God knows best.

(Editor's note: Could there be the basis here for a memorial mission fund toward which the children of our church could contribute?)

FIRST AFLC CONFERENCE IN BRAZIL

Friday, July 7, 1967, was a momentous day for us missionaries and also for national representatives present as we opened the first conference of the Association of Free Lutheran Congregations in Northern Parana, Brazil. As we met for the first session at the central church in Campo Mourao, where the conference was held, we all anticipated great blessings.

Representatives from the four churches, Campo Mourao, La Parana, Iritama and Santo Rei, were on hand as Pastor John Abel opened the conference, speaking on the theme "Contending for the Faith." This theme was especially significant to us, being the same theme used at the conference of the AFLC in Valley City, N. Dak., 1964, the year we were commissioned.

Since Dr. Oliver Thomson of Sao Paulo was also having nightly meetings in the same church all week, he was able to speak to our conference on the ecumenical movement. He gave us many timely insights and warnings. We were blessed with beautiful weather and the church was nearly full every evening.

Pastor Alvin Grothe presented the *Fundamental Principles* of our Association and these were dis-

(Continued on page 11)



MESSAGE FROM GOD

(Christmas program planned by the Westaker Lutheran Church, Newfolden, Minn.)

As the congregation entered they were handed a white envelope labeled in red "Message from God." Inside the envelope was the program for the afternoon.)

Processional

"O Come, All Ye Faithful"—Sunday School and Congregation

Narrator

We welcome all of you to our program entitled "Message from God." At Christmas time all of us send messages to each other in lovely Christmas cards. But God sent the first Christmas message long before the first Christmas came. From the first message of God to man in the Garden of Eden, which promised a Savior, down through the long, dark centuries of waiting and longing for the promised Messiah, we hear the same message of hope. Finally, God's great message of hope was fulfilled in the small, crowded town of Bethlehem where a very special birth took place. The Child born that night was none other than God in human form . . . the infant Lord Jesus Christ.

PART I — THE PROPHECIES

Narrator

God's Christmas message began in the Garden of Eden. When God created the world, it was good and pure, and it pleased Him. As the crown of all He had created, God made man in His own image. Then, because man was lonely and needed a helper, God created woman. Finally, all of creation was complete, and God said that it was good.

Although God warned Adam and Eve not to eat of the tree of knowledge of good and evil, Adam and Eve were tempted and ate the forbidden fruit. At the very instant they disobeyed everything changed! Suddenly they were ashamed, guilty, and sad. But worst of all, they knew that their sin had separated them from God. They wanted to hide, but God came after them and found them. Even though God hated the sin, He still loved the sinners, and He gave them a promise that would be fulfilled thousands of years later.

Speech choir

"I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel" (Genesis 3:15).

Narrator

These words which God spoke to Satan himself became a promise of a coming Savior who would defeat Satan once and for all.

Junior Choir

"O Come, O Come, Immanuel"—verse 1

Narrator

Throughout the Old Testament we hear many echoes of the promise of a coming Messiah, God's message to man.

There lived a man named Abraham who trusted and obeyed God with his whole heart. One day he received a wonderful promise:

Speech Choir

"And I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you" (Genesis 17:7).

Speech Choir

"And by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice" (Genesis 22:18).

Narrator

God was saying that thousands of years later one of Abraham's descendants would be the promised Savior.

Junior Choir

"O Come, O Come, Immanuel"—verse 2

Narrator

God did not forget His people. Years after He gave the promise to Abraham, He repeated the message, this time to Isaac, Abraham's son. God said:

Speech Choir

"In Isaac shall Thy seed be called" (Genesis 21:12, 13).

Narrator

Several generations later the promise was repeated to David.

Speech Choir

"One of the Sons of your body I will set upon your throne" (Psalm 132:11).

Narrator

The hope for the coming Messiah was like a flame that burned in the hearts of God's people. But the time had not yet come for God to send His Son, and the people waited and longed for the Savior. God gave His promise also to Isaiah, when He said:

Speech Choir

"Therefore the Lord himself will give you a sign. Behold, a virgin shall conceive and bear a son and shall call his name Immanuel" (Isaiah 7:14). "The people who walked in darkness have seen a great light; those who dwell in a land of deep darkness, on them has light shined" (Isaiah 9:2). "In the wilderness prepare the way of the Lord, make straight in the desert a highway for our God" (Isaiah 40:3).

Narrator

The prophet Micah, too, received a message of promise:

Speech Choir

"But you, O Bethlehem, Ephrathah, who are little to be among the clans of Judah, from you shall come forth one who is to be ruler in Israel, whose origin is of old, from ancient days" (Micah 5:2).

Junior Choir

"O Come, O Come, Immanuel"—verses 3, 4, 5

Narrator

Finally the light of promise burst forth in all its glory! The people who walked in darkness saw a great light. "When the fullness of time was come, God sent forth his Son." Christ the Savior was born!

Sunday School

(Sing softly last two lines of verse 2 of "Silent Night")
 "Christ the Savior is born,
 Christ the Savior is born."
 (Then sing all stanzas of "Silent Night.")

PART II — THE FULFILLMENT

Narrator

Yes, Christ the Savior was born. It was a wonderful and holy night when God sent His greatest message, His Son, Jesus Christ. At Christmas time we send cards with pictures on them that show the very first Christmas. We're going to look at three Christmas cards—and we're going to listen to them, too. Let's see if we can turn our minds and hearts back about two thousand years into the past. The place is the small town of Bethlehem. The time is the day after Jesus was born. If we could listen to the innkeeper, to Mary, and to a shepherd boy, this is what we might hear.

(Child dressed as innkeeper enters and faces congregation to say:)

Innkeeper

(Defensively) Well, how was I to know that there was something special about that young couple? They looked like all the others who were forced to leave their home to come to Bethlehem to be counted. My inn and all the others were full. The only place left for them was the cave out in the back that we used for a stable. (Thoughtfully) Just think! The Messiah was born in my stable. If only I had known, I could have prepared for Him. But even a King's palace wouldn't have been good enough for heaven's King.

Sunday School

"Thou Didst Leave Thy Throne"

(Child dressed as Mary enters and faces congregation to speak:)

Mary

We were so tired from our trip to Bethlehem. I knew, too, that it wouldn't be long before my child would be born. It was easy to be discouraged when night came and we had no place to stay. But God had guided us this far, and we knew He could also provide a place for us. And He did, in a stable behind the inn. As I held the Baby Jesus for the first time, I remembered the wonderful day the angel told me about His coming.

Speech Choir

"Be not afraid, Mary, for you have found favor with God. And behold, you shall conceive and bear a Son, and you shall call his name Jesus. He will be great, and will be called the Son of the Most High; and the Lord will give to him the throne of his father David, and he will reign over the house of Jacob forever, and of his kingdom there will be no end" (Luke 1:30-33).

Junior Choir and Mary

"Now Tell Us, Gentle Mary"

Sunday School

"What Child Is This?" or "Away in a Manger"

(Child dressed as a Shepherd boy enters and faces the congregation to speak:)

Shepherd

At first I didn't want to go along to help with the sheep last night. It was my brother's night to be out on the hillside, but he had tended the sheep for the last four nights and wanted some rest. So I went. The sheep had settled down for the night so we decided to rest, too. Suddenly there was a bright light shining above us and sounds which became louder and louder. I was so afraid I shook all over. We had never seen anything like it. Then we heard a beautiful voice speaking some strange and wonderful news.

Speech Choir

"Be not afraid; for behold, I bring you good news of a great joy which will come to all the people; for to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you; you will find a babe wrapped in swaddling cloths and lying in a manger" (Luke 2:10-12).

Shepherd

Well, we decided our sheep would be safe if we left for a little while, so we went to Bethlehem and saw a holy sight: the baby Jesus lying in a manger. You ask, how could I keep quiet about it all? I couldn't! Neither could the others. We told everyone we saw about our wonderful experience. I'm glad I didn't stay home and miss it!

Sunday School

"While Shepherds Watched Their Flocks"

Narrator

It wasn't long after that the wisemen came to see the child Jesus and brought precious gifts from the East. Guided by a star, they found the young child and bowed down and worshipped Him. On their way to Bethlehem, King Herod had called them together for a secret meeting. He wanted them to return and tell him where the Baby was, but he was only pretending that he wanted to worship Jesus. God could see Herod's wicked thoughts. He knew that Herod really wanted to harm Jesus, so God warned the wisemen to go another way home.

PART III — THE RESPONSE

Narrator

Just like other boys and girls, the infant Jesus grew. The Bible says, "The child grew and became strong, filled with wisdom, and the favor of God was upon him." After thirty-three years of life here on earth, the time had come for Jesus Christ to offer Himself as a sacrifice for all sinners. He was nailed to a cross and was crucified. Those who had been His friends were sad and discouraged, but they rejoiced three days later when Jesus arose from the dead—a living Savior! Forty days after the resurrection, while His closest friends stood watching, the Lord Jesus ascended into heaven in a cloud. His last words echoed in their ears. "Go ye therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, to the close of the age" (Matthew 28:19, 20).

(Child enters holding envelope marked "Return to sender.")

God sends His messages to us in His Word, but sometimes we don't want to accept it so we won't open it. It's as if His message has been stamped "Return to sender." But look what wonderful promises are in God's Word if we only open and read it.

(Child enters holding envelope marked: "To my children in (name of town) and in all the world.")

(Students remove cards with Bible verses on them.)

Nursery and Beginners

"Come to me, all who labor and are heavy laden, and I will give you rest" (Matthew 11:28).

First Grade

"For I am the Lord your God, the Holy One of Israel, your Savior" (Isaiah 43:3).

Second and Third Grades

"And whatever you ask in prayer, you will receive, if you have faith" (Matthew 21:22).

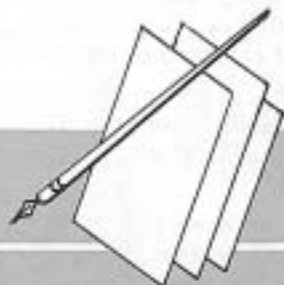
Fourth Grade

"If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (1 John 1:9).

Fifth Grade

"Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of the scoffers; but his delight is in the law of the Lord" (Psalm 1:1, 2).

[Continued on page 16]



EDITORIALS

CHURCHES AS MUSEUMS

All of us have heard that some of the church buildings in the Soviet Union are nothing more than museums paying honor to past culture. One does not have to go nearly so far to find churches which are at the least on the road to becoming the same thing.

It was our opportunity to visit a few "big name" cathedrals in Europe last summer. The buildings may be hundreds of years old, medium old, or modern. They all have size in common, size that makes a man from the country wonder just *how many* of those little white churches on the prairie could be placed inside them. And they are beautiful, some with a beauty of color and warmth, others with the charm of a grand old mansion. They are worth seeing.

Through these great cathedrals march a steady flow of sightseers during the tourist season, which in some places must last all year long. There they come, in varying stages of dress and undress. Some pause at the novelty booths to buy pictures, booklets or other mementoes of their visit. In some of the churches there may be memorials to a former church leader or some famous person and the memorial could be as simple as a plaque on the wall or as eye-catching as a concrete tomb with a sculptured likeness of the departed reclining on the top of it.

And then one directs his attention to God even though the surroundings may not be the cause for it. Where does He fit into all of this? Is this pleasing to Him? Somehow the feeling will not down that He has been lost somewhere. And one longs for the small and simple church which has its faults, too, but still seems to usher one more directly into worship even though the ceiling is so low that you might have done some painting on it yourself.

One cathedral was begun over 60 years ago and is still being constructed. It must have more room than can possibly be utilized now and yet the work will go on for another generation. Is this pleasing

to the Lord? Are the great church buildings truly houses of worship or are they showplaces now and museums of a past culture later?

There are two ways in which to think about houses of God. Solomon built the temple under the direction of the Lord. It was a very beautiful place. Nothing was too good for God. On the other hand, the Book of Acts and all the epistles of the New Testament mention nothing about erecting buildings for worship. They speak of building local congregations, but not edifices of wood and stone.

The latter doesn't mean that church buildings are forbidden or are at least unimportant. God is honored by that which is orderly, clean and conducive to reverence and meditation. But church structures can loom too large in our minds, if not actually. There is a happy medium between that which is mean and shabby and that which is gaudy, but not God-like.

So there is the need for congregations the world over to constantly search motives for building their churches. Is the building erected to honor God or the builders? Fifty years from now, will the building still be a retreat for worship or a museum honoring a past culture?

The chief task of the congregation is, under the Holy Spirit, to build lives honoring God. The church building must be incidental to that purpose.

NAME OF SEMINARY IN DOUBT

It hasn't been called to public attention before, but the future name of our theological seminary is in doubt. Here, briefly, are the facts.

The seminary was incorporated under the name "Free Lutheran Theological Seminary." Since the articles of incorporation haven't been changed, this is the school's present name.

At the annual meeting of the corporation for the seminary, it was voted to change the name to "Association Lutheran Theological Seminary." This change would have to be voted on again next year by the corporation to become an official change.

Then, the next day in the Annual Conference business session, a resolution was passed requesting that the name of the school be "Association Lutheran Free Theological Seminary."

There will be time to discuss this name question prior to the annual conference next year, but it should be mentioned here that the power to change the name lies with the corporation of the schools and not with the conference, although the corporation traditionally gives most respectful consideration to recommendations of the conference.

While the future name of the seminary is in doubt, both the corporation and conference were in agreement that the Bible school of the Association shall be called "Association Lutheran Bible School."



Luther League Activities

Edited by Jane Thompson

DONE MUCH SINGING LATELY?

Done much singing lately? If you're not in the habit of singing solos, you'll probably say "no." You would probably be surprised if you actually enumerated not only the number of songs you hum throughout the day, but also the types of music.

Readers will no doubt prefer to think that only "good" music runs through their minds. And, of course, "good" music is largely a matter of opinion. But take an average day, combined with the mind's fantastic capacity for memory, a radio, a television, stereos, and contacts with people. No doubt the result is a music-filled day, partly good, partly bad, but never music-less.

As you got up this morning, did a melody also get up with you? Perhaps the tune you heard just before retiring was still on your brain. What was it like? A beer commercial, a lilting melody from the Broadway show you saw on TV or a George Beverly Shea song heard on the Christian broadcasting station near you?

Did you turn on the radio to catch the news while you ate breakfast? Maybe the "Pepsi generation" song ran through your mind as you tried to give thanks for your meal. Did you hum along with the radio as you drove to work? Maybe you walked to school

and sang that song you heard in church last Sunday.

In the supermarket we shop with soft music. In the barn cows relax to soothing music. Commercials use music to appeal to prospective customers. Teenagers carry transistor radios with them. The sale of stereos is rapidly climbing. Recording artists make millions of dollars.

As we can see, music seems to make the scene everywhere. It may be true that "music hath charm," but does not the value in it come from our varying abilities to appreciate it? Where does this appreciation come from? From cultivation, yes, but it becomes more apparent that as one turns his face up to that of Christ, his musical tastes change by degrees.

That doesn't mean that you're dissatisfied with everything you listened to in the past, but that as we tune into God's frequency, He often makes our ear more sensitive to the music that glorifies Him.

We can't argue about the beauty of melodies alone, but what about the message that comes through the words? The catchy melody along with the singer's ability and presentation often makes more impression upon the listeners than what the composer actually wanted to say.

Contrast two types of music that are easily heard today simply by the switch of the dial from KXJB

to KFNW. One of the latest hits of the Jamestown station KXJB was "We're going to hate ourselves in the morning, but right now it's night." What kind of a message does it get across? Not too hard to figure out.

Now take the words of George Martin's song, "Make Me a Captive, Lord."

"Make me a captive, Lord, and then I shall be free. Force me to render up my sword, and I shall conqueror be. I sink in life's alarms when by myself I stand. Imprison me within thine arms and strong shall be my hand."

In those words we see not only paradox and emotion, but also the sensitivity of a writer who deeply feels what he is writing. Perhaps the writer of the other song also deeply felt the emotion he expressed, but who would care to argue about the nobility, purity, or aims of the song?

The list of songs and comparisons are endless. I'd just like to point out the worth of songs that express the feelings of those who have communed with the living Savior. We all realize it, but rarely listen to the messages of the songs we sing and hum daily. I've more than once stopped to think when I've met someone humming on the sidewalk, "Just what does he have to be happy about?"

As young people who really have something to sing about, let's let our music be a reflection on what we believe. If someone says, "What's that you're humming?" will it be a mirror of what you want people to see?

Something to think about:

"Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness" (Ps. 30:4).

The knowledge of God is very far from the love of Him.—Pascal

(Address all comments and inquiries to Jane Thompson, 510 16th St. S., Moorhead, Minn. 56560.)



I HAVE A QUESTION

Who is the worst man, one who preaches only the social gospel or one who thinks only of himself?

We take the question to mean that the social gospel preacher has no concern for heaven and the salvation of the individual's soul; and that the man who thinks only of himself preaches the gospel of individual salvation, but has no concern for the welfare of people on earth.

Both are equally wrong, inasmuch as they omit something very important to the total gospel message. To the first we would reply in the words of Jesus: "What shall it profit a man if he gain the whole world but lose his soul?" It matters very little if he gained the world by his own efforts or had it handed to him on a platter by people who are trying to distribute equally the good things of this life to everyone. Life is so short that even if we had all the good things of this life, it would not be a drop in the bucket in comparison with eternal life in heaven. Even a man like Paul Tillich—who would hardly be classified as a conservative evangelical among us—maintains that a Christian should address himself to matters of ultimate concern (soul salvation) rather than to matters of preliminary concern (social gospel).

To the second we would reply in the words of James 2:15,16: "If a brother or sister is ill-clad and lacks daily food, and one of you say to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit?" Here is a matter of preliminary concern which must be tended to; only when it has been taken care of

will the people be ready for the gospel of salvation for the soul.

Evangelicals have usually held to the point that the best way of reducing poverty and misery in the community is to work for the salvation of people's souls; the people who are saved will become industrious, sober, thrifty and much better able to take care of themselves and others. The history of awakenings bears them out on this point.

In I Timothy 2:12 it is written: "But I permit no woman to teach or to have authority over man; she is to be silent." Does not this passage bar a woman from having charge of a congregation as a pastor?

We think so; and many others have held similar opinions down through the years. Paul is here speaking specifically of having supreme authority over religious groups composed of both men and women. It would not apply to presiding over a ladies' group or of teaching in the Sunday school. Yet we find that Deborah was a judge in Israel (Judges 4:4), and Priscilla found it necessary to take Apollos—a man "mighty in the Scriptures"—aside and explain the Word of God more perfectly to him (Acts 18:14). The four virgin daughters of Philip the evangelist prophesied, (Acts 21:9). Perhaps God makes an exception now and then; but an exception usually proves the rule. Women have as great abilities as men, and often greater; but by nature she plays a more recessive role.

There have been women pastors. Quite often it is the women in the congregation who resent it more than the men do. The great English

writer, C. S. Lewis, has said that both men and women have gifts of leadership which should be exercised and encouraged. In a family it is the husband who is the Minister of Foreign Affairs, and his wife is the Minister of Domestic Affairs. Something is out of kilter when she tries to run his business and he insists upon running the household. Both he and she will be despised by the neighbors when this happens. Each feels best at home in the sphere of activity for which God through nature has fitted him.

—Iver Olson

World Missions

[Continued from page 6]

cussed one by one, being well accepted by the national representatives.

Many other discussions took place with a wonderful spirit prevailing throughout. These included such subjects as "The Mission and Future Proposals of the Association of Free Lutheran Congregations."

Pastor Abel presented to them five possibilities: preparation of workers, Christian literature, regional missions, national missions and charities. He also explained to them how our AFLC functions. We feel that all this is very important in training the nationals for leadership in the church. The representatives were very active in the discussions, contributing with devotions and talks. Senhor Braz Rezende of Campo Mourao spoke on stewardship and evangelism.

An administrative council was elected. It was decided that Pastor Abel serve as president and Pastor Grothe as secretary. The council was to consist of six members. That you might pray for and remember these men better, the others are as follows: First Vice President, Braz Rezende, Campo Mourao; Second Vice President, Vicente Costa Cruz, Santo Rei; First Secretary, Jose Pereira, Iritama; Second Secretary, Augusto

Schultz, Lar Parana. These are all fine praying men of God. Please remember them in prayer.

Since every church needs a vision, Pastor Abel spoke on "Vision for the Future," and these men were really interested in carrying out or helping with the various phases of God's work, whether it be seminary and Bible school construction, missions or helping pastors or students who need help. In general, these people do not have much, but with God little is much and we praise the Lord for their willingness in proposing a budget for each church for this year to help in missions, seminary and Christian literature.

Surely there is a great need here in Brazil for all of this. These men realize that they must be willing to pick up their cross and in following Christ must begin to help carry on the work if it is to be a national church. This is our goal, to plant national churches that are not indefinitely dependent upon the mission or the missionaries.

The following resolutions were adopted unanimously by the conference, in concluding the business sessions on Saturday.

1. We approve as our base as an AFLC in Brazil the *Fundamental Principles* of the AFLC.
2. This conference recommends moral and financial support for the new Bible school and seminary for the preparation of workers for the churches.
3. This convention thanks God for the unity and vision of the Association of Free Lutheran Congregations and that we can work together as fundamentalist churches for the salvation of souls and the growth of God's kingdom among us.
4. We thank the Mission Board of the AFLC in the United States of America for being instruments of Jesus Christ in sending evangelical help

through their missionary work among us.

5. It is proposed that this convention meet faithfully once more, if Christ delays His coming, in the month of July, 1968.

Sunday afternoon, July 9, our conference came to a close with many blessings having been received. Everyone seemed to be greatly encouraged and left with a greater vision and a feeling of unity in Christ.

We as missionaries feel that it was a great stepping stone in the growth of our churches here. It is our prayer that the Lord will bless greatly the work of these churches, the work of the nationals, and our labor, to the salvation of many precious souls and the development of a strong Christ-centered Free Lutheran Church here in Brazil. Definitely it needs your continued prayer support and more laborers. Without prayer and the work of the Holy Spirit it is futile. We thank you all for the faithful support which has brought the work to the point where it is today.

"Thus it is written and thus it behooved Christ to suffer and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem, and ye are witnesses of these things" (Luke 24:46-48).

Alvin Grothe, Secretary
Camp Mourao, Parana

EASTERN N. DAK. W.M.F. MET AT GRAFTON

The Mission Circle of Bethel Free Lutheran Church, Grafton, N. Dak., was host for the Fall Rally of the Women's Missionary Federation of the Eastern North Dakota District of the Association of Free Lutheran Congregations, Saturday, Oct. 7, 1967. The theme of the rally was "Pray Forth Laborers,"

Luke 10:2, and the rally hymn was "So Send I You." Group singing was led by Mrs. Henry Hanson, Portland. Special musical numbers were by groups from Wyndmere and Valley City. The morning Bible study was led by Mrs. Fritjof Monseth, Valley City, based on the rally theme "Pray Forth Laborers." The afternoon speaker was Missionary Verle Dean of the Redby Indian Mission, Redby, Minnesota. His challenging message was to the mothers, showing them the great mission field in the home.

The officers for the coming year are: President, Miss Pearl Aanstad, Hampden; Vice President, Mrs. Hans Tollefson, Hatton; Secretary, Mrs. Russell Duncan, Fargo; Treasurer, Mrs. Clarence Quanbeck, McVillage; and Cradle Roll Secretary, Mrs. Gordon Johnson, Grand Forks. The total registration for the day was 110.

—Mrs. Juline Selliken
Secretary, Mission
Circle, Grafton

VALUES FOR 1967

- The Greatest Handicap—Fear
The Best Day—Today
The Easiest Thing to Do—Find Fault
The Most Useless Asset—Pride
The Greatest Mistake—Giving Up
The Greatest Stumbling Block—Egotism
The Greatest Comfort—Work Well Done
The Most Disagreeable Person—The Complainer
The Worst Bankruptcy—Loss of Enthusiasm
The Best Teacher—One Who Makes You Want to Learn
The Greatest Need—Common Sense
The Meanest Feeling—Regret at Another's Success
The Best Gift—Forgiveness

—Author Unknown



Taking dried hay from the hesje.

by Raynard Huglen

Part III

Huglo Island

Huglo, the birthplace of my father, who passed away in November, 1938, is a small island roughly four miles long and two miles wide. It is situated in the county or *fylke* of Hordaland, but that is a governmental unit more in line with an American state. Going a bit further, the island is in the southern third of the county or in Sunnhordland. Huglo belongs to the municipality or *kommun* of Stord, Stord itself is a much larger island to the west which shields its smaller neighbor from the full fury of the northwesterly winds blowing off the North Sea and from the resultant heavy seas in stormy weather.

The two islands are separated by a narrow channel of water called the *Langenuen*. This passage is sometimes used even by the passenger ships of the Norwegian American Line in making the trip between Bergen and Stavanger, so it is a deep channel and acts as a highway for all kinds of boat traffic. To the north and east of Huglo lies the large island of Tysnes. The Hardangerfjord waters touch the east shore of Huglo.

Nine Days on Huglo

The weather during this stay was cool and rainy. A number of times it was said that there hadn't been any summer yet and this was

in the latter part of July. In spite of that I saw many beautiful shrubs and flowers. There were large rose bushes covered with huge blossoms. This seemed all the more strange in a country so far to the north. And every Norwegian home contains a great many house plants of various kinds and hues.

The farmers were having some trouble with their haying. In Norway, at least on the west coast, hay must be dried on racks or *hesje*. The *hesje* are made of thin poles placed temporarily in the ground and with perhaps four strands of wire between poles.

A change has taken place in Norwegian haying, though. Today some of the farmers are putting two crops of hay in the silo and adding water and chemicals to make "haylage." Then they only dry one cutting to put in the barn.

At Huglo there is no commercial fishing, but the people do go out fishing for their own supply and enjoyment. I was out twice during my visits and caught many fish in a short time. They weren't large, however. All of the fish I caught on a trolling line were pollacks or *lyr* except for one cod or *torsk*.

One day I made a trip to the island of Bømlo and to the town of Bømlo in particular. That is a real fishing town and one can see the large fishing boats there. Here, just by chance, I met a distant relative who had been out on a fishing expedition with my father when they were teen-age boys.

In Bømlo I spent the night at the home of a relative, Johannes Hov-

MY TRIP TO NORWAY AND OTHER EUROPEAN COUNTRIES

land. His seven brothers had all emigrated to America, settling in the Harvey, N. Dak., and Plentywood, Mont., areas. That night, in his own home, a son told us how he had fled one night with five companions to the Shetland Islands during the second World War. The next morning only his jacket was found on the quay or *kai*. For four years he had no contact with his home.

Also, in Bømlo, I saw the home where my great grandmother had lived. It is a very old house, but still occupied.

Huglo is a farming community but there is a small furniture factory or *fabrikk* at Sørhuglo and its products are being exported to a number of other countries. In addition, at least one farmer was doing some truck gardening, for I saw cabbage and cauliflower being shipped on a ferry. Both of these vegetables are widely used on Norwegian tables. And not to be forgotten is the boat building and welding shop operated by my two cousins.

The large boat building operation in the area, however, is located at Leirvik on Stord. Employment is to be found there for many men. There is also sulphur mining near Leirvik.

The Stord Parish

Father's home parish, Stord, might be more appropriately called the Leirvik parish since the head church is located there. There are

one or two other parishes on Stord. The Stord (Leirvik) parish has five or six chapels or *bedehuser* affiliated with it, in addition to the main church. If they are similar to the one on Huglo, they are much like many a country church in America, seating some over 100 persons.

Two pastors serve the Stord parish. The head pastor is called the *sogneprest*. The assistant is known as the *kapellan*. Between them they conduct three or four worship services a Sunday. At any rate, a service is held on Huglo only every three or four weeks. But that is a regular service and baptisms are performed there and the Lord's Supper served.

To have the worship service in their own chapel is quite an improvement for the people of Huglo. In my father's time it took two hours to row one way to the church at Leirvik. That was also the case, of course, for the young people when they went for confirmation instruction.

It was my privilege to attend the morning service in the Stord church one Sunday. From 100-200 persons were present. Since the head pastor was on vacation or *ferie* that day, let us imagine that the assistant had two other services that day in smaller chapels. Thus, possibly 300-400 persons were in church out of a total membership of 8,000 people.

The service was a little more high churchly than suits my own fancy, but the sermon was warm-hearted and on one of my favorite New Testament passages, John 6:66-71.

Four children were baptized at the service and holy communion was served. In the Association we do not require registration for communion participation, but it was a surprise to find that none was required in this state church of Norway. Before going to the altar rail, each communicant picked up an individual chalice or cup about four inches high. Into this chalice the pastor poured the wine. The wine used was slightly stronger than our grape juice, sweet tasting, and not nearly as strong as that used by

some Lutheran congregations in this country.

The pastor was assisted, both in the baptisms and holy communion, by the lay assistant or *klokker*. In the distribution of the elements they used only the simple words "This is the body of Jesus," "This is the blood of Jesus."

One final note about the Stord parish. It has given four sons to the ministry of the Lutheran Church in America. In addition to my father, R. J. Huglen, B. A. Borrevik, and O. J. Haukeness also served in the Lutheran Free Church. Jacob C. Gram served in the Norwegian Synod and its successor, the Norwegian Lutheran Church. Pastor Haukeness, the only remaining one of the four, makes his home in Everett, Wash., now and is retired.

A Service in the Bedehus

Occasionally a word in another language becomes so familiar that it is used more naturally than its English counterpart. That is the case with the Norwegian word *bedehus* (prayer chapel.) The one on Huglo was built in 1912 as an inner mission Christian fellowship center. To my knowledge, it is still owned by that fellowship although it is now used also for worship services conducted by the parish pastors, as has been stated previously.

It was my privilege to share in a fellowship meeting in the *bedehus* one Saturday evening. A layman from Egersund was visiting on the island and gave the main talk, using the story of the blind man calling to Jesus for help, as his text (Luke 18). A son of one of my cousins, Bjarne Taranger, who attends the Fjellhaug Mission School in Oslo, led in the devotions and spoke briefly. One of the Fjellhaug teachers, by the way, is Karl Bogetvedt, who was at Augsburg College for a short time. When the Bogetvedts left for China in the winter of 1946-47 some of us students took the streetcar to the Great Northern depot in Minneapolis to see them off.

Not being able to preach in Norwegian I had to content myself with reading a greeting prepared beforehand and translated by a friend in America. The greeting was based on Galatians 6:14, my testimony verse.

It was a joy to meet with these dear friends on Huglo. The simple, informal service with the warm-hearted sharing of God's Word was a tonic to my soul and a continuation of so many similar experiences back home. Also sometimes in the homes of relatives we would have these devotional sessions with hymn singing, the reading of the Word and prayer. Even though I couldn't participate fully because of the language problem, there was a strong sense of benediction.



The *bedehus* on Huglo.

Following the *bedehus* service many of the people went back to their homes the way they had come, afoot, just as the people of Huglo have for generations. I rode in one of the cars to be found on the island now but secretly envying those who were walking those peaceful country roads and having time to talk with one another on the way.

Back to Bergen

The day after attending the service at Stord church, I took the hydrofoil boat from Leirvik to Bergen. A regular boat makes that trip in three hours, perhaps with stops. The hydrofoil cuts the time in half. After two days in Bergen I would leave for England and two weeks in other European countries.

[To be continued]

The Lutheran Ambassador

CHURCH-WORLD NEWS

MALAGASY LUTHERAN CHURCH SEEN STEADILY DEVELOPING

Geneva—(LWF)—Lutherans in Madagascar are making impressive forward strides in both the development of their church and their country, but they are "in need of much help from sister churches in the building of leadership," the general secretary of the Lutheran World Federation said here on his return from the country.

Dr. Andre Appel spent the last half of September in Madagascar, taking part in celebrations marking the centennial of Lutheranism in the country and visiting numerous congregations.

He described the Malagasy Lutheran Church, which today lists some 270,000 members, as a denomination which exhibits "a very keen sensibility toward development of the country, a strong sense of responsibility toward non-Christians and a firm determination to put Malagasys into full leadership."

The church resulted from mission work started by the Norwegian Missionary Society and later expanded by the Evangelical Lutheran Church and Lutheran Free Church, both now part of the present American Lutheran Church. French Lutheran churches also have been active in the field for many years.

Since unification of the mission fields in 1950, Dr. Appel said, the church has gradually brought Malagasys to key positions. "Still," he added, "sister churches would perform a valuable service in helping the Malagasys train leaders for both their church structure and their large educational and community development programs."

The LWF executive noted that the church has opened several hundred schools and, with the help of mission groups, established hospitals, charitable institutions, agricultural training projects and social programs.

"This is a lively church," he commented, "but it is constantly aware of its isolated geographic position and desires more contact with its sister bodies."

GDR SAYS NO TO 'LIVE' WITTENBERG BROADCASTS

East Berlin—(LWF)—Radio and television in the (East) German Democratic Republic (GDR) will not give live coverage to events marking the 450th anniversary of the Reformation at Wittenberg, it was announced here.

GDR officials said parts of some ceremonies will be filmed for later use at regular news broadcasts.

Applications from West German radio and television and from the Evangelical Church in Germany to broadcast directly to West Germany were turned down.

TANZANIA EDUCATION MINISTER SUPPORTS RELIGION IN SCHOOL

Dar es Salaam, Tanzania—(LWF)—Tanzania's minister of education, S.N. Eliufoo, recently declared in the House of Parliament here that public concern over the future of religious education in schools and church management of educational institutions is unnecessary.

Mr. Eliufoo, a Lutheran layman, referred to widespread reaction to a recommendation made by a sem-

inar organized by the Tanzania African National Union (TANU) which called for a prohibition against the teaching of religion in public schools and governmental management of all educational institutions now managed by churches.

The government official congratulated churches and other agencies for volunteering to carry out educational programs in the country and for their cooperation in implementing their country's Five-Year Development Plan.

Tanzania's government has no intention of refusing the help of the churches and private agencies, he said, adding: "We shall continue to cooperate with them because their help has no ties and it is given in good will."

KENNETH SCOTT LATOURETTE

Christianity Today,
October 13, 1967

Yes, they are completely closed down [the churches in North Korea], but the Christians are still living in the mountains and meeting in the mountains in small groups. And they continue in China. They have been dealt very severe blows there, particularly by this cultural revolution they've had lately. But we know there are Christians there, and we hear that some conversions are still being made—very quietly, but they are still being made. In some countries and areas, the proportion of Christians is rising. In India fifty years ago, we counted about one out of a hundred who called themselves Christians. Today Christians number about three out of a hundred, and the population of India has mounted from about 300 million to about 500 million.

Christmas Program

[Continued from page 8]

Sixth and Seventh Grades

"And when I go and prepare a place for you, I will come again and will take you unto myself; that where I am you may be also" (John 14:3).

High School

"Be faithful unto death, and I will give you the crown of life" (Revelation 2:10).

Narrator

One of the last messages from God to the world is this one from the book of Revelation, "I am coming soon" (Revelation 22:20).

So you see, God's Christmas message is not quite complete. It will never really end because when our earthly lives are done the Christmas celebration in heaven will have just begun for those who have accepted Christ as personal Savior. Our song shall be: "Worthy is the Lamb who was slain to receive power and wealth and wisdom and might and honor and glory and blessing."

"To him who sits upon the throne and to the Lamb be blessing and honor and glory and might for ever and ever."

Sunday School

"Once in Royal David's City" (Be sure to include the verse that says, "When our eyes at last shall see Him," etc.)

Recessional

(If you do not have a choir, the congregation could sing the hymns. Various Sunday School classes could serve as speech choirs.)

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