

# THE LUTHERAN AMBASSADOR

October, 11, 1983

reformador  
de la iglesia  
universal



mas  
el  
justo  
por la  
fe  
vivira

Lutero  
1483-1983

V centenario  
de su  
natalicio

Iglesia Luterana  
Mexicana del Centro  
León, Gto., México

# AT THE MASTER'S FEET



*Pastor Philip Rokke*

## God Gives Good Gifts

"Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights, with whom there is no variation, or shifting shadow" (James 1:17).

Tragedy is common in human experience. Man is born to trouble as surely as sparks fly upward. Disease strikes us or our families. Shame and disgrace come with some spectacular failure, moral or otherwise.

Financial disaster may come through business failure, loss of job or some libel suit. Too suddenly we

find that our lives have been robbed of all pleasure by some inescapable circumstance, and we blame God. We see Him as being callous at best or maybe even cruel. He becomes, in our minds, an enemy against whom we have no power of defense. There is anger and hatred in our hearts but no satisfactory means of expression. We weep with grief and frustration.

How does God feel about all of this? Does He sit in heaven and mock us with a scornful laugh? God weeps, too. He weeps because He has tried so hard to convince us that sin is, either directly or indirectly, the cause of all such suffering. It is true that God has allowed these things to enter our lives. Indeed, He could have intervened and prevented what has happened, but He did not. We must see sin for what it is. We must see the sorrow and suffering that it brings. If we are not repulsed by it here, we will not escape it in the life to come.

God gives good gifts. He has given us life. He has created a beautiful world in which we can enjoy life. His Son has come to bring us assurance of an everlasting home. We have His law to guide us through life so that we need not fall into evil ways. God is not our enemy. He has acted only for our good from the beginning until now. Yet we have despised the gifts He has given. We don't like His law. We don't respect

his world. We are offended at His Son. What is God to do? The things we seek He is loathe to give us. He knows that happiness is not found in wealth or power or fame.

"There is an evil which I have seen under the sun and it is prevalent among men—a man to whom God has given riches and wealth and honor so that his soul lacks nothing of all that he desires, but God has not empowered him to eat from them, for a foreigner enjoys them. This is vanity and a sore affliction. If a man fathers a hundred children and lives many years, however many they be, but his soul is not satisfied with good things, and he does not even have a proper burial, then I say, 'Better the miscarriage than he . . .'" (Eccles. 6:1-3).

May we be given wisdom to recognize the goodness of what we have and to be grateful for it.

"There is nothing better for a man than to eat and drink and tell himself that his labor is good. This also I have seen, that it is from the hand of God. For who can eat and who can have enjoyment without Him? For to a person who is good in His sight He has given wisdom and knowledge and joy, while to the sinner he has given the task of gathering and collecting so that he may give to one who is good in God's sight. This, too, is vanity and striving after wind" (Eccles. 2:24-26).

### THE LUTHERAN AMBASSADOR USPS 588-620

is published biweekly (except for the first issue of July and the second issue of August) by the Association of Free Lutheran Congregations, 3110 E. Medicine Lake Blvd., Minneapolis, Mn. 55441.

All communications concerning contents of this magazine should be addressed to: Rev. Raynard Huglen, Editor, Newfolden, Mn. 56738.

Layout design: Mrs. Wayne Hjermstad. Editorial Board: Mr. Sheldon Mortrud, Rev. Francis Monseth, Rev. Robert Lee.

Send \$10.00 subscription to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Mn. 55441. Second-class postage paid at Minneapolis, Mn.

Postmaster: Send address changes to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Mn. 55441.

Volume 21 Number 19

### OUR COVER

The artwork on our cover was done by Milton Flores, Leon, Gto.,

Mexico. Posters such as these were prepared for the observance of Luther's 500th birthday.



*This message on the Reformation and the influence of Martin Luther was prepared for radio broadcast by Dr. Nederhood, radio minister of the Christian Reformed Church and of "The Back to God Hour."*

*By Dr. Joel Nederhood*

"If righteousness could be gained through the law, Christ died for nothing!" (Galatians 2:21).

In Paris, pickpockets attend church regularly. Tourists find out about this when they visit the Notre Dame. Just before entering the massive building which is thronging with tourists, the tour guide will issue this word of caution: Be very careful of pickpockets.

No wonder the pickpockets visit the Notre Dame Cathedral regularly, for one could hardly imagine a setting better designed for their trade. Within the church, visitors press close to one another as they gaze in wonder at the glorious architecture and admire the massive leaded windows rising high above the cathedral floor. And the visitors brush past one another as they make their way from one end of the giant structure to the other. Obviously a clever pickpocket needs to work only three days a week to make a good living here.

The presence of the pickpockets in the cathedral reminds us that religion is an activity attractive to many different kinds of people for many different reasons. And the great cathedrals of Europe stand as testimonies to the way religion can become intertwined with all sorts of cultural forces. Let me talk about another cathedral for just a moment, one which fills me with an even greater sense of awe than the Notre Dame in Paris. It is the Cathedral of Milan. That cathedral is an impressive expression of piety. But it is more than that.

When one visits the cathedral in Milan, one views a startling display of human achievement that was

spread over nearly five centuries of activity. Begun in the 14th century, the cathedral's baroque facade was not completed until Napoleon ordered it finished. The sheer size of the cathedral is overwhelming; when it was built, it was the largest in Europe—now it ranks third, after Saint Peter's in Rome and the Cathedral of Seville. Even so, its interior is breathtaking, easily accommodating 40,000 people. Its vaulted ceilings are supported by 52 towering pillars. And everywhere one looks, one sees marble.

But in the Cathedral of Milan it is the statuary that is the most impressive. There are well over 2,000 statues in the structure. Because of the statuary, this cathedral represents not only the full flower of medieval piety, but also the soaring wonder of humanism. When one visits it today, one senses that somewhere, buried deep in the distant past, a religious power gave this building its conception and its realization, but it was a religious power that was mixed with many other powers—all of the cross currents of European culture converged in that great building. And now this culture has moved onward, leaving the cathedral as residue of another age.

Visiting cathedrals, observing how those who visit them are not always distinguished by pure religion, and reflecting on the many components that have gone into the building of these sacred structures, one is driven back into an examination of one's own religion, of one's own soul. For it must be recognized with frankness by all of us that the great cathedrals finally came to represent a form of religion which for many was a dread-

# he Church and the Cross

ful imposition, a serious stifling of the human spirit. It was a form of religion that called people to high levels of performance which were viewed as having merit and the merit could be used for gaining entrance into eternal glory. Today we who are the descendants of the cathedral builders have come to see that we must go beyond the religious expressions that distinguished the Middle Ages. On October 31 each year, large sectors of the church of Jesus Christ celebrate the church's receiving a special religious vision that rendered all cathedrals obsolete and turned the people of God from building them to other things.

I am thinking of what happened when Martin Luther nailed the 95

---

"The sound of his hammer marked a new examination of Biblical religion and opened the way for fresh winds of change to blow through the entire church."

---

Theses on the door of the Castle Church in Wittenberg, Germany. The sound of his hammer marked a new examination of biblical religion and opened the way for fresh winds of change to blow through the entire church. Today the church that even now claims the cathedrals as its own along with the churches that have come into existence because of the Reformation—all must acknowledge that Luther's vision was authentically Christian and that his action was a much needed corrective in the church's life.

---

**If righteousness could be gained through the law, Christ died for nothing! Gal. 2:21**

---

## CROSS . . .

October 31, 1517, was the turning point. On that day, the church was brought back to the cross—the cross of Jesus became central once again. The upheaval Martin Luther caused when he called all people to examine his 95 propositions was enormous, on a scale that cannot be measured by ordinary standards. It affected economic life; it affected cultural life; it affected political life. And first and foremost, it affected religious life. In fact, it was because of its religious power that all others sectors of life were changed, for religion is like that: religion affects everything.

Initially Luther hoped to avoid any serious confrontation with the religious establishment; for he believed that once the truth of the religious principles he described was recognized and accepted, all men of conscience and goodwill would rejoice at the illumination these principles bestowed. As it turned out, he seriously

---

“Martin Luther was what he was only because of the Bible.”

---

underestimated the way religious ideas which he considered false were intertwined with all of life, and it was virtually impossible to separate error here and there from the cultural mosaic that had developed through the years. But when he discovered that a serious pursuit of his ideas would upset everything, he did not turn back, for he felt that the religious principles he emphasized were essential and had to be promoted at all costs.

We should try to understand what it was that made the Reformation such a potent force when it exploded upon the consciousness of the world. All of us have been affected by it. I must emphasize that, all of us. Surely the church which felt the first impact of Luther's position has been affected by the Reformation; it had its own Counter-Reformation—and the Council of Trent would never have been held if Luther had not nailed his theses to the castle door.

And all Protestants, yes even those who doggedly trace their origin to the apostolic church itself, must recognize that in fact their church life cannot be understood apart from the events of the Reformation. And those who boldly declare that they are not the least bit interested in religion participate in a way of life that has been profoundly influenced by the Reformation. So, I ask, what was it that made Luther and the other reformers like John Calvin and John Knox such powerful people and what was it that made the movement they brought into existence so world-changing?

What was it? Well, first of all, the Reformation time was a time of rediscovery of the Bible. Or one might say it was the first time in history that the Bible became available to millions of people so that they could read it for themselves and study it.

Martin Luther was what he was only because of the Bible. His character had its flaws, there can be no question about that, and some of his detractors seek to locate the source of his power in his impetuous spirit, even in his earthy love for Katy, his wife. Serious students of Luther, however, can come to no other conclusion than this: Luther was a man who was held captive by the Bible. It was the Bible that stunned him with its message, and it was the Bible that overcame him with a message of freedom that made him gasp with joy and gladness.

When Luther as a young man had become an Augustinian monk, he was torn to pieces by a problem that many of us know something about. He was desperately afraid of divine judgment. He wanted to be right with God. He wanted his sins to be taken away. In Isaiah 44, there is the record of God's words to the people of Israel which say: “‘I have swept away your offenses like a cloud, your sins like the morning mist.’” This is what Luther wanted to have happen in his own life: he wanted his sins swept away like the morning mist. But he knew the sinful forces that swirled around within his heart. He was deeply ashamed and thoroughly frightened. He felt that there was nothing he could do that would take his sins away.



by Ingebrigt Dahle

We are six persons from Norway on our way to an international Lutheran convention in Germany. Our train has arrived at Sassnitz, we have travelled over the island of Rugen, ferried over to Stralsund and we have proceeded across endless flat land with its ripe golden grain. Small towns, each with a church at its center, fly past the train window. The farms are close together, just as in Norway. We make a short stop in Berlin; cars go up and down “Unter den Linden” (Berlin's main thoroughfare), and we get a glimpse of the Kaiser's splendid building programs, but have to wait to tour the city until our return journey.

Soon we travel over new, wide plains. Small towns and large industrial cities increase. Near Eisleben the character of the landscape changes. We are now on the border of Thuringia's forests and mountains, “Germany's green heart.” This part of the country is grand and marvelous. In the time I have been down here I have crossed it in all directions and the changing scenery is fascinating, something which is true of all the Luther places.

Eisleben lies in a bowl, and is today quite a large mining and industrial city, which has little romantic

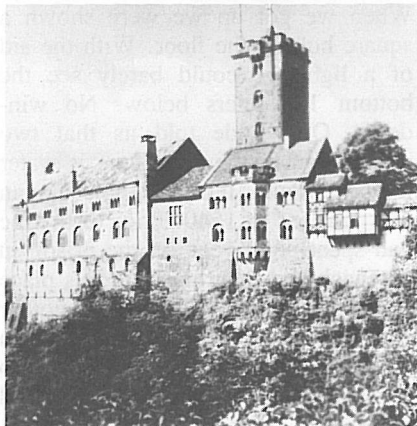
---

Nothing he could do—at that time the way of salvation was viewed as a way of works. Millions of people embarked on a program of salvation for their souls that involved their performing various activities. At that time itinerant religious leaders crisscrossed the country selling indulgences, pieces of paper which guaranteed forgiveness for specific sins if money payment was made. The great cathedrals themselves were built because of the contributions of millions of people over many centuries, contributions made in expectation of salvation. Luther himself earnestly pursued a way of salvation through his own performance, But it didn't work for him. And then he discovered the Bible.



# A visit to the Luther lands

about it. Nevertheless my thoughts begin to whirl in a strange way when I look out over the city from the train. For it was exactly here that Martin Luther was born on the 10th of November, 1483, in a miner's home. Here church history's greatest figure, alongside Paul and Augustine, took his first steps. It is strange to think about how our Lord plans everything and brings it to pass at just the right time. Just as this instrument of the Lord grew up, one of the era's greatest artist's painted a renowned picture called "Melancholia," showing humanity's need and longing. Something unspeakably depressing



The Wartburg Castle  
RNS Photo

As a young theological professor, Luther lectured on the Psalms, the book of Romans, and the book of Galatians. Within these books he discovered that the way of salvation so earnestly proclaimed all around him was not the Biblical way of salvation at all. From Psalm 49 he discovered how wrong it is ever to think of salvation in connection with the payment of money. He read:

No man can redeem the life of another or give to God a ransom for him—the ransom for a life is costly, no payment is ever enough—that he should live on forever and not see decay.

It was the Bible that shattered the elaborate and everywhere-present

hovers over the picture, but far off the sun is rising. It is as though the artist, with the prophet's eye, foretells a new day. And truly the sun was ready to reveal a new day of grace from the Lord.

A few days later I stood in the city which more than any other has been meaningful in Martin Luther's development—Erfurt. Here he came as a young student in 1501. The university has long been gone. It was a victim of the ravages of time. Our way led to the old city hall. Here I got to see the university's matriculation list with Luther's name on it, the oldest testimony we have of him. But that which made the deepest impression was a series of paintings in the vestibule which showed the most important events in Luther's life. We see him first as a young student sitting crying by his friend's casket. A thunderstorm by Stotternheim on July 2, 1501, has struck him down at Luther's side. This woke Luther up and led him into the long, desperate struggle to find a merciful God. In the next picture he is taking leave of his fellow students and an old professor. In that wan face we see a steadfast and determined expression which reveals that this decision to become a

monk comes from his heart. Then follows the painful scene where his father, powerful and yet facing defeat, would hold his son back, but the son must go. Then he stands at the gate of the Augustinian monastery.

The next picture is stirring. There the young monk has carried his self-torture of fasting and self-flagellation so far that, emaciated, he lies on the floor of his monk's cell with a bare, bloody back. The monks and prior have just come to him. I stood before that picture a long time. My thoughts went to the many years of struggle from 1505-13, when he experienced all things that he might win God's grace, and all he could see was judgment. The way of good deeds didn't bring him these, nor did the efforts of self, and still judgment was written over him. When I saw that emaciated figure it became a powerful sermon. How lightly don't we

---

"Here I got to see the university's matriculation list with Luther's name on it. . . ."

---

take it in our religious situation, so superficial and indifferent as we are. The monk Luther was deadly serious; he couldn't come to peace of soul through what others said. He had to have God's own answer; he couldn't rest until he could hear from Jesus' own mouth the words: "Your sins are forgiven."

The contrast between that picture and the next was significant. Here we see Luther sitting bowed over the Bible. Now he has come in upon the right way. A quiet peace hovers over him. Perhaps it is the spring day in 1513 when Romans 1:17 was being read? "The righteous shall live by faith." Now he had the message to bring to the many who went about with fear and trembling and didn't find peace in pilgrimages, relics and

## VISIT . . .

indulgences—all the many requirements. There is one thing that matters: We are saved only by unmerited grace. These pictures have become the background for all I saw in this Luther city. From the city hall we were brought to the cloister. Here I got to stand in the same cell where he had fought so many hard battles. I was in the cloister chapel where he had lain before the altar on his stomach with outstretched arms and taken his vows as a monk and where he read his first mass. From that modest church we were taken to the large elaborate cathedral church, which is still Catholic. This has a magnificent chancel with 13 high windows fashioned by Germany's greatest glass artisans. In this church Luther was ordained a priest.

Some days later I am in another Luther city, namely Eisenach, where Luther's parents moved and where he went to school. Here also Johan Sebastian Bach was born and grew up. High above the city, atop the highest mountain ridge, lies an old castle from the Middle Ages. It is the Wartburg castle. Its location dominates the area. Wherever a person happens to be he sees the characteristic silhouette against the sky. Few Luther places are as well known as Wartburg. Here Luther came from

Worms. He had carried on his struggle with Rome until the end. Discussions with the Pope's delegates were at an end. The papal bull was burned outside Wittenberg's walls. He had stood at the Diet (of Worms) against the prestigious gathering and upheld God's Word as the only guide for doctrine and life. And now he was under the ban of the Empire and anyone could kill him. It was then that Fredrick the Wise seized him and held him in Wartburg for ten months. It is with strange feelings that I go up there. And stranger still to be at the castle. There is so much to see there. Three rooms are filled with pictures from Luther's life. Especially one is gripping. It is of the confrontation with the papal legate Cajetan. The latter sits there in red silk garments with the confidence of a man of this world. At the side stands the monk Luther. His face is resolute, his eyes shine, a strength shows over his whole person.

While in Erfurt it was the young Luther I saw struggling to find peace with God, here he stands as a man who dares to stand his ground, because he is clothed with power from on high. And so we come into Luther's room. It stands as it did when he was there in 1521-22. From the window there is an impressive view over Thuringia's tree-clad ridges. It was here also that, in the

course of some weeks, he translated the New Testament into German. And here he fought many a lonely battle. Must he not have felt himself alone against the whole world which had condemned and pursued him. And his friends in Wittenberg were being led astray by a spirit of fanaticism. It was all bewildering. But at last he could stand it no longer. One day he broke away and went to Wittenberg; what would happen would have to happen. And so Luther entered a new aspect of his life—the building up of the evangelical Lutheran Church.

I must mention one more thing before we leave Wartburg. From Luther's room we were taken to the prison tower. The next entrance was high up on the wall. Before a person had to climb a ladder to get to it; now there is a wooden stairway. When we got up we were shown a square hole in the floor. With the aid of a light we could barely see the bottom 12 meters below. No windows. Our guide told us that two months out of the year there is water in the bottom. Into that hole a man was lowered in 1540. Prior to that he had spent eight years in the prison in Eisenach and then he sat in this place of darkness and dampness another eight years until he eventually died in 1548. His food was sent down to him through the opening we stood

---

## CROSS . . .

Bible is the great explanation for the remarkable power of the Reformation movement. Luther would never have seen the error in the then prevalent way of seeking salvation if he had not come under the influence of the Bible. In the book of Galatians, Luther discovered a people who had been led astray by false teaching: they believed they were saved through Jesus' death on the cross *plus* their own works of the law. In other words, the Galatians believed exactly the same error so many of Luther's contemporaries believed: they believed in the cross *plus* something else, the cross *plus* their own works.

In the book of Galatians, the apostle Paul attacked this false view by

saying:

"We . . . know that a man is not justified by observing the law, but by faith in Jesus Christ. So we, too, have put our faith in Christ Jesus that we may be justified by faith in Christ and not by observing the law, because by observing the law no one will be justified."

Just as in the apostle's day people tried to earn their salvation through their works, so in Luther's day they were doing exactly the same. And the Bible contradicted this approach to salvation with the flat out statement: "by observing the law no one will be justified."

Salvation by works, selling salvation for money, and all sorts of variations on this tired old theme—this became an abomination in the eyes of the reformer. Any scheme of sal-

vation through works righteousness should be despised by anyone who has been captured by the Bible's message. The Bible allows no place for any man-made system of salvation. And when the great heroes of the Reformation saw this, they earnestly opposed all deformations of religion that invited people to earn their own salvation through their works.

The Bible is the most powerful book in the world. No wonder totalitarian powers oppose it and in some instances keep their people from it. No wonder religious sects that want total control over their members insist that the leaders will interpret the Bible for them. The Bible caused the Reformation in the 16th century; and wherever the Bible comes today, it brings change for

by. All of this happened because he was an Anabaptist. I shudder at the thought of the suffering he went through for his beliefs.

While I have been here it has become more real to me that we don't know how long we will be spared from persecution for the sake of our faith. That can come before we expect it, that we see clearly here. God give us the strength to be faithful to Him, faithful as Luther was, faithful as the prisoner in the dungeon at Wartburg was.

Stood we alone in our own might,  
Our striving would be losing;  
For us the one true man doth fight,  
The man of God's own choosing.\*

\*The words given in the article for these lines are somewhat different than the translation given here, but we are using the traditional translation, the one most familiar to us.

—Translated from *Folkebladet*,  
January 13, 1937,  
by the Editor

---

“If there is the slightest feeling that our works have something to do with salvation, then, as the apostle says, ‘Christ died for nothing.’ ”

---

good. If you are looking for helpful change in your life, I challenge you to open your life to the Bible's influence. It can change you, too.

What made Luther and the other Reformers so powerful and the movement they started so world-changing? The Bible—it was the Bible that gripped them and became the source of their power. But that answer is incomplete. It is also necessary to recognize that the cross is the great cause of the Reformation's power. The Bible presents the message of the cross. The cross is the centerpiece of the church's proclamation. Once one grasps the importance of the cross, everything changes in that person's life. Returning to the book of Galatians and its powerful influence on Martin Luther, we see that in place of salvation by works,

## THE GOSPEL SHOWS THE FATHER'S GRACE

The Gospel shows the Father's grace,  
Who sent His Son to save our race:  
Proclaims how Jesus lived and died  
That man might thus be justified.

It sets the Lamb before our eyes  
Who made th' atoning sacrifice,  
And calls the souls with guilt oppressed  
To come and find eternal rest.

It brings the Saviour's righteousness  
Our souls to robe in royal dress;  
From all our guilt it brings release,  
And gives the troubled conscience peace.

It is the power of God to save  
From sin and Satan and the grave;  
It works the faith which firmly clings  
To all the treasures which it brings.

It bears to all the tidings glad,  
And bids their heavy hearts no more be sad:  
The heavy laden souls it cheers,  
And banishes their guilty fears.

May we in faith its tidings learn,  
Nor thanklessly its blessings spurn;  
May we in faith its truth confess,  
And praise the Lord our righteousness.

Charles Edward Willing  
(from *The Church and Sunday School Hymnal*)

this book emphasizes salvation by the great work of God, the work God performed when He gave His only begotten Son Jesus Christ on the cross and sacrificed Him for human sin. The apostle Paul makes very clear that salvation is either through human works or through the cross; salvation cannot be achieved by a combination of human work and divine work. It has to be divine work alone according to Galatians 2:

“I have been crucified with Christ and I no longer live, but Christ lives in me. The life I live in the body, I live by faith in the Son of God, who loved me and gave himself for me. I do not set aside the grace of God, for if righteousness could be gained through the law, Christ died for nothing!”

You see, Galatians indicates that

when it comes to salvation, it is either the work of man or the work of Christ on the cross. It's either or. If there is the slightest feeling that our works have something to do with salvation, then, as the apostle says, “Christ died for nothing!” There is no more horrendous and ugly idea in all the world than the idea that Christ died for nothing. The entire Bible is about the love of God that endures forever. And the love of God is expressed most fully in the life, death and resurrection of Jesus. The giving of Jesus Christ, the only begotten Son of God, on the cross of Calvary is the great expression of the fullness of the love of God. This is it! This is the ultimate! And if Christ died for nothing, then God, if He exists at all, made a very grave error in going through what He did. It is in fact

(Continued on p. 16)



---

# world missions

---

## Through it all

by Charles Knapp,  
Missionary to Paraguay

"In journeyings often, in perils of waters, in perils of robbers, . . . in perils in the wilderness. . ." (II Corinthians 11:26).

"What persecutions I endured: but out of them all the Lord delivered me" (II Timothy 3:11b).

It may not be that Paul had to trek through muddy roads, but like him we can claim deliverance by the hand of the Lord. Let me illustrate.

Paraguay has been having a lot of rain since June, 1982, and since April this year we have had 48 to 72 hours of non-stop rain every four days on the average. So much rain coming on top of already soaked soil has brought rivers to an all-time high and also flooding in many major cities. Hernandarias, where we live, is on high ground so we are not affected by floodwaters.

However, all this rain has made it quite difficult to go out to the farms where we hold services. The bridge on which we used to cross the Monday River has been under water since May. Plans now are to build it higher within a year or so. In the meantime, a ferry is in operation. One cable across the river holds it from going down river about a mile to a 300-foot waterfall! Yes, we pray often as we cross on this ferry.

The roads leading to and from this crossing are steep and most often rutted and muddy. It is often a test of

strength and traction.

In July the local Free Brethren group held a Bible camp at their site here in town. We brought ten children to this opportunity of studying the Word and fellowship. The day we were to go to get the children started out sunny, though it had rained the day before, so we used chains after we left the asphalt and until we had crossed the Monday River on the ferry. By 6:00 p.m., we and all the children were starting back home with rain in the offing. About two miles before we arrived at the ferry the road was quite wet, so we stopped and I tried to put the chains on. I finally got one on to keep us on the road down to the ferry. We got down near the ferry and had to wait nearly two hours for our turn to cross. A truck was ahead of us and it took over one hour before it was driven off on the other side. I had gotten the other chain on and in this time it also rained. The children were quite fine, though hungry and cramped! Joyce divided up the little bit of bread and the few oranges we had along. This kept their minds off the waiting and their tummies somewhat content until we got home. After supper and baths, we bedded them all down and tried to go to sleep; but, of course, some of the children thought it was time to giggle and keep the others awake. However, sleep soon overtook them.

In the morning, I bought the small items the children were lacking and took them to camp. They had a good time at camp, though it rained three and one-half out of the five days. Five of the children made decisions for Christ. Praise the Lord!

For the return trip, the Lord provided the use of a friend's 4-wheel drive Toyota jeep. This was a real blessing as we slid into a deep hole and nearly tipped over when all the children moved toward the window "to see what happened!" Everyone got out, except the driver, and with the use of 4-wheel drive we were soon out of the hole and ready to complete the return trip.

A couple of months ago the Lord led us to another Brazilian family, now living in Paraguay. The man, Bertolino Westphal, is a brother to a member of our former Herveira church in Brazil. (This church has been relocated in a nearby town since Herveira has been all but deserted.) The Westphals live about 45 miles further south from Nicolino's farm, where we have been having Sunday School for over a year. We had planned to have Sunday School and a communion service at the Westphal farm, July 31. That morning the sky was very overcast, but after praying we thought we should see if we could get out there. They had already been disappointed two different times because of rain. We arrived at the Nicolino farm without using chains, but we are sure our guardian angels helped push us a few times! Mr. Nicolino and his eldest son decided to go with us to the Westphal farm.

We were soon on our way again,  
(Continued on p. 10)



Waiting for the ferry at the Monday River, on Sunday.



The children who attended the Bible Camp, with Pastor and Mrs. Knapp.

---

# editorials

---

## AGREEMENT NEAR?

As this is being written, newspaper accounts tell of agreements having been reached by Lutheran and Roman Catholic scholars on a number of issues which have divided the groups for over four centuries.

The five-year study is reported to have resulted in a meeting of the minds that justification is by faith alone, the position which the Lutheran Church has always held. This was, indeed, a key issue in the coming into being of the Lutheran Church, together with her stand on the supremacy of the Bible in determining matters of faith and life.

This is the big news, if the reports are true. But even those who assert that there has been a drawing together on this and other doctrinal points agree that differences still exist on other theological issues.

Whether the Bible is to hold the lofty position of Martin Luther at the Diet of Worms is certainly one point of contention. That it presently does not among Roman Catholics is evident, for example, in the fact that Pope John Paul II uses Mary, the Mother of Jesus, as an intercessor, something not taught in the Scriptures. Nor are her immaculate conception or bodily assumption, which are articles of faith to the Catholic. What of the Roman system of saints and the transfer of their merits to lesser mortals? Or the papacy itself, with the Pope as the supposed successor of Peter, whose papacy we do not accept either?

While we reject the Pope's claim to be *the* vicar of Christ on earth, we can commend him for his strong stand on the following matters in a recent talk to U.S. priests on their visit to Rome: the indissolubility of marriage, the bans on premarital sex, homosexual activity, abortion and the exclusion of women from the priesthood. The latter point alone would seem an insurmountable obstacle to union with Lutheran churches where several of them now admit women to the ministry and the percentage of women pastors will grow significantly in the next ten years. They are no longer oddities in the Lutheran Church.

Talk of union or reunion (we will hear both words used) has been made easier by two developments of recent years. One is the change in the Apostles' Creed wording from "I believe in the Holy Christian Church" to "I believe in the holy catholic church." Granted that "catholic" means universal and was likely the original word used, the change to it now was unnecessary and can only be defended as a way of getting people to think in terms of union or reunion. The other development is the inclusion of prayers for the dead in the funeral orders in the Book of Worship, now widely used in the American Lutheran Church and the Lutheran Church in America. This is a complete departure from our tradition and that of many in the ALC and LCA. Where is the Biblical justification? We suppose that every evangelical pastor,

standing at a deathbed, has uttered a prayer commending the soul of a person, who has just taken his last breath, to the mercy of God. But that has been the end of it. There are no further prayers *for* the dead at the funeral or anywhere else.

Talk of agreement comes at a time, too, when there is a lot of muddy thinking among Lutherans concerning salvation. For centuries the Roman Catholic Church has had the position, "Extra ecclesiam non salus," outside of the Church there is no salvation. And it has meant the RCC. That is, salvation is only found within the Roman Catholic Church. Since the Second Vatican Council that position has been tempered and there is more hope for the rest of us. They concede that where there is no willful act on the part of others God may have mercy also on some who have not come under the pale of the RCC.

Now while Lutheran theologians and pastors haven't said, "Extra ecclesiam non salus," of the Lutheran Church, many seem to be saying today, "In the Lutheran Church there is salvation," in the sense that if one is baptized and confirmed, especially if one is baptized, eternal salvation can be almost guaranteed. Yes, there ought to be some activity in the church, a member ought to go to communion at least once a year, some offerings should be made. But anyway, if one is baptized there is little chance of being eternally lost.

We believe in baptism. It is a washing of regeneration (Titus 3:5). But the Sacrament, either Sacrament, must be met by faith to be efficacious. And in regard to baptism, there must be a life of faith and a daily renewal. It is wrong to think that these are present in all baptized persons. The evidence of life testifies that they are not found in all. And if that is so, Lutheran pastors ought not give false hope and comfort.

We have long accused the Roman Catholic Church of teaching "works righteousness," that is, salvation by faith *and* good deeds, and with reason. Our beloved Lutheran Church is guilty of something akin to that if baptism and the Lord's Supper are looked upon as good works. "I am baptized;" "I partake of the Lord's Supper." If a person comes to trust in these, as acts, but without the accompanying faith, then he is no better off than one who follows a religious system which teaches faith in Christ *plus* certain prescribed rituals and responses as the ground for salvation.

Five hundred years after the birth of Martin Luther the church which bears his name stands in need of a new reformation. Mergers, unions or reunions will not accomplish what is needed. There must be a return to Biblical principles, one of them being, "He who believes and is baptized will be saved; but he who does not believe will be condemned" (Mark 16:16).

In the Old Testament there is a recurring appeal, don't let your religion be only form for then it is useless, and isn't the same cry made in the New Testament vis-a-

◇

## EDITORIAL . . .

vis the Pharisees? History can repeat itself. Religion could only be form in the 20th century, too. We must guard against that and pray for living congregations not only in the Association of Free Lutheran Congregations but in our sister Lutheran bodies as well.

### DISAPPROVAL

In our judgment Billy Graham should not have participated in the televised dinner honoring comedian George Burns on Sept. 19. When he was called on for his remarks he looked ill at ease, as well he should have. Billy confessed that he wouldn't be able to use some of the jokes he had heard that night in his sermons. And very true, for some of them had been filthy and suggestive. In brief conversation with Mr. Burns, the evangelist did try to make a comment about eternal destiny, but it didn't amount to much.

We know his rationale for attending such a gathering, to mingle with "publicans and sinners" as Jesus did. But we doubt Jesus got into a situation like this one. There

is a time for being separate (II Corinthians 6:17) and this was one of them. Sometimes we wish Billy Graham would play the prophet (sounding God's judgment on society) more than he does. His failure to do that has been one of the disappointments. He has the stature to be a prophet. Every evangelist ought to have some of the prophet in him. Billy Graham has spoken as a prophet at times, but at other times he has not assumed the part. That's too bad.

May we express also our sorrow over the inclusion of the names, in a pamphlet from Luther Northwestern Theological Seminary, of a leading brewery and a leading distillery among corporations which have matching gift programs for seminaries and theological education. We refer to Anheuser-Busch Companies, Inc., and Joseph E. Seagram and Sons, Inc. Perhaps there are others, but we noticed these two names.

There ought to be a lot of ALC and LCA people who are ashamed not only at these inclusions, but even more so that their leading seminary is open to receiving financial help from such sources. We hope there will be some protests. This is what used to be called "tainted money." And it still is.

### Preaching Missions

*Badger, Minn.*

Badger Creek Lutheran Church

Gustav Nordvall, lay pastor

Oct. 16-19

Rev. Larry Haagenson, Newfolden, Minn., speaker

*Tioga, N. Dak.*

Zion Lutheran Church

Allen Monson, pastor

Nov. 6-10

Rev. Michael Brandt, Amery, Wis., speaker

## With our evangelist-youth worker

Our evangelist, Rev. Kenneth Pentti, has a busy fall schedule. Pray for him as he ministers the Gospel, which is "the power of God for salvation to every one who has faith."

*Bagley, Minn.*

Grace Lutheran Church

Oct. 23-27

Mauritz Lundeen, pastor

*Dalton, Minn.*

Dalton Parish

Oct. 30-Nov. 3

Merle Fagerberg, lay pastor

*Battle Lake, Minn.*

Youth Retreat

Faith Haven Bible Camp

Nov. 4-5

*Wadena, Minn.*

Zion Lutheran Church

Nov. 6-9

Fred Carlson, pastor

*Beltrami, Minn.*

Beltrami Lutheran Parish (ALC)

Nov. 20-22

Rolph Heng, pastor

*Abercrombie, N. Dak.*

Bethany Lutheran Church

Nov. 30-Dec. 4

Robert Lewis, pastor

## PARAGUAY . . .

but we tried a different road which was supposed to be better. Instead, it was worse. The third time we got stuck, Mr. Nicolino, his son and I had to get out in the mud and push while Joyce drove. Then when we came to the fourth *deep* hole, we turned around and went back to Nicolino's to eat dinner and regain strength to try again. After the noon meal, Mr. Nicolino said he didn't

want to go along, so his wife, his sister, and four children went with us to try a different route. But when we came to the first U-shaped bridge, we saw that it was impassable with our car, so we turned around and went back to the Nicolino farm once again. It had rained some in the morning, but by 2:00 p.m., we could see that a big rainstorm was building up. So we said "good-bye" and left for home. We arrived home in rain. After the ferry, we gave a ride to a man and two sons and a friend. These new friends live only about three miles from the Westphals' place and are "Lutherans." Pray about this new contact and that through friendship evangelism the Gospel may truly have an entrance into the lives of this large Brazilian-German family.

Recently the Lord has provided us with a 1973 Rural-Willys 4-wheel drive car. Now we can go to these places any time! Praise the Lord!

We are thankful for all of your prayers and support.



Sr. Bertolino Westphal, his wife Constantina, and their daughter Ana Paula.



**JOY:**

In Thy presence is fulness of joy, O Lord:  
May we delight ourselves and find joy in the eating of the Word.

**PEACE:**

Thou hast promised perfect peace to those whose minds are stayed on Thee,  
May we acquaint ourselves with thee, O Lord, and claim this peace which is our legacy.

**PATIENCE:**

O Lord, we are to be patient unto Thy coming, so reads Thy Word,

Allowing patience to have her perfect work in us, that we may be perfect and complete in Thee, O Lord.

**KINDNESS:**

Toward us, O Lord, Thy merciful kindness is great,  
May Thy Holy Spirit so inspire us that we may this lovingkindness to others relate.

**GOODNESS:**

The greatness of the goodness stored up for those who fear the Lord was by Thee wrought;

It endureth continually, it leadeth to repentance, O how can we ever praise and thank Thee as we ought.

**FAITHFULNESS:**

Thy faithfulness is so great, O Lord, it reacheth everywhere;

May we to Thee be faithful, O Lord, so we a crown of life may wear.

**GENTLENESS:**

In Judaea, as Thou blessed the children, Thy divine gentleness was shown to all;

Let us ne'er forget that it is Thy gentleness that has made us great, lest we fall.

**SELF-CONTROL:**

In God's Holy Word we are admonished to add to our knowledge self-control,

This virtue only can be ours as we allow the Holy Spirit in our lives to carry out His role.

Dear Lord, may this fruit of Thy Spirit grace our lives from day to day,  
Knowing it is to Thee we must turn for wisdom and strength, and in whose name we pray, Amen.

Hymn Suggestion: "Deeper and Deeper"

(This is the concluding study for the year. There will be no study for December. The first Bible study for 1984 will appear in the Christmas *Ambassador*.)

November 1983

# WMF BIBLE STUDY



## FRUIT OF THE SPIRIT

### CONCLUSION

Galatians 5:22-23

In the past ten lessons we have studied each individual fruit of the Spirit. It is God's supreme desire that each one of these fruits be evident in our lives daily and it is only as this happens that our lives will bear fruit for the Lord as He has commanded.

1. Let us read these commands as given in Matthew 3:8, John 15:16, Romans 7:4, Philippians 1:11, Colossians 1:10.
2. This fruit should be produced throughout our lifetime. What does Proverbs 20:11 tell us? \_\_\_\_\_  
What example do we find in Luke 2:40-52? \_\_\_\_\_  
What does Psalm 92:12-14 tell us? \_\_\_\_\_

3. This fruit will be a perennial fruit. What does Ezekiel 47:12 tell us? \_\_\_\_\_

4. This fruit is grown only upon what kind of ground, as found in Matthew 13:8? \_\_\_\_\_

5. This fruit is without defect, as found in Ephesians 5:9. \_\_\_\_\_

6. This fruit is a product of heavenly wisdom, according to James 3:17. \_\_\_\_\_

7. What conditions do we find are necessary for fruit-bearing in the following verses? John 12:24, Psalm 1:3, John 15:2, Matthew 13:23, John 15:5 \_\_\_\_\_

8. What Christian graces do Paul and Peter admonish us to always exemplify in our lives? Romans 5:3-4, II Corinthians 6:6, 8:7, II Peter 1:5-7 \_\_\_\_\_

9. Galatians 5:23b reads, "against such there is no law." What does this mean? Against what? God does not need a law against too much love, too much joy, too much peace, too much patience, too much kindness, too much goodness, too much faithfulness, too much gentleness, or too much self-control.

The Law was given to men before Christ had accomplished atonement for our sins. It was given to control man's actions and to convince and convict man of his sinfulness. In the life of the Christian the Law continues to reveal sin and to bring about conviction of sin, thus constantly bringing the Christian back to Jesus and the Gospel. The Law, furthermore, furnishes the Christian with a safe rule of life and holds the flesh in check and brings external discipline. As sins are revealed by the

Holy Spirit and confessed by the Christian the all-sufficiency of Christ's death for sins is seen more and more clearly and the Christian ever grows in his realization of the freedom from the Law that he has in his blessed Lord. Through this process of the renewing and transforming of the inner man Jesus becomes more and more evident in the outward life and an abundance of the fruits of the Spirit is seen by all.

10. What does Scripture tell us about bondage in the following verses? John 8:32, 34, Romans 7:23, 8:15, Galatians 2:4, 4:3, 4:22-31, 5:1, I Timothy 3:7, Hebrews 2:14-15.

11. Is there deliverance from this bondage? Where is this deliverance found? Isaiah 61:1, John 8:36, Galatians 3:13 \_\_\_\_\_

12. What part do habits, routines, set patterns play in our lives? Are there dangers involved in these? \_\_\_\_\_

13. Can the freedom we have in Christ be misused? \_\_\_\_\_

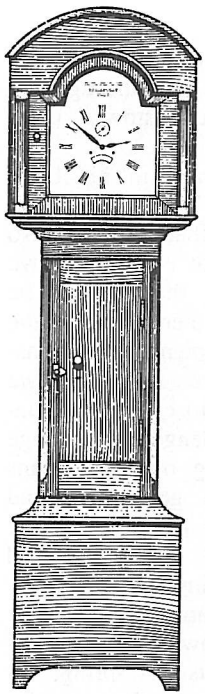
As we conclude this study let us each sincerely search our own hearts as to where we are in our relationship to Jesus Christ. Have we allowed Him to become our Savior, to become our Lord and Master? What place does He occupy in our lives? Is the fruit of the Spirit evident in our lives? Are our lives bearing fruit for the Master? If anyone has W. Phillip Keller's book *A Gardener Looks at the Fruits of the Spirit*, let her read his concluding remarks to the group.

In conclusion these verses:

"God's Word to His children is explicit, we know,  
As He lists the fruit of the Spirit, He would have us live and show."

LOVE:

Love is the fulfilling of the law accomplished by Christ  
who came from above,  
Showing us that all gifts, however excellent, are nothing  
without love.



Nobody and nothing can deprive the aging person of what has safely been deposited in the past.

## A day of endings and beginnings

By Leola E. Furman,  
Grand Forks, N. Dak.

Today turned out to be an unusual day in my life. What I had thought would be a sad day, a day of endings, had instead become a family festival day.

As an adult it has always been fun to return to the family farm where I was born and raised. It was especially fun to ride horseback down the country road, where as a child I knew that if a car came along it would be family. Either an aunt or uncle coming with candy or other aunts and uncles coming with cousins. What fun playing together.

We are a large family, generations caring for generations—the hub of life is an immediate and extended family. Family for birthday, family for Christmas, Thanksgiving, Easter, Fourth of July. And family comforting one another in times of deep grief and sorrow, during times of death in the family.

I have a wonderful connection with this part of Minnesota where I was raised. I have a certain fondness for it like I have for nothing else in the world. When I walk outside into the warm winds it reminds me of all those springs, of the long cold winters they followed, and the summers that would follow after. In the spring, meadowlarks sing from the

fence posts and in the fall families of partridges hide in the ditches and prairie gophers scurry past.

Having a four-season perspective to guide my life has given me a sense of strength and acceptance. "For each year recapitulates the process of a life: birth, youth, maturity, old age and, in deep winter, death. Then the rebirth, when the seasons enact most literally nature's drama of redemption, and life pushes its green shoots out of death."<sup>1</sup>

However, coming home to the farm has become less joyful in the recent months as my mother, physically frail and failing in memory, unable to live alone on the family farm has moved to a nursing home. The farmhouse that in the past had been full of family and activity is now empty.

Today I came early to ride my horse, before I brought Mother for a visit to the farm. As I rode down the country lane, past the mailboxes with the names of various neighbors displayed on them, the memories of each of them came to mind. That evening when I took Mother back to the nursing home, walking with her along the corridor to her room, I suddenly realized that the names on residents' doors were the same as the neighbors' names on those mailboxes in the country. A new generation is on the farms now, as it would soon

be or our family farm. For everything there is a time and a season.

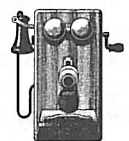
Today was the day to pack the family dishes and belongings as the farmhouse would soon be rented. How I dreaded this task. Not only was it time-consuming, but more than that, extremely sad. We hadn't wanted Mother to be along because our grief was hard enough to cope with; wouldn't hers be even worse? But she said she wanted to be along.

Boxes were out, dishes were coming from the cupboards, and then an amazing thing happened. We began to talk about the past and became happy in our reminiscing. Mother's memory for the present was fading, but the past was clear. Together we could become involved in a kind of life review.

There was Mother's rolling pin. I talked with her about the marvelous cookies and pies she had made and about our aunts and uncles who had enjoyed a particular pie or cake. She had taught me to make the best pie crusts.

The bread pan. I asked her for that. The aroma of homemade bread always brings to mind for me the beautiful fall days, coming home from school in the late afternoon with Mother and a favorite uncle eagerly waiting for us and fresh baked bread greeting us. Bread baking was another wonderful skill she had passed on to me.

Next to be packed were the cake tins in shapes of a Christmas tree, a Valentine heart, and an Easter egg, used for family festivals during these holidays.



More than the skills of bread and pastry making, Mother had instilled in me the importance of higher education and career. Mother had been a teacher for 11 years before marrying and she had the most fascinating stories to tell about her teaching days. Her stories would entertain us during the long, cold winter evenings. I reminded her of those stories. ◇



## BEGINNINGS . . .

As we packed away her wedding pictures and family albums, I thanked her for the excellent role model and imprint she had given to me by her example of a joyful wife and mother.

Then came the family Bible that my father, who had died several years earlier, had always read before we went to school in the mornings. I thanked my mother now for the faith that had been instilled in me. As a growing child, I was aware that my parents and extended family lived by an unbending code of conduct owed to their religious conviction, though I may have disagreed with some of them during my youth and adult years. That people I knew lived by a definite code of conduct has been a comfort over the years. A code, I have learned, gives form and substance to an otherwise chaotic existence.

Now it was my turn to assure my mother. I wanted to convince her that she was appreciated, loved and needed, the way she had done for me when, as a growing child, I needed to feel that those around me had confidence in my abilities, loved me and trusted me.

The self-trust and self-esteem that I had developed during my formative years, she now needed in her own life. Mother needed to know that she counted, that she had made a tremendous difference in my life. It was my turn to return the favor to her.

And so the day went. Soon we were through packing kitchen utensils. Now it was time to pack the antique china. Mother had an interesting anecdote about each dish, who had given it to her and for what occasion. Today, I had decided I would pay close attention and jot the little stories down. Not having paid close attention years ago, I had forgotten each dish's unique history.

As I picked up a beautiful antique pitcher with matching glasses, I waited for its history. Smilingly, I asked her to repeat the story. She got a blank look on her face and said, "I can't remember anything about it." The same thing happened again and again with each piece of china that I held up. In exasperation, I said,

"Mother, how could you do this—how could you forget?" She looked kindly at me and said patiently, "I can't help that the good Lord saw fit to take my memory away from me." How true; so often we blame our aging parent and become impatient with their memory loss. We forget that this is a process that is more painful for them than for family members who stand helplessly in the face of a confused loved one. And we diminish their dignity when we become impatient and blaming.

As young people, adults, mid-lifers, and middle-agers, we have the future to dream about. The aging, it has been said, use the past for their dreams. "I remember the past as if it were tomorrow," is the way it works. So today, Mother and I were dreaming, each in our own way. I was helping my mother to dream by reminding her of the past deeds she had accomplished, of the work worked, the loving loved and the suffering suffered. I reminded her that the past is irrevocable but that she can reflect with joy on the richness she has given to others in the past. She has already lived her life to the fullest. Instead of possibilities in the future, she has realities in the past. Nobody and nothing can deprive the aging person of what has safely been delivered and deposited in the past.

Today's reflection on the past with my mother has more than ever before given me the strength to live the second half of my life with inner peace, emotional strength, resilience and with confidence in my abilities.

The pattern of a family ritual for the transition of an aging parent leaving the family home, packing the family belongings of a lifetime, though sad, can be a time of family festival. Some basic suggestions for packing up and moving the parent to a nursing home might include the following:

Be sure to include the parent with you when packing belongings of a lifetime.

As you pack each item from the past, discuss with your parent all of the stories that come to mind.

This can be a life review, and it is very important for an aging person to have the opportunity to take part in it.

Affirm that person's past and contributions to the present through the blessings they have bestowed upon their children.

Viktor Frankl<sup>2</sup> says in his book *The Unheard Cry For Meaning* "We must never forget that we may also find meaning in life even when we are facing a fate that cannot be changed. For what then counts is the uniquely human potential to transform human achievement. When we are no longer able to change a situation, we are challenged to change ourselves. Changing oneself, means rising above oneself, growing beyond oneself," and that is what Mother and I accomplished. We transformed an unusually sad time into a family festival for growth and Thanksgiving.

Yes, the meadowlarks will sing from the fence posts this spring, but the place will never be the same for me. It now belongs to my history.

(Ed. note: Mrs. Furman is on the faculty of the University of North Dakota in Grand Forks, and is a daughter of Mrs. Helga Dyrud and a sister of AFLC missionary, Rev. Connelly J. Dyrud.)

<sup>1</sup> Morrow, Lance. Essay: "A Time for Every Season" *Time Magazine*, May 2, 1983.

<sup>2</sup> Frankl, Viktor, *The Unheard Cry for Meaning*, Simon and Schuster, 1978.

---

## IN MEMORIAM

Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death, and the church in which he or she held membership.

### MINNESOTA

Underwood

Mrs. Clarence (Gwendolyn) Olson, 58, June 15, Calvary, Fergus Falls, Minn.

### Newfolden

Christian Hjelle, 93, Sept. 10, Westaker

H. C. (Hjalmer) Haugen, 90, Sept. 20, Westaker

## Rice Lutheran has 75th Anniversary

The Rice Congregation, rural Bagley, Minnesota, celebrated 75 years of existence in God's grace on August 6th and 7th. It opened with a confirmation reunion banquet and program. All the program participants were former confirmands. Rev. Bruce Klepp gave the message and Dan Chase acted as emcee.

Sunday, the 7th, was the festival day. Rev. Richard Snipstead, AFLC president, delivered the message at the morning worship together with aiding Pastor M. Lundeen, present pastor, in administering communion. The afternoon was a time for reminiscing with letters of greeting read from former pastors. Rev. Bruce Dalager was present to give a greeting. The theme for the festival was "To God be the Glory."

As we celebrate this 75th year we are thankful to God for His mercy and goodness to us. Also we are grateful for the many men who have come to minister to us the true Word of God. "To God be the Glory."



Norman Nelson, left, president of Rice congregation, presents a copy of the anniversary book to Pastor Snipstead, with Pastor Lundeen looking on.

## Personalities

**Rev. Philip Rokke**, who had served at Reva, S. Dak. (Slim Buttes) since 1978, is now serving the AFLC congregation at Lake Alma, Sask., Canada. The Rokke family moved to Lake Alma earlier this month. The Canadian "zip code" for Lake Alma is SOC 1MO.

**Rev. Mauritz Lundeen**, Bagley, Minn., spoke at a series of special meetings in the Faith-Eagle Butte, S. Dak., parish, beginning on Sept. 18. Rev. Ernest Langness is the local pastor.



Seated, Mrs. Gina Hough, sole surviving member of Rice Church. Standing, Mr. and Mrs. Ed Mathison, who celebrated their golden wedding on August 14.

## Boundary Waters Canoe trip

Youth from Green Lake Lutheran Church, Spicer, Minn., and Zion Lutheran Church, Willmar, Minn., went on a canoe trip to the Boundary Waters Canoe Area of Minnesota this past summer. Those who went were Linda Haugen, Susan Torkelson, Jill Kloster, Andrew Webster, Michael Berg and Dana Swanson, accompanied by Tim Quanbeck. Lloyd Quanbeck, summer youth worker at Zion, was the Bible study leader. Mr. Ken Bugert of Zion was the guide and counsellor. He has taken youth to the BWCA for the past three years. It is one way he serves the Lord. Rev. Dennis Gray is the pastor of Zion and Green Lake.

Corr.

## Area crusade held

It was a thrill for the area pastors to work together at a recent area-wide evangelism week. The services were held at the Sunburg, Minnesota, grade school. Our AFLC evangelist, Rev. Kenneth Pentti, was the preacher. Attendance averaged 100 per night. Music and ushering were provided by area congregations.

Another such evangelistic week will begin on Mother's Day next spring. Congregations participating were Our Saviour's, Brooten, Crow Lake, Belgrade, Sunburg of Sunburg, Scandia, Sedan, Green Lake, Spicer, and Zion, Willmar. Pastors involved were Carl Hort, Brooten, Kenneth Pentti, Verle Dean, Sedan, and Dennis Gray, Spicer.

The week was preceded by much prayer. Several came forward for counseling.



## ASSOCIATION OF FREE LUTHERAN CONGREGATIONS 3110 EAST MEDICINE LAKE BOULEVARD MINNEAPOLIS, MINNESOTA 55441

### Budget Receipts February 1-August 31

FUND	TOTAL BUDGET	TOTAL REC'D TO DATE	% of TOTAL (Ideal 42%)
General Fund	\$187,180.00	\$ 72,979.84	39
Schools — AFLTS	97,246.00	28,572.80	29
AFLBS	164,839.00	54,375.15	33
Home Missions	219,796.00	59,820.01	27
World Missions	265,975.00	83,303.69	31
Praise Fund	28,880.00	13,902.28	48
TOTAL	\$963,916.00	\$312,953.77	32
1982-83	\$914,003.00	\$344,010.37	38

## CROSS . . .

blasphemy to suggest that Christ died for nothing, that the cross has no power or meaning. And according to Galatians 2, this insult to God occurs if we say that salvation is through human performance, through human work.

What made the Reformation movement unstoppable once it began was its understanding of this central issue: Is the cross important or unimportant? There is no greater question than that. And when Luther and the other reformers and their followers saw that the cross was absolutely important, they risked their lives for their faith. They endured persecution for their faith. They would not deny it.

The church and the cross go together. The church is worthless without the cross. And when a church takes away from the power of the cross in any way by suggesting to us that we are saved by our works, the church denies the very power that gives it life. Today the great Reformation movement lives wherever there are churches that recognize the absolute centrality and significance of the cross. The cross saves us—only the cross. Our own works are important as responses of thanksgiving, but they have nothing whatever to do with gaining righteousness.

Thank God, the Bible's message of the meaning of the cross turned Western Europe upside down during the 16th century and millions of people were overjoyed when they learned that Jesus paid it all. And, thank God, the faith born in the Reformation has spread like a happy song throughout the entire world. In every church where the Bible is honored, the message of salvation through the cross is the central message that is repeated over and over again. The people of God learn that all they must do is believe in Jesus—that is all they must do. Believe in the Lord Jesus Christ, and you will be saved—that is now the happy command that comes to us. Trust Jesus. Do not trust your own works. No one who trusts in Jesus will ever be put to shame. Jesus alone is the Savior. All our works are flawed and marred. Jesus' obedience is perfect. We have no merit; Jesus has all the merit we need. When we believe in Him, His merit becomes ours.

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

Second-class postage  
paid at Minneapolis, Minn.

## COUPLES' RETREAT '83 OCTOBER 28-30 ARC

Theme: Evangelizing

"The godly rejoice when the Gospel is widely spread." Martin Luther

### SCHEDULE

#### FRIDAY, OCTOBER 28

8:00 P.M. Registration  
9:00 P.M. Film—"The Greatest Story  
Never Told"

#### SATURDAY, OCTOBER 29

8:00 A.M. Breakfast  
9:00 A.M. Bible study with Pastor  
Verle Dean—"Is There a Need  
to Share?"  
10:30 A.M. Bible Study  
12:00 Noon Lunch  
2:00 P.M. Optional Bible Study—  
"How Can I Be Bold?"  
4:30 P.M. Film—"All the King's  
Horses" (Discussion/Sharing)  
6:30 P.M. Banquet

#### SUNDAY, OCTOBER 30

8:00 A.M. Breakfast  
9:00 A.M. Bible Study with Rev.  
Francis Monseth

10:30 A.M. Worship Service—Rev.  
Francis Monseth

12:00 Noon Lunch  
1:00 P.M. Break Camp

Bring your own bedding (including pillows), towels and toiletries.

Phone number at the ARC: (715) 294-2877

### Cost figured per person:

Lodging	\$ 7.00/night
Breakfast	\$ 2.25
Banquet	\$ 6.00
Lunch (Sat.)	\$ 2.75
Lunch (Sun.)	\$ 3.75
Coffee	\$ 2.00

Total cost for the weekend: \$66.00/couple

Freewill offerings will be taken to cover program expenses.

For more information and/or to make reservations, contact:

Randy Christiansen (608) 879-2371  
John Brown (608) 897-2393  
Route 3, Box 26  
Brodhead, Wis. 53520  
Harry Brotzman (608) 868-2895

Please forward your reservation along with a \$10.00 pre-registration fee (per couple) to John Brown by October 21 so the Dietsches will have some idea how many to plan for.

Name \_\_\_\_\_

Number attending \_\_\_\_\_

Oct. 28 \_\_\_\_ Oct. 29 \_\_\_\_ Oct. 30 \_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_

The happy Gospel that was rediscovered at the time of the Reformation is still the only Gospel. I don't know what denominational label you carry, if you are a member of a church; but I do know that your soul is in danger if you think for a moment that your works can save you. You must believe in the cross of Jesus—I must. I must earnestly root out of my heart any feeling that my works have anything to do with my salvation.

Because of the power of the Bible, because of the power of the cross, a renewed faith swept our world. And that faith is still being borne in the hearts of those who know that Jesus' cross is the only payment for our sin. Blessed is the man, the woman, the child, who believes this. And blessed is the church that proclaims it.

—Reprinted by permission  
of The Back to God Hour,  
Palos Heights, Ill.