

October 16, 1979

# The Lutheran Ambassador



# MEDITATION MOMENTS

## The Righteous Shall Live by Faith

"For in the Gospel a righteousness from God is revealed, a righteousness that is by faith from first to last, just as it is written: 'The righteous will live by faith' " (Romans 1:17, NIV).

The Reformation was a movement under the guidance of God by Dr. Martin Luther for the purpose of cleansing and purifying the church. It was his desire to call back the church to its primary duty of being what God wanted the church to be according to the Scriptures. He wanted to put Jesus Christ as the center of Christianity. He wanted to emphasize the doctrine of "the righteous shall live by faith."

Much of the emphasis today is on peace, understanding, good will, cooperation and unity. It is good to cooperate, to contribute to the needs in the world today, to send food to the hungry in all parts of the world.

But we can only be righteous before God by recognizing and confessing our sin. It tells us very clearly in Matthew that if we don't have on the wedding garment we are not accepted by Jesus for eternal life. We find people today being so proud and not willing to accept God's grace. Too many people think that just being a member of a

church, taking communion, being baptized or just being a good person will give them an eternal security of getting to heaven. Ephesians 2:8-9 certainly states that salvation doesn't come by works but that it is a gift of God that we need to accept.

Martin Luther wanted the sermon to become the center of the service. Luther would preach to thousands. He wanted to get across to the people the necessity of being saved from death, sin and guilt and to accept the love of Jesus. There were people who listened and were uplifted.

Today in our preaching and teaching we have to guard against becoming wishy washy or just pleasing men with our sermons. Today there seems to be very little preaching on the conviction of sin and very little emphasis on the joy of salvation. The law is not being preached. We need to see our sinfulness, the depravity of man and God's wonderful grace. We need to use every available means to spread the Gospel. Have we been good stewards of our time? Are we taking the Word of God to others? Every single one of us who know Christ as Savior needs to be an evangelist. We all need to be ambassa-

dors for Christ. We need thousands to bear their witness of their faith in Christ.

God's way is found in Ephesians 2:8-9. God offers a gift. A gift is free. If we try to bring something to Jesus to get salvation, we are saying, "Jesus, you did not do enough. I will help You." Praise God! What Jesus did upon the cross provided for our salvation.

Are we among the number who believe that souls can be saved? Sometimes you will hear people say that they are beyond redemption. But that is not true. No matter how hard and godless a man may be, there is hope. We need to pray. We need to love them into the fold of Christ. We can not limit the power of God. In the Book of James it says that Christ will save a soul and hide a multitude of sin.

As we think of the Reformation, may there be a reformation in our souls. May we dedicate every part of our self to Jesus. Then there will be a reformation in our congregations and throughout our land. Let us fervently pray for a great reformation in our land. May there be a coming back to the Word of God and what Jesus has for each one of us.

—Leslie Galland

---

**The Lutheran Ambassador** is published biweekly (except the second issue in August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Rev. Raynard Huglen, Newfolden, Minn. 56738, is the editor and all communications concerning content of the magazine should be addressed to him. Layout design: Solveig Larson. Editorial Board: Mr. Clarence Quanbeck, Rev. Francis Monseth and Rev. Robert L. Lee. Subscription price is \$4.00 per year in advance. Subscriptions should be sent to **The Lutheran Ambassador**, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn. Volume 17, Number 20  
Lutheran Ambassador USPS 588-620



**Out of one  
man's spiritual  
struggle, came  
one of the  
greatest movements  
of history.**



**by Pastor John P. Strand,  
Fargo, N. Dak.**

On October 31, 1517, Dr. Martin Luther nailed 95 theses to a church door in Wittenberg, Germany. October 31st is thus designated the birthday of the Reformation, one of the great movements of all history.

When Dr. Luther nailed the 95 theses on the church door he desired to make them a basis for debates on abuses in the church. He hoped for church reform. The result was not reformation, however, but the beginning of the Protestant church.

While there were many factors that led to the Reformation, such as the Renaissance, the political situation in Europe, the corruption in the Church, the general economic condition, intellectual ferment, etc., that which brought the matter to a head was Dr. Luther's own spiritual struggle. He sought for peace with God and did not find it following the Church's way. When he did find peace with God, he wanted all to have it, and all to know the way to peace.

Martin Luther was born Nov. 10, 1483, the son of Hans and Margaret Luder. Luther said he was a farmer's son and that all his ancestors were farmers. His father later became a



A woodcut of Luther's time shows the sale of letters of indulgence in a German market place.

# LUTHER and the REFORMATION

miner. The Luther home was austere and very strict. The poverty was intense, the discipline severe and the piety genuine. God was thought of as a terrifying, unapproachable Being. Christ was not thought of as a merciful Savior, but as a threatening and severe Judge. Demons and evil spirits abounded in the woods, fields and cities. Fear was very real.

The Luther home was a good, loyal Catholic home. The children were taught the Creed, the Ten Commandments, the Lord's Prayer, and hymns and chants.

Martin Luther received a very fine education. His father, who now had become more prosperous, desired him to study law. Religion was, however, a real part of every study. Martin became more and more concerned about

spiritual things, especially his own salvation. While he lived a clean moral life, he became more and more concerned about peace with God, and a clean heart. He apparently entertained thoughts that if he were a monk, in full-time service in the church, peace would be his. One day he was caught in a severe thunderstorm and in fright promised Saint Anna that he would become a monk. Saint Anna was the patron saint of the miners. At times he regretted the vow he had made, but he entered the Augustinian monastery in Erfurt on July 16, 1505.

In the monastery Luther had intense spiritual struggles. He had entered the monastery to gain divine approval but the problem of sin became the central concern of his struggles. He believed that his particular trouble was that he

---

## He had entered the monastery to gain divine approval but the problem of sin became the central concern of his struggles.

---

did not want to give up sin. He realized that he was unable to properly repent and could not produce unselfish love. He came to believe that God selected some to be saved and some to be lost and that those saved must fulfill God's law and the ordinances of the Church in every detail. Conscious of his own shortcomings, he was driven to despair. God was a just God Who must punish every sin. But how could God be just, and yet capriciously assign some to salvation and some to judgment? He could not love such a God. Luther despaired.

Help came to Luther in several ways. He was reminded of the words of the Creed, "I believe in the forgiveness of sins." He was encouraged to read the Bible. John Staupitz, the Vicar-General of the Augustinians in Germany, asked him to study for his doctor's degree and to preach and assume the chair of Bible at the University. Staupitz believed that Luther himself would be helped, as well as being a help to others, through his study of the Word and by preaching and teaching. Luther thus was led, through study of the Word, to the evangelical experience that motivated subsequent actions. Where his striving to appease God by good works, the ceremonies of the Church, and self-inflicted suffering and poverty, were of no avail, he found assurance of the forgiveness of sins through the utterly unmerited grace of God made possible by the cross of Christ, which reconciled wrath and mercy, routed the hosts of hell, triumphed over sin and death, and by the resurrection manifested that power which enables man to die to sin and rise to newness of life. This was the theology of Paul. Beyond these cardinal tenets Luther was never to go.

As Luther grew in his understanding of God's Word and matured as a Christian, he realized more and more that there were severe abuses in the Church he loved. People were misled as to the

way to peace with God. They were led to believe that forgiveness could be earned or bought. God was a God of judgment, not a God of love. Luther knew man is not put right with God by any achievement, whether present or foreseen. On man's side the one requisite is faith, which means (a) belief that God was in Christ *seeking* to save; (b) trust that God will keep His promises; and (c) commitment to His will and way. Faith is not an achievement, but a gift. It comes only through the hearing and study of the Word. Luther wrote, "If you have a true faith that Christ is your Saviour, then at once you have a gracious God, for faith leads you in and opens up God's heart and will, that you should see pure grace and overflowing love. This it is to behold God in faith that you should look upon His fatherly, friendly heart, in which there is no anger nor ungraciousness. He who sees God as angry does not see Him rightly but looks only on a curtain, as if a dark cloud had been drawn across his faith."

Luther's efforts to reform the church were rejected; he was branded a heretic and excommunicated. His teachings spread rapidly, however. They are summarized thus: 1. Man is justified or saved by faith in Christ without any merits of good works. Justification is an act of God. 2. Every Christian has a direct access to God through faith in Jesus Christ. 3. The Bible is the sole normal authority for faith and life. 4. God asserts His actual and full presence in the Holy Ghost. The Bible cannot be understood from human speculation but must be interpreted, by the illumination and aid of the Holy Spirit, from the context according to the laws of language. 5. The essence of God is love. 6. It is the blessed privilege of every Christian to have full certainty of his or her personal salvation in Jesus Christ.

Luther knew that unless people were taught the Word, they could not believe or continue to have faith. He translated the Bible into the language of the people so they had access to the Scriptures. Among his many writings were both the short and long catechisms to aid in the instruction of Scriptural truth. This year is the 450th Anniversary of Luther's small catechism. Dr. Philip Schaff, a non-Lutheran, writes, "Luther's Small Catechism is truly a great little book,





with as many thoughts as words, and every word telling and sticking to the heart as well as the memory. It bears the stamp of the religious genius of Luther, who was both its father and pupil. It exhibits his almost apostolic gift of expressing the deepest things in the plainest language for the common people. It is strong food for a man, and yet as simple as a child. It marks an epoch in the history of religious instruction: it purged it from popish superstitions, and brought it back to Scriptural purity and simplicity. As it left far behind all former catechetical manuals, it has, in its own order of excellence and usefulness, never been surpassed. To the age of the Reformation it was an incalculable blessing. Luther himself wrote no better book, excepting, of course, his translation of

the Bible, and it alone would have immortalized him as one of the great benefactors of the human race. Few books have elicited such enthusiastic praise, and have even to this day such grateful admirers."

It is a pity that so little use is made of the Catechism in our day, for it systematizes the truth of the Bible. It teaches the way of salvation. This is the basic teaching tool of the church. People so often have a smattering of religious knowledge, even Bible knowledge, but do not really know the way of salvation. They are thus easily led into paths of error. Thank God for the Catechism.

The Reformation is ignored by many Protestants today. Some even say it was a mistake. We are in danger of forgetting the lessons of history and the evangelical truths of the Reformation.

Does the church in our day lead men to peace with God? Do the people know the way of salvation? Are the Word of God and the Sacraments (Baptism and the Lord's Supper) recognized as God's means to bring us to salvation? Do some people look upon these Means of Grace as an end in themselves instead of a means to bring them to Jesus?

For many, is being a Christian a matter of what they do, or a matter of believing what God *has done*?

Is the church forever telling people what they should do, or telling them what God *has done*?

Do we trust the power of the Means of Grace, or are they neglected, and activity, psychology or programming patterned after the world often the basic thrust of the church?

Let us remember and return to the truths of Scripture as rediscovered in the days of the Reformation.

---

**"We are in danger of forgetting the lessons of history and the evangelical truths of the Reformation."**

---

# Maker of a Catechism

*Erik Pontoppidan 1698-1764  
Pastor-Pietist and Educator*

by Liv Randi Bjørlykke

A young man sat and read the Bible. He was going to become a pastor. He read it in Latin and it was both dry and tedious, he thought. But he was to go up for examination soon and so it was best if he knew his lesson.

Suddenly he lifted his head. Someone was singing. They sang, then they prayed. It was his neighbor holding family devotions. Erik Pontoppidan was ashamed of himself. Here he sat,

he who was going to be a pastor, but he didn't pray. It had been a long time since he had felt need for God's help.

His companions weren't zealous Christians either. Some of them were pastors because their fathers were. Others were studying theology so that they could be teachers. But they hadn't discovered that they needed a Savior and forgiveness of their sins.

Erik Pontoppidan was born in a period filled with religious contrasts. It has been said that at one place in Denmark

the farmers unhitched the horses from their plows and held devotions every time they heard the church bells ring. At another place soldiers were called to force the farmers to go to church on Sunday. They would rather go and farm swampland than gather in God's house, history tells us.

It probably wasn't so strange that farming swampland was more attractive. Their church had burned down. Therefore they had to go to the German church and there only German was used. And when the pastors at that time had the custom of preaching for three-four hours, we can well understand that the reluctance was great.

Danish, however, wasn't especially popular among the learned people. At the king's palace in Copenhagen there were none who spoke Danish without having to and so it wasn't used very often. The mother tongue was so unpopular in Denmark that people changed their names to foreign ones. An example of that is the student Erasmus Montanus (not *the* Erasmus—Ed.), who really was Rasmus Berg (See Ludvig Holberg: "Erasmus Montanus"). Erik Pontoppidan really

should have been Erik Broby but his great grandfather changed the Broby name to the Latin Pontoppidan.

Erik Pontoppidan was born in Aarhus in August, 1698. His parents died early and the young Erik had a difficult childhood. "Of that time and until I reached adulthood, I didn't know of anything good to say," he writes in a book.

That which more than anything else makes his name known is the book *Truth Unto Godliness*. It happened that Pontoppidan received the position of pastor to the king in Copenhagen. The king was Kristian VI. He was a quiet, hard-working man who made his royal court like a disaster, some thought. And the queen was both gloomy and dull, it was said. The castle was locked with iron chains. Those who met the king on the road had to jump quickly from their horses and bow low to greet him. Celebrations and fellowship were strongly forbidden on

ize Psalms and Bible verses while one was young. Some fine day one could find use for that. Things which couldn't be understood in a flash would suddenly be known when one got older and then there would be comfort and joy from them.

—In need and death and especially in anxiety for the first time many truths begin to waken and become living in the heart, whereas for a long time the bare words have been to us dead knowledge.

Thus wrote Pontoppidan to the pastors in Bergen in 1751. He was greatly taken up with spreading enlightenment about the Christian faith. Every person must get to hear about God's salvation to such an extent that he comes to have living faith in his heart. The purpose of life is to come to heaven, says Pontoppidan, and one must live so that one reaches there.

The first questions in the Catechism are these:

and there he was along in starting Norway's first teachers' school. That was later on a school for the poor in Cross Church. He was well liked by the farmers and had good rapport with them. In Norway he also learned to ski. With delight he tells about a hearty sleighride from Sogn to Valdres on the way to Christiania (Oslo). A snowstorm in the Norwegian mountains was quite something for a Dane.

Erik Pontoppidan was married three times and had ten children. He died in Copenhagen in 1764. At the time he was engaged in an important work as teacher of pastors and proconsul at the university there. Until the very last he was occupied with gathering knowledge and writing books.

—Translated from *Norsk Ungdom*, January 1979, by the Editor.

(Ed. note: The Explanation of Luther's Small Catechism—the Catechism used in the Association of Free Lutheran Congregations is based ultimately on Erik Pontoppidan's Catechism.)

---

### *"Pontoppidan received the position of pastor to the king in Copenhagen."*

---

Sundays and those who didn't keep these laws were punished with pillory and fine.

While Pontoppidan was court pastor, the practice of confirmation was established in Denmark-Norway (200 years after the Reformation). The confirmands needed a good study book, a catechism. There were several catechisms available. Martin Luther wrote two, we know, a large one and a small one.

Pontoppidan's Catechism is made up of 759 questions and answers. It gives answer to many things a young person can wonder about. We can mention some of the questions:

10) Who has written the Bible?

237) Is it sin to steal from the rich?

467) What will happen on Judgment Day?

660) Can a small child have faith?

This book was memorized by all young people in Norway during the 150 years after it was written. It wasn't only easy to be a confirmand at that time. It was especially difficult for those who had a hard time learning or couldn't read. But Pontoppidan believed that it was necessary to memor-

1) Dear child, don't you wish to be fortunate on earth and blessed in heaven?

2) Will you walk the way which brings you to that goal? Yes, if I can find it.

3) Do you believe that there is only one God? Yes, because the world couldn't have created itself, but must have a cause which is older and higher than all else, and that eternal being is called God.

After a group of similar introductory questions there are the following sections:

On Prayer. The Lord's Prayer

On Baptism

On the Lord's Supper

Here is much wisdom to receive for those who will know God's will and learn the way to heaven.

Erik Pontoppidan wrote many books. One was about geography, another about language, a third was a songbook, the fourth was a story about Prince Menoza. As we can see, he was an all-around pastor with many interests.

For a time he was bishop in Bergen

*"Pontoppidan believed that it was necessary to memorize Psalms and Bible verses while one was young."*





A PAGE FOR CHILDREN

# Happy Acres



## SILENT SERMONS IN CHURCH

Melissa looked at the carved letters on the front of the pulpit as though she had never seen them before. "J, H, S," she spelled out to herself. "Now what could they mean?"

Dad would surely know. So, as soon as the Johnsons had assembled in their car to go home, Melissa popped her question. "Dad, what do those letters on the pulpit mean?"

"Letters on the pulpit?" puzzled her father. "I'm not sure what you mean."

"Oh, you know—those things carved right on the front of the pulpit. They look like J, H, S."

"Oh, yes. Those are letters. We call them the sacred monogram. They are a sort of symbol that stands for Jesus Christ, our Savior."

"Symbol? What's a symbol?"

"Well, if we saw a red flag in the road ahead of us now, what could that red flag mean?"

"Danger ahead."

"Exactly. The red flag, then, is a symbol of danger ahead. And those carved letters on our church pulpit are a symbol for Christ. The cross on our altar is a symbol, too, of Christ having died on the cross for our sins."

"In our church, Melissa, those happen to be the only symbols there are. But when you visit some other churches, especially some large ones, you may see many different symbols. Oh, you would see them in stained glass windows. On doors. On the altar or the pulpit or baptismal font. You might see doves and triangles, stars and circles, candlesticks, flames, all sorts of crosses—and each one would stand for something because it's a church symbol."

"How come?" asked Mark.

"Well, these church symbols got started way back in the early days of the Christian church when the Christians were persecuted by the Romans. One of the first symbols for Jesus Christ was a fish. A woman in Rome might wear a shell tied to a string around her neck, and there would be a fish painted on the shell to show that she was a follower of Christ. That way, other Christians just passing her on the street, would know that she was another Christian."

"But how did they come to use a fish as a symbol for Christ?" asked Mark.

"It happens that the first letters of the Greek words that are used to describe Jesus as God's Son and our Savior spelled the word for 'fish.' So, either the word or the picture of a fish became a secret password or sign among the Christians. Many of the graves in the Catacombs have a fish carved on them to show that these are the graves of Christians. That is how it happens that in some Christian churches today, you find fish symbols and dozens of other symbols that Christians made use of especially during the first centuries after Christ was here on earth."

"Say," Ann said, "I saw some symbols in Janie's church, and I wondered what they were for. There was a lamb in the window near where we sat."

"And what do you suppose the lamb could be a symbol of?"

"Oh, I know," said Stephen. "The

lamb must stand for Jesus because He is the Lamb that takes away the sin of the world" (John 1:29).

"That's right. And likewise, you'll find every symbol has a hidden meaning. They don't say anything—and yet, when we understand what each symbol means, each one preaches a little sermon to us. I think one of the biggest sermons they all preach together is that we can be so thankful that we live in a country where we are free to be Christians, and we don't have to wear secret signs or hide from anyone because we are Christians."

## FAMILY DISCUSSION

1. Think of the different symbols you have seen in churches. What do they mean?
2. Why do so many churches use candles? (They are usually a symbol of "The Light of the World.")
3. Various churches differ a great deal in their use of church symbols. But there is one symbol that is used in all Christian churches, no matter what the denomination may be. It has been under this greatest of all Christian church symbols that Christians have gone forth in the name of the Lord. What is this sign? (The cross.)

Reprinted from *Happy Acres* by Erling Nicolai Rolfsrud, by permission of Augsburg Publishing House copyright owner.

## MEMORY VERSE

"Behold the Lamb of God, who takes away the sin of the world!" John 1:20 (RSV)

# YOUTH

## Searching the Scriptures

God's Word has been given to us for our use and for our blessing. But yet so many Christians have not been able to receive the full joy of entering into the Bible to search for spiritual food and receive the direction needed for daily living. Too many Christians have to rely totally upon other people (usually pastors and Bible-knowledgeable lay people) for their spiritual food. It's true that God has given the church the benefit of leaders trained in preaching and teaching the Bible, but yet each and every believer has the privilege and the responsibility of searching the Scriptures.

What would be your response if you saw a 20 or 30 year-old man being fed his food by his mother or father? You would probably say that something is wrong! His growth has been retarded. Nothing is more natural to man than eating by himself. Why then are there so few Christians (young and old) who can "serve themselves" when it comes to the Word of God?

Jesus Himself has said, "If you abide in My Word, then you are truly disciples of Mine; and you shall know the truth, and the truth shall make you free" (John 8:31, 32). If we claim to be Christians (disciples of Christ) then

this "abiding" in His Word will be a reality in our lives. To abide means to "live in" His Word. Does God's Word permeate your life? Does His Word dwell in your thoughts? One of the marks of a disciple is abiding in God's Word.

Jesus Himself tells us of the blessings of abiding in His Word. First of all, we shall "know the truth." Webster's Dictionary tells us that truth means what is "real or what actually exists." In a day and age when many people are being deceived, we need to know what is true and real. Too often we seek for pleasures and joys that only "seem" to be pleasures or joys, but are actually full of sorrow and pain. Satan paints a beautiful and alluring picture of sin. Yet God's Word will show us what the end result of sin is, namely, death and destruction. We need God's Word to "illumine" our path and show the danger before us. We also need God's Word to direct us into the full joy of the Christian life.

By virtue of abiding in the Word of Christ we shall know the truth and the truth will set us free. Many today are clamouring and seeking for freedom or liberation. Too often the freedom sought is simply a license to do what-

ever they want. As young people, we must be careful not to fall into this trap of Satan. The only true freedom that is to be found is in being bound to Jesus Christ.

***"If you want true freedom, read and study God's Word."***

There was once a little train which got very tired of only driving on the tracks. He thought to himself, "If only I can get off these tracks—then I'll really be able to go. I could go anywhere I want!" So the little train jumped off the tracks. But much to his dismay, he came to a screeching halt. The second he left the so-called "confining" tracks, he came to a halt. He then realized the only true freedom was in staying on the railroad tracks. If you want true freedom, read and study God's Word.

As we study and obey His Word, God shows and tells us how we are to live.

God bless you as you live in His Word. Feed daily on His Word and God will enrich your life.

(To be continued)

—Pastor Richard D. Anderson

## Leaguers met at Greenbush for sub-district convention

The northern sub-district Luther League convention of the Northern Minnesota District was held on Saturday, Sept. 15, at United Lutheran Church, Greenbush, Burton Rygh, lay pastor.

Following registration at 9:30, a Bible study was given by Rev. Raynard Huglen, Newfolden, Minn., on the convention text and theme, Col. 3:1-6, "Surviving Dangers."

In the business session attended by approximately 60 leaguers, Emory Flaten, Newfolden, was elected vice-president, Diane Anderson, Roseau, was elected secretary, and Heidi Goos,

Roseau, was chosen for the planning committee. Holdover officers are Mrs. Becky Anderson Melby, Badger, president, and Suzanne Broten, Roseau, treasurer. It was announced that Deb Mortrud, Thief River Falls, Minn., was the recipient of the sub-district scholarship to Association Free Lutheran Bible School last year. Another one will be awarded this year.

After an afternoon of volleyball, softball and tennis, a ham and baked potato banquet was held. Pastor Huglen gave the talk, using the text, I Cor. 16:13, 14, as a challenge to the audience.

To close the convention on an ideal September day, a film, "The Paradise Trail," a Christian western, was shown. The audience was augmented by a number of visitors who came for that service.

Paul and Becky Abel, youth workers at Our Saviour's Lutheran in Thief River Falls, led the singspirations and the afternoon recreation.



---

# editorials

---

## SUPPORT FOR ACLU

Some of the causes which the American Civil Liberties Union espouses draw no support from this quarter. But we can support the suit filed recently in Philadelphia claiming that it is (was) unconstitutional for the city to build the platform on which Pope John Paul II would celebrate mass while there on Oct. 3. By the time this is read the outcome of that suit should be known. A similar suit may have been filed in Boston in connection with the Pope's visit there on Oct. 1.

While no actions are proposed, to our knowledge, concerning the expenditure of tax money for protection of the Pope, crowd control, etc., during his visit to the U.S., it can be noted that a great deal of expense was incurred at taxpayers' expense. It hardly seems fair.

No one can argue the Pope's right to come for a visit. It was an event of great significance to the faithful of the Roman Catholic Church. For most of us outside it was an event of curiosity. Again for the RCC there was tremendous free TV, radio, newspaper and magazine coverage. No other church or religion has any hope of sharing more than a miniscule portion of such attention. It hardly seems fair.

Then again, maybe the kingdom of God on this earth isn't necessarily manifested through media events.

## TWO NOTABLE ANNIVERSARIES

This year we are to note the 450th anniversary of Luther's Small and Large Catechisms and next year the 400th anniversary of the Augsburg Confession.

While the Association of Free Lutheran Congregations has made no plans to observe these events, we hope that they will not go unnoticed by us, for that would be too bad. Today, in Pastor John Strand's feature article on page 3, mention is made of one of these. The translated article on Erik Pontoppidan fits in with recognition of the great blessing which is ours in the Catechism. Perhaps other references to these great documents of Lutheran faith can be made later.

But in this anniversary year of Luther's Catechisms, let us remember the great treasure we have in our Catechism. Many of our congregations use it as a basic tool of instruction in confirmation. Some pastors have given up on requiring memorization of the whole Catechism by the students. It isn't an easy thing to get all children to memorize that much. Other pastors hold to the requirement. If only young people, at their age, could understand the value of it. As Bishop Pontoppidan believed, those who have learned something by heart will later find that the truth of it comes back to them.

One of the most popular elective courses at our Bible School is one called Catechism Review. Even though most of the students are only a few years removed from their confirmation instruction, they appreciate the opportunity to review what they studied then.

Some pastors use the Catechism as the basic book, with the Bible, for adult instruction. And well they might because it concisely sets forth the major doctrines of the faith. All of us would do well to review the Catechism and see how well we are adhering to the foundational beliefs of our church. Many Bible references are given, showing upon what the answers to questions are based.

It is late in the year but may we, in these remaining months and next year, pay special or added attention to the gift of God we have in our Catechism, the product of men like Luther, Pontoppidan, H. U. Sverdrup of Norway, H. A. Urseth and John A. Houkom. Our church will be stronger and better able to serve if this is done.



# Evangelism Today

Last in a series

## PRAYER VIGIL SUGGESTIONS

Verses for meditation: Psalm 66:18, Psalm 51, Luke 18:9-14, James 5:16, John 15:1-8

1. Begin by confessing to God all known sin in your life. Ask for His forgiveness and for cleansing of ALL your sin by the blood of Christ. Pray that He would give you daily victory over temptation and sin by giving you strength to daily (1) reckon yourself to be dead to sin and (2) alive to God through Christ (Romans 6:11). Then *thank* Him as a sign of your faith in His forgiveness and power.
2. Admit your dependence upon Him and pray for a greater faith and total surrender to His control. Ask Him for a greater hunger for His Word and for wisdom to understand it and power to apply it to your daily life. Seek His will for your life and thank Him for all His blessings to you. Pray that He will give you boldness in witnessing, a burden for souls and that you may be filled with His love.
3. Pray for your evangelistic services. Pray that God will inspire and strengthen the evangelist as he prepares, that the Holy Spirit will lead him in what to share, as well as empower him in his preaching. Pray for all who will have a part in the services: musicians, counselors, planning committees, kitchen workers, ushers, etc. Pray for penitent hearts, deep conviction of sin, and deep faith in the Lord Jesus Christ. Pray for many to attend and that each one who comes will be challenged to a deeper commitment to Jesus Christ and dedicated service for Him.
4. Pray for your church. Remember your pastor, deacons and trustees, Sunday School superintendents and teachers and students, ladies' groups, men's groups, young people, Bible study groups, choirs, all workers, etc. Pray for unity and love among all, a willingness to serve and help one another, a deepening of spiritual life, guidance and discernment. Remember your missionaries and Christian workers.
5. Pray for your homes and families. Remember especially those with special problems. Pray that fathers will take their role as spiritual leaders of their homes. Pray that wives and mothers will have joy, fulfillment and wisdom in faithfully meeting the spiritual and physical needs of their families. Pray that children will be strong against the pressures of the world and also that they willingly will obey and love and honor their parents and each other. Pray that every home will have a family altar daily where they read God's Word and pray together.
6. Pray for your teenagers. Earnestly pray that they would be strong to stand against all the pressures and temptations of the world. Ask God to give them a strong desire to follow the Lord and set high goals for their lives. Pray about the specific problems they face daily—with friends, in school, at home, as well as their own inward struggles. Pray that Christian teens will be bold in standing up for their convictions and telling others about Christ.
7. Pray for your elderly people. Ask God how you and your congregation can better help and encourage them. Ask God to give them strength and faith and comfort, as well as provide for their needs. Request God's grace on behalf of the sick and shut-in.
8. Pray for *revival*! Ask God to begin that renewing in your own heart. Pray for a church reborn and reawakened by the power of the Holy Spirit so that this may be our finest hour of Christian service and sharing in our community and world.
9. Pray for the unsaved. Tell God by name those individuals you are concerned about—whether it be a neighbor, friend, acquaintance or family member. Pray that the Holy Spirit will convict them of sin in such a way that they will turn away from it and in faith invite Christ into their hearts to be their Savior and Lord. Then ask God to give them assurance of eternal life through His Word.
10. Pray for Christians. Mention them by name to the Lord as they come to mind. Pray Scripture for them, including Christ's love, spiritual discernment, victory over temptation, greater hunger for God's Word, boldness in witness, etc.
11. Pray for America—its leaders, laws, churches, media, schools, homes, prisons, etc.

Pastor Herbert L. Franz



29. Vs. 24, 25 are key verses and would be good to memorize. Who are the dead in v. 25? See Ephesians 2:5 \_\_\_\_\_
30. What will Jesus do one day for all the physically dead? vs. 28, 29. Compare Daniel 12:2, 3 \_\_\_\_\_

#### CHAPTER 5:30-47

31. Jesus here lists His witnesses to prove He is the Son of God. You should find four in vs. 33, 36, 37 39 \_\_\_\_\_
32. Write down the rebuke and warnings in vs. 40-47 \_\_\_\_\_

As you studied this lesson, did you think about the similarity of the Samaritan woman and the crippled man? Both had a sad history of failure. Their burdens were heavy. There was no one to help. Darkness and despair must have plagued their minds. They were lonely, sad and empty. Then Jesus came! He saw their need. They asked for His help, welcomed Him and went their way rejoicing.

Do you have a burden? Is there guilt and hurt that needs the touch of Jesus' power? He has not changed. He can lift your burden and give you a new song!

You may close by praying this prayer together: "Thank you, Lord Jesus, for your kind compassion and your willingness to give the "living water" that will satisfy my thirst. I am tired and thirsty for new life. I know I am a sinner. I come, I believe; with Your power I will leave my old way and I ask You to be my Savior and my Lord. I claim your promise and I will pass out of death into life this very day. Teach me to worship in Spirit and truth. Teach me to witness so that my whole household and many others will drink of this "living water" and never thirst. In Jesus' Name, Amen."



# W.M.F. Bible Study

November, 1979

## *The Gospel of John*

### BIBLE STUDY BRINGS MANY BLESSINGS!

Comments like these are encouraging from WMF members and others: "This study will be more work but it will be good for us." "This helps me!" "The study in John lifted me out of a deep depression and gave me light and hope again."

David shared his feelings about the Word in Psalm 19: "It is perfect, restoring the soul . . . making wise the simple . . . rejoicing the heart . . . enlightening the eyes . . . more desirable than gold . . . sweeter than honey . . . in keeping (it) there is great reward."

From the Amplified Bible, we quote Paul's statements: "Every Scripture is God breathed—given by His inspiration—and profitable for instruction, for reproof and conviction of sin, for correction of error and discipline in obedience, and for training in righteousness . . . so the man (woman) of God may be complete and proficient, well-fitted and thoroughly equipped for every good work" (II Timothy 3:16, 17).

WMF members and friends, let us not sin by neglecting this wonderful Word of God! (The more you study—the greater the reward in your daily life.)

### Chapters 4 and 5

### CHAPTER 4:1-42 THE WITNESS IN SAMARIA

In chapter 3, we saw that it is necessary to be "born anew" by the Spirit of God in order to enter the kingdom of heaven. What this means cannot be understood by the human mind. It is mysterious but real. Like the wind, we cannot see it but

we can feel its power. It is possible because Jesus was lifted up on a cross. The Samaritan woman in this lesson is an example of a sinner who came to know what it means to be born anew.

1. Why did Jesus sit down by the well? v. 6 \_\_\_\_\_
2. What comfort is there here for you? \_\_\_\_\_
3. What lesson can we learn from the fact Jesus spoke to a Samaritan and a woman? vs. 6-9. See James 2:1-5 \_\_\_\_\_
4. What is the "living water"? v. 10 \_\_\_\_\_  
What would she have to do to receive this? \_\_\_\_\_
5. What great contrast is there between Jesus' gifts and the things of this world? vs. 13, 14. \_\_\_\_\_
6. What is absolutely necessary before a soul can have "the living water" within? vs. 17-19 \_\_\_\_\_
7. What did the woman's condemning conscience do to her? vs. 19, 20 \_\_\_\_\_
8. What is true worship? v. 24 \_\_\_\_\_
9. How was this woman's search rewarded? v. 26 \_\_\_\_\_
10. How do we know this woman experienced a real change in her heart? vs. 28, 29 \_\_\_\_\_
11. Would II Corinthians 5:17 fit her case? \_\_\_\_\_
12. What were the results of her testimony? v. 39 \_\_\_\_\_
13. How do we know this conversation brought real joy to the heart of Jesus? vs. 31-34 \_\_\_\_\_
14. What do vs. 34, 35 say to you? \_\_\_\_\_

#### CHAPTER 4:43-45 THE WITNESS IN GALILEE

Jesus is in Galilee again. The people had the welcome mat out because they had heard about the wedding miracle. See here how faith grows:

- a. The request of faith — vs. 43-47 \_\_\_\_\_
- b. The test of faith — vs. 48-50 \_\_\_\_\_
- c. The reward of faith — vs. 51-54 \_\_\_\_\_
15. What reason did the nobleman have to seek out Jesus? v. 47 \_\_\_\_\_
16. How was his faith tested? v. 48 \_\_\_\_\_
17. The man did not deny the charge or justify himself, but what did he do? v. 49 \_\_\_\_\_
18. What evidence is there that the nobleman had faith to believe Jesus' power to perform miracles? v. 50 \_\_\_\_\_
19. Is faith obedience? Look up Romans 1:5 and 6:17, I Peter 1:2, John 3:36, Romans 1:4-5. \_\_\_\_\_

20. Does faith ask questions or probe to see what God has done? v. 52 \_\_\_\_\_
  21. What was the result of faith? \_\_\_\_\_  
Was it beyond the noblemen's expectations? vs. 53, 54 \_\_\_\_\_  
Read Ephesians 3:20. Are there some steps of obedience you should take in order for your whole household to be blessed? Can God work for you far above your expectations? \_\_\_\_\_
- #### CHAPTER 5:1-29 THE SIGN IN JERUSALEM AND THE BEGINNING OF CONFLICT
- Read the chapter carefully and see the outline:
- a. vs. 1-9 The last incident in the first year of Jesus' ministry.
  - b. vs. 10-47 Tells the conflict the incident began. (Notice v. 18—Jesus' enemies never forgave Him for what He did and said that day.)
22. See what sorrow, anguish and pain sin has brought into the world, v. 3. How can we look at this and still be victorious Christians? See Romans 8:18, Colossians 2:2, Revelation 21:1-5. \_\_\_\_\_
  23. What comfort is there for you in v. 6? \_\_\_\_\_  
Why did Jesus ask the man if he wanted to get well? \_\_\_\_\_
  24. How could this man rise, take up his bed and walk when he was unable to get to the pool? \_\_\_\_\_
- Think of this sick man as an illustration of man helpless and hopeless in sin. There is no help for him. But with Jesus' call and command comes the power to obey—to leave his life of sin, to walk, to enter in on the experience of the Christian life, confess Christ and live for Him. Finally, in v. 14 there is the command, "Do not sin any more." The fight against sin must still go on, but Jesus will fight for the saved sinner in this great struggle.
25. Look at the opposition—criticism caused by the kind act of healing! v. 18. These were the religious people of that day. Yet they looked at the wrong thing and did not see that the Father was working to change hearts from darkness to light and from the power of Satan to God. Do we need to pray, "Lord, show me what the Father is doing"? vs. 17, 19-21
  26. I feel my shallowness as I try to probe vs. 19-29 to help us see the deep and wonderful things Jesus expressed here. See in v. 19 how dependent the Father and the Son are on each other. See the great unity of heart in v. 29—the Father \_\_\_\_\_ the Son and \_\_\_\_\_ Him all things.
  27. Who is the Judge? vs. 22. Compare II Timothy 4:1 and Revelation 19:11 \_\_\_\_\_



by Don Grothe

"Remember also your Creator in the days of your youth, before the evil days come and the years draw near when you will say, 'I have no pleasure in them' " (Eccles. 12:1).

Praise the Lord for a Bible school where we can spend two years of our lives learning about our God. What a privilege it is. God has brought together 45 seniors and 45 juniors, ages 18 to 26, and from as far away as Washington, into one big family, who see the great importance of remembering their Creator in the days of their youth. As junior Anders Macy says, "I came to Bible school to learn how to use my sword and shield against the devil and all his little warriors." Senior Christie Dietsche says, "I'm spending two years at Bible school to learn God's will for my life." Also, Bible school is special because of the dedicated Christian teachers, who are a real encouragement to all of us.

It's also a real privilege to have as

the new dean of men, John Mundfrom. He's the son of Pastor Gerald Mundfrom and was born in Austin, Minn., on October 17, 1950. He's a graduate of AFLBS, where he met his wife, Lorilee Torgerson. He was married in 1974 and then went on to graduate from the University of North Dakota.

In 1974, he began work at KFNW radio in Fargo, N. Dak., as an announcer and then was promoted to News Director in 1977. He replaces Pastor Charles Kvanvig as the dean of men at AFLBS.

Also, this year as in years past, evening classes are offered at AFLBS. This quarter there are three classes offered to the public, Children's Ministries and II Corinthians on campus, and Principles of Congregational Life at Stacy, Minn.

As I look to the upcoming year, I thank God that He will bless us as we can continue to grow in the grace and knowledge of our Lord and Savior, as each student applies himself to studies, service and fellowship opportunities.



Mr. John Mundfrom, Dean of Men, chats with Joel Nash (standing), a senior from Abercrombie, N. Dak.

## Churches—Give and receive a blessing!

Arrange for an AFLBS Gospel Team to visit your church. For more information write Mr. John Mundfrom, Christian Service Director, 3110 E. Medicine Lake Blvd., Minneapolis, MN 55441.



Arlin Aasness, Doran, Minn., led the Afterglow for the first youth rally of the school year. Young people filled the church as they heard leaguers sing and share from: Victory in Christ, St. Paul; McVillie-Binford parish, N. Dak.; Kenyon-Wanamingo parish, Minn.; Stacy-Wyoming parish, Minn.; Colfax, Wis., and the Medicine Lake church leaguers. On Nov. 17 the Soldiers of Jesus Christ Team from Spring Valley, Wis., will share during the youth rally. The new film "Christiana" (Pilgrim's Progress Part II) will be shown for the December 15 rally.

*Applications are currently being accepted for AFLBS's Winter Quarter. Classes begin on November 27.*



## Hatton women honored at Zoar Lutheran

Mrs. Dorothy Jodock, left, and Mrs. Eunice Soliah received Honorary Memberships in the Women's Missionary Federation and pins at a Ladies Aid meeting of Zoar Lutheran Church, Hatton, N. Dak., on August 23. The meeting was held at the home of Rev. and Mrs. Orville Olson.

## Scandia ladies honored

Two women from Scandia Lutheran Church of rural Sedan, Minn., were honored August 8 with Honorary Membership pins. Pins were given to Mrs. Oscar Gulsvig, left, and Mrs. Alfred Arneson. A short program was given following the WMF meeting. Mrs. Gary Gravley gave a reading, Mrs. Bob Bogart sang "My Faith Looks Up To Thee," accompanied by Mrs. Gary TeBrake. Mrs. Norman Haugen read the meaning of the pin and she pinned Mrs. Arneson. Mrs. Arnold Lagred pinned Mrs. Gulsvig. Mrs. Ernest Moen read a tribute to those who have departed from this life and closed with prayer. Alida Olson made the corsages that were presented to the two ladies.

Rev. Larry Haagenson is pastor of the congregation.



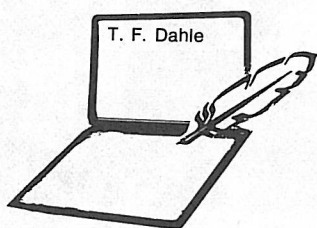
## S.W. Central District WMF rally held

The fall rally of the Southwest Central District Women's Missionary Federation met on Tuesday, October 2, 1979, at Green Lake Lutheran Church, Spicer, Minnesota. Pastor Dennis Gray, host pastor.

Our theme verse was Acts 26:18: "To open their eyes and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me."

Mrs. Trygve Dahle welcomed us on behalf of the Green Lake Lutheran WMF.

Pastor Eldon Nelson, AFLC Home continued on p. 16



## Thoughts from Tryg

### A Timely Command

"Seek ye Jehovah while He may be found; call ye upon Him while He is near: let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and He will have mercy upon him; and to our God, for He will abundantly pardon" (Is. 55:6-7). How do most people in our day react to this command? Instead of seeking the Lord, selfishness and greed seem to have engulfed the majority of our people. The desire to get the "almighty dollar" is greater than the desire to get right with God. A close second seems to be the pleasures of this world. "Lovers of pleasure rather than lovers of God" (II Tim. 3:4) fits the time in which we live. We wonder what the next generation will be like when we see cigarette-smoking and beer-drinking parents, who live entirely for the world, bringing up the citizens of tomorrow, without church or God. Oh, that they could be awakened and begin to "seek the Lord while He may be found."

He may be found today. We read in Jer. 29:13: "Ye shall seek Me, and find Me, when ye shall search for Me with all your heart." We are still living in the time of grace. However, there is coming a day when He will not be found. In Prov. 1:8b, God says, "They will seek Him diligently, but they shall not find Me." And in Luke 13:24-27, Jesus said, "Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, 'Lord open to us'; and He shall answer and say to you, 'I know you not whence ye are . . . depart from Me, all ye workers of iniquity.'"

Dear friends, the door of grace is still open, but we are fast nearing the time when it will be shut. When the Lord shall arise from His throne of mercy and sit down on His throne of judgment, the door of grace will be shut for-

ever. Then it will be too late. When people will not listen to God when He pleads and calls through His Word, and through His messengers, the pastors and evangelists, but go their own ways, too busy with their business, or farming or pleasures, they will have to take the consequences of their choice. We read in Heb. 2:3: "How shall we escape, if we neglect so great a salvation?" And in Gal. 6:7: "Whatsoever a man soweth, that shall he also reap."

People are dying all around us every day. Where do they all go? There are only two destinations: heaven or hell. God would have all men to be saved (I Tim. 2:4). The devil is working overtime doing his best to see that all men are kept too busy to get saved. Seek the Lord today; be sure of your destination now. Tomorrow may be too late. Eternity is a long time. The rich man woke up too late. "Seek the Lord today. Today He hath salvation." You will be glad you did.

Trygve F. Dahle



# CHURCH-WORLD NEWS

## RELIEF OFFICIAL PAUL EMPIE DIES AT AGE 70

Zionsville, Pa. (LC) — Paul Chauncey Empie, a major figure in U.S. and world Lutheranism for four decades, is dead of a heart attack at 70. The relief official, ecumenist and educator died September 1 at his home here.

It was the fourth heart attack since 1960 for the clergy member of the Lutheran Church in America. He often remarked to friends that he was ready to die because he had already "died" once.

Two years ago his heart stopped, reportedly for several minutes, while he was playing golf. A fellow golfer revived him with cardio-pulmonary resuscitation.

Empie died on the seventh anniversary of his 1972 retirement as general secretary of the U.S. committee for the Lutheran World Federation. He took that post in 1967 after 18 years as executive director of the National Lutheran Council.

He was among the architects of the Lutheran Council in the USA, a more broadly based inter-Lutheran agency which succeeded the NLC in 1967. The U.S. LWF committee is now known as Lutheran World Ministries.

Empie was a founder of Lutheran World Relief, an inter-Lutheran material aid and development agency. An LWR director since it began in 1945, he became its president in 1967.

Empie was a founder of Lutheran Film Associates in 1952 and served as its president until 1967. During his administration the cooperative agency produced "Martin Luther," "Question 7" and "A Time for Burning."

He began his work as a national and international church executive in 1940 when he took responsibility for Lutheran World Action, a special appeal among Lutherans to help war-torn populations around the world. He joined the staff of the NLC in 1944 as assistant executive director.

President David Preus of the American Lutheran Church called Empie a "man of compassion, vision and determination," whose greatest contribution perhaps was "arousing the response of the world's Lutherans to the needs of millions caught in the after effects of World War II. A humble man, Dr. Empie did not seek personal glory. However, his winsome Christian spirit won for him the respect, admiration and love of many."

Lutheran Church in America President James Crumley praised Empie as "unique in serving the church . . . most often . . . dealing with issues that the rest of the church was just beginning to recognize. . . . There were numerous occasions when Paul Empie was the only voice to be heard as he called Lutherans to their responsible roles."

## 'BLASPHEMY' SAYS CRITIC OF NEW MONTY PYTHON FILM

New York (LC) — A Lutheran film critic says that "if blasphemy is still an operative word in our society" it applies to the latest film by the British comedy team Monty Python.

Robert E. A. Lee's critique of "Life of Brian" calls it "crude and rude mockery, colossal bad taste, profane parody . . . grossly offensive to those who accept Jesus Christ as Lord and Savior and call themselves Christian. And," he adds, "it should be equally offensive to any others who believe that religious faith should not be ridiculed, be scoffed at, or be demeaned by overt and perverse sacrilege."

"Brian" has also drawn sharp criticism from three Jewish organizations representing 1,000 Orthodox rabbis. The Office for Film and Broadcasting of the U.S. Catholic Conference has also condemned it.

Warner Brothers, the film's distributor, says "it was never our intention to offend anyone's beliefs and we certainly regret having done so. The film is a

satire, it is a spoof and it should be viewed in that context."

In its first week, the film grossed \$160,000 at three theaters in two cities, according to the trade weekly, Variety. Warner Brothers says, "The public has been enthusiastic."

"What is happening in a world where nothing is sacred anymore?" Lee asks. "Where faith is publically ridiculed, mocked and scorned for the entertainment dollar? . . . If we fail to protest this disgraceful and distasteful assault on religious sensitivity, we will have to brace ourselves for the next obscenity to appear on film row."

## INNOVATIVE CHURCH INSURANCE COVERAGE NOW INCLUDES PASTOR'S COUNSELLING LIABILITY

MERRILL, WI — Church Mutual Insurance Company, a pioneer in insurance protection for churches and religious institutions since 1897, has announced the addition of Counselling Professional Liability (CPL) coverage for pastors to its Multi-Peril property and casualty Insurance package for churches.

The new coverage is designed to protect pastors who are sued as a result of their professional, well-intentioned counselling. Under the plan, Church Mutual will cover all legal fees and court costs for insured pastors as well as pay any judgments and settlements rendered in litigation stemming from their counselling involvement.

According to Mr. Ted R. Jefferson, Vice President of Marketing for Church Mutual Insurance, the new Counselling Professional Liability coverage was the result of extensive field research involving pastors in the 24 states now served by the company.

Jefferson relates that an increasing number of clergy are fearful of being named as co-defendants in lawsuits because of the professional advice they give on such wide-ranging subjects as



marriage and domestic relations, child custody, foster home placements, matters involving individual privacy, and rehabilitation of persons with alcohol and drug abuse problems.

### LCA FEMALE PASTORS

The Lutheran Church in America reports it has 108 ordained women in 28 of its 33 synods. Most are in parishes as chief pastors (56) or assistants or associates (26). The first female pastor in North America, Elizabeth Platz, a campus minister at the University of Maryland, College Park, was ordained Nov. 22, 1970. There are about 8,100 LCA pastors altogether.

### HAMBURG BISHOP CRITICAL OF WCC

The Lutheran bishop of Hamburg, West Germany, Hans-Otto Wolber, has protested the "wretched mixing up of the Gospel and politics" by the World Council of Churches. In a press interview, Wolber said it is misleading to say that grants from the WCC's special fund of its program to combat racism go only for humanitarian purposes because the aid "is releasing other resources for the military struggle." The bishop opposed withdrawing or withholding WCC contributions, however. "We have to cooperate and at the same time protest," he said. "Then perhaps there will one day be a change."

### 34 NORDIC LUTHERAN BISHOPS MEET

The 20th triennial meeting of Lutheran bishops from the Nordic countries has been held in Denmark, closed to the press at the insistence of the bishops of the Church of Norway and the Evangelical Lutheran Church in Denmark. Attending were ten from Sweden, nine from Norway, four from Finland and 11 from Denmark. Delegations were headed by the primates of the respective churches: Olof Sundby, archbishop of Uppsala; Andreas Aarflot, bishop of Oslo; Mikko Juva, archbishop of Turku, and Ole Bertelsen, bishop of Copenhagen. In Helsinki, professors and lecturers from the nine university theological schools in the four countries plus Iceland met for a three-day conference to discuss ways of working together.

---

**THE LUTHERAN AMBASSADOR**  
3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55441

---

Second-class postage  
paid at Minneapolis, Minn.

---

WMF . . . Mission Director, brought an informative and challenging message on home mission work for the church at large and as individual sowers of God's Word.

Pastor Carl Hort, Brooten, encouraged us in the afternoon message to surrender all to Jesus Christ. For it is through His shed blood on the cross that we are enabled to be His wit-

nesses.

Mrs. Clarence Hermunslied led in scripture and prayer. Mrs. Ted Aasness led the prayer fellowship and Mrs. Norman Haugen led the singspiration. Special music was sung by Mrs. James Rolf and the District choir.

Respectfully,  
Mrs. John Arlen Johnson  
District Secretary

## News of the Churches

### *Vancouver, Washington church begins*

Rev. Charles Kvanvig, our home mission pastor in Vancouver, reports that he was to begin holding Sunday services on Sept. 16. Mid-week Bible studies had been conducted for some time before that.

Vancouver has a population of 46,000, with about 164,000 more in the near vicinity (to say nothing of the city of Portland across the Columbia River—Ed.). More people are moving in every week. There are two colleges in the area and shipping, logging and other industry.

Pastor Kvanvig writes, "I think we are in a good area, but difficult."

The address of Pastor and Mrs. Kvanvig and Bethany is 806 S.E. 104th Ave., Vancouver, Wash. 98664. The telephone is 106-254-6245.

### *Personalities*

New address for *Pastor and Mrs. Frank A. Miller* is 13 Roanoke Court, Newton, Kans. 67114.

### *Dickinson church growing; more pews are needed*

Our Savior's Lutheran Church, Dickinson, N. Dak., will need good used pews when an addition to the church is completed in early winter. Ground-breaking for the project, which includes remodeling, was held in mid-September. Seating will be increased to 300 and other facilities will be supplied in the church, including a pastor's study.

Please contact Pastor David Molstre, Box 843, Dickinson, if you have pews for sale.

### *Laymen announce meeting*

The Northern Minnesota Lutheran Laymen will hold their October meeting at Sundal Lutheran Church, five miles south and three miles east of Fertile, Minn., on Sunday, Oct. 28, 2:30 p.m.

The text for discussion will be Revelation 9.

Art Joppru, Chairman  
Joe Jacobson, Secretary