



THE LUTHERAN AMBASSADOR

February 16, 1982

EVANGELISM
ACCORDING TO
JESUS CHRIST

The Old Log House, Roger D. Huebner, D.D.S.

AT THE MASTER'S FEET

Rev. Bruce Dalager



Does debt or freedom compel you?

Matthew 18:21-35.

In this parable of the unmerciful servant a very important lesson is taught. Before looking at this main lesson several additional truths should be noted.

1. So that accounts might be settled debtors were brought to the king. They did not come of their own volition. Sinners never come to God of their own free will. Free will does not exist in the realm of spiritual things. Unregenerate man is a slave of sin (John 8:34) and as such obeys his master. Rather than come to God he lives unconscious of the huge debt that is his and actually seeks to avoid any day of reckoning. Unless God calls him to a reckoning he will learn of his sin too late.

Thank God for the love He manifests in awaking us to our sin. We do not enjoy being "called on the carpet" but we must be grateful that God points out our sin to us and provides opportunity for repentance rather than allow us to continue secure and smug, unmindful of our debt.

2. The servant, made aware of his debt, responded, "Have patience with me, and I will repay you everything." The hugeness of his debt struck fear in his heart and he felt he must now begin the big task of paying it off. That is a typical reaction. Though we confess, "I believe in the forgiveness of sins," we find it hard to apprehend that forgiveness. We attach so many conditions to the receiving of forgiveness that it is a wonder we ever experience it. We think a certain degree of agony or grief must be endured before God will forgive us. We think we must make amends or at least show God the will to make amends before we can be forgiven. We wonder how God can forgive us when we repeatedly commit the same sins. We think we need to show God a greater commitment or resolve if we are to warrant His future consideration. Such reactions are simply a rejection of the sacrifice of Christ. To think we must contribute something before we can be forgiven is to consider the death of the Lamb of God insufficient or inadequate.

3. The debt was forgiven. It was made as if it did not exist. It was made as though it never had existed. No abil-

ity of the debtor, no resolve of his brought this forgiveness. Mercy did it, nothing else.

What work of grace it is to be shown that complete forgiveness is mine because atonement has been made by the spotless One. The words of H. G. Spafford express it well.

"He lives, O the bliss of this glorious thought;
My sin, not in part, but *the whole*,
Is nailed to the cross and I bear it no more,
Praise the Lord, praise the Lord, O my soul."

(Concordia, hymn 213)

We see finally that the debtor, though his debt was forgiven, still suffered the wrath of the king. Why? He had an incomplete conception of his debt and the grace of the king. He failed to realize that because of the mercy shown him, a greater debt was now upon him. Even though he was no longer obligated to pay the money owed (it had been forgiven), he was now indebted by the mercy shown him to respond to this faith and love to the king and all other servants. Failure to come to this faith and love was what condemned him.

God's Word tells us that in Jesus God offers us complete forgiveness of all our sin. "He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God" (John 3:18). †

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Luke 4:16-22

As a member of the Commission on Evangelism of the AFLC, I have been asked by the Commission to write two papers for this year 1981-82 for *The Lutheran Ambassador*. I am late with this first one due to my recent move and other responsibilities at the University here (Michigan Tech, Houghton). However, this has permitted time for the Lord to reveal an appropriate text, the pericope text for the first Sunday in Advent, this past November 29. I prefer to exegete from a pericope text or another passage of Scripture, i.e., to let Scripture speak or itself, rather than eisogete, i.e., force my notions upon the Scripture.

In Luke 4:16-22, we find our Lord Jesus Christ returning home to Nazareth to the synagogue and standing up to read. He evidently did not read from the "Haphtaroth"—the pericope text for the day from the prophets, or else He had waited for the particular Sabbath when this text was assigned, for Scripture says, "He *found* the place where it was written:

"The Spirit of the Lord is upon Me, because He anointed Me to preach the Gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord" (Is. 61:1f).

Jesus read the Hebrew text and immediately translated it into the Aramaic vernacular. Luke wrote it for us in the Greek. We read the English translation. Jesus had written His sermon notes 700 years before and had waited 700 years to read and comment on this text.

- I. Preparation
- II. To Evangelize
- III. To Proclaim
- IV. To Send

I. PREPARATION, Luke 4:18

Jesus said the preparation to evangelize that He had was first of all an anointing of the Holy Spirit. If Jesus,

the Son of God, upon becoming also the Son of Man, needed such an anointing, how much more do we! What did this involve?

Certainly the Holy Spirit had come upon Him at His baptism, Luke 3:21-22, when God the Father spoke from heaven, saying "Thou art My beloved Son, in Thee I am well pleased." We, too, are baptized in the name of "The Father, Son, and Holy Spirit." Jesus, "full of the Holy Spirit," was led by the Spirit into the wilderness to be tempted of the devil for 40 days, Luke 4:1-12. As would-be evangelists and witnesses, we, too, can expect a testing in these areas of temptation: material things, personal pride and glory, worshipping false gods, and misapplication of Scripture. This testing was a "leading of the Holy Spirit." It was and is a preparation for evangelism.

In evangelism today, whether it be in the regular preaching service or in the daily witness, we need an anointing of the Holy Spirit! We need to pray for this, as the Apostles prayed, in Acts 4:29-31, that they, "may speak *Thy Word* with all confidence", and "they were all filled with the *Holy Spirit* and began to speak the *Word of God* with boldness". Note that the purpose of an anointing of the Holy Spirit is "to preach the Gospel," Luke 4:18 (above). What did Jesus say, in Acts 1:8? When

"In evangelism today, whether it be in the regular preaching service or in the daily witness, we need an anointing of the Holy Spirit!"

Evangelism According to THE EVANGELIST JESUS CHRIST



by Pastor James C. Gerdeen,
Chassell, Mich.

the Holy Spirit has come upon you, you shall receive power and you shall be My witnesses.

I believe we have a lot of dead preaching, ineffective evangelism and weak witnessing because we do not have the preparation of an anointing of the Holy Spirit.

How is this anointing manifested? Do we wait for a certain feeling or emotion to overtake us? No. I believe we pray and then step out in obedience. The Spirit helps us at the time we need it. The waters of the Jordan did not part until the feet touched the water, Joshua 3:15-16.

"EVANGELISM BEGAN IN THE HEART OF GOD. . ."

This anointing usually does not make us feel good, but makes us feel bad. "When He (the Holy Spirit) comes, (He) will convict the world concerning sin. . . ." (John 16:18). If we feel anything, we will feel a burden for our own sin and a burden for a lost world in bondage to sin.

Many of our churches need a greater emphasis and effort in evangelism. But where to begin? We usually begin with a program or a budget rather than a burden.

Evangelism did not begin in a church board meeting, not even in a church prayer meeting. Evangelism in the AFLC did not begin at 3110 East Medicine Lake Blvd., and in the USA it did not begin in Ft. Lauderdale, Florida.

Where, then, did evangelism begin? It was evidenced in the Garden of Eden immediately after the Fall when God promised that Christ would bruise the head of the serpent, Genesis 3:15. Evangelism began in the heart of God, who loved this sinful world so much that He sent His only begotten Son as our Savior, John 3:16. He was The Lamb slain from the foundation of the world, Revelation 13:8. Evangelism is rekindled today as the Holy Spirit calls to salvation in Christ.

Evangelism began and continues only as a result of a primary cause, and that cause is a concern, a burden, in the heart of God for lost sinners. It is a burden foreign to natural man. If we do not come to appreciate the burden God has, we will never be used by God in evangelism. There is no use calling a committee meeting, scheduling meetings or adopting a program if we have no burden. That burden will come upon us and we will catch the vision only as we spend time close to God in His Word and allow Him to share His burden with us. Let us meditate on verses like the following: Ex. 3:7: "And the Lord said, 'I have surely seen the affliction of My people . . . and I am aware of their sufferings.'"

Matt. 9:36: "And seeing the multitudes, He felt compassion for them, because they were distressed and downcast like sheep without a shepherd."

Lk. 13:34: "O Jerusalem, Jerusalem. . ."

Lk. 19:41: "And when He approached, He saw the city and wept over it."

Lord, when we sense Your burden then we know that burden will compel us to evangelize.

Secondly, as we look at the second verb in Luke 4:18, we find that in preparation Jesus was *sent*. The Greek word "apestalken" means to send on a mission. God sent Jesus on a mission, John 3:16. If we would be evangelists, we, too, must be *sent* by God. This sending will be evidenced by a burden. When we go on a trip, we have baggage along. When we are sent on God's mission, we have a burden along.

As we attempt to exegete the text, we have used up two action verbs, "anointed" and "sent." We have the infinitives left. In English the infinitives usually begin with a "to." Jesus said He was anointed and He was sent "to do" something, namely "to preach the Gospel," "to proclaim. . .," and "to set free. . .," (Luke 4:18-19).

II. TO EVANGELIZE

Luke 4:18: "He anointed *me* to evangelize (preach the Gospel) to the poor." The Greek reads "to evangelize." Note that in our English translations the Greek word "evangelize" is translated as "to preach the Gospel" 90 percent of the time. This tells us what our preaching ought to be, as well as what our evangelism should contain. The Evangel is the "Good News."

This is the first priority mentioned by Jesus, "to evangelize." This then is the first priority in the true church of Jesus. He was anointed to evangelize the "poor," and "the afflicted," in Isaiah 61:1, i.e., the humble, i.e., the good ground. The proud and self-suffi-

cient do not sense the need for the evangel. We do not always find the "poor" in church Sunday morning. Sometimes we find them in the hospital, in jail, in the gutter, and in afflicted countries. These "poor" are sometimes found in an executive office, for we have "the up and out" as well as the "down and out." The suicide rate is high among the wealthy.

III. TO PROCLAIM

This wording, "to proclaim," is found twice in vs. 18 and 19. It is a different Greek word than "to evangelize" (or to preach the Gospel) of vs. 18. It is the word "Kayruucxi" or "to proclaim." Jesus said he was sent to proclaim. If we interpret Isaiah 61:1f as consisting of a synonomous Hebrew parallelism, then "to proclaim" and "to send" explain Jesus' ministry of evangelism.

Jesus was sent to proclaim "release" to those captured by sin, to those enslaved by bad habits such as drugs, alcohol, gambling, etc. He was sent to proclaim "release" to those also in bondage to legalism or some religious system or tradition that is not of the Holy Spirit. He said, "If therefore the Son shall set you free, you shall be free indeed" (Jn. 8:36).

Jesus was sent to proclaim "recovery of sight to the blind" (Lk. 4:18). This wording is not in the Hebrew text of Isaiah 61:1. Did Jesus misquote? No. The Hebrew wording "freedom to prisoners" is sandwiched between "the captives and the bruised," and refers to those in dark dungeons who have not been able to see the light for a long time. We think of those in darkness today. This darkness the New Testament portrays as the darkness of sin, those whose eyes Satan has blinded that they might not see the light of the Gospel.

But Luke 4:18 speaks of "recovery of sight." It suggests those who once were able to see but whose sight has been lost. Those who had an enlightening in confirmation class or somewhere, but

"We may not have much time left to proclaim the favorable year of the Lord."

now have backslidden. They have been led astray by bad habits or by liberal teaching in our pulpits. (Good books to read are *While Men Slept*, by L. Nelson Bell, or *The Battle For the Bible* and *The Bible in the Balance*, by H. Lindsell.)

To those who are backslidden and to those whose conscience has been hardened, Jesus has been sent "to proclaim recovery of sight." His Word is still being proclaimed. We still have the Bible. He still has some faithful witnesses. Praise the Lord.

Thirdly, He was sent "to proclaim the favorable year of the LORD." Jesus did not quote the rest of the verse in Isaiah 61:2b. He stopped in the middle of the verse. He did not quote, "and the day of vengeance of our God." He quoted, "favorable year of the Lord" and said, "Today this Scripture is fulfilled. . . ." Sometimes what a preacher does not say is as important as what he says. I hear people tell how

such and such a preacher gave such a good sermon, when I have known that so and so is an unbeliever and a Scripture-denying man. It is not what he said, but what he did not say. Did he tell you how to be saved? I remember when my wife would come home crying after church Sunday morning because of what the preacher did not say, for he left the woman at the well and the people in the pews still in bondage to their sins.

Jesus says that now is the favorable year of the Lord. Now is the time of grace. Now is the time of salvation. However, there is yet coming the "day of vengeance." The time of grace is comparable to a year whereas the time of vengeance is as a day. Note that 1982 years compared to seven years tribulation is like a year versus a day in time. We may not have much time left to proclaim the favorable year of our Lord.

IV. TO SEND

This infinitive is present in the Greek text but is translated "to set free. . . ." in the English. Literally, Luke 4:18b reads from the Greek as "to send away the having-been-crushed-ones in release." The same word "apostayli" is used as used before, i.e., to send on a mission. What an insight this provides! What Jesus is saying is this: "To those who have been crushed by sin, to those who have been hurt, to those who have been slaves to sin, yes, to those who 'have been. . . ,' but now have been freed and have now been released (used for 'remission of sins' in the N.T.)—to those who have experienced My salvation, I send you on a mission." Evangelism is "one beggar telling another where he found bread." Evangelism is a freed man being sent to a captive telling him how Jesus set him free.

So send I you to bind the bruised and broken,
O'er wan-d'ring souls to work, to weep,
to wake,
To bear the burdens of a world
a-weary,
So send I you to suffer for My sake
J.W.P.

"The Ascension" Gustave Dore



"Go ye into all the world, and preach the gospel to every creature. . . . So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. . . ."

Mark 16:15-20

Preparation: Anointed and Sent.

Jesus' Ministry: Anointed and sent to evangelize, to proclaim and to send.

Evangelism: To be anointed and to be sent.

Jesus' final words: "Today this Scripture has been fulfilled in your hearing," (Lk. 4:21). My friend, can we say, "Today . . . your hearing?"

In the next article we shall discuss procedures for evangelism, the Lord willing.

Fundamental Principles of the Association of Free Lutheran Congregations

*(Guiding Principles of the Lutheran Free
Church since 1897)*

1. According to the Word of God, the congregation is the right form of the Kingdom of God on earth.

2. The congregation consists of believers who, by using the means of grace and the spiritual gifts as directed by the Word of God, seek salvation and eternal blessedness for themselves and for their fellow men.

3. According to the New Testament, the congregation needs an external organization with membership roll, election of officers, stated times and places for its gatherings, and other similar provisions.

4. Members of the organized congregation are not, in every instance believers, and such members often derive false hope from their external connection with the congregation. It is therefore the sacred obligation of the congregation to purify itself by the quickening preaching of the Word of God, by earnest admonition and exhortation, and by expelling the openly sinful and perverse.

5. The congregation directs its own affairs, subject to the authority of the Word and the Spirit of God, and acknowledges no other ecclesiastical authority or government above itself.

6. A free congregation esteems and cherishes all the spiritual gifts which the Lord gives for its edification, and seeks to stimulate and encourage their use.

mutual assistance which congregations can give one another in the work for the advancement of the Kingdom of God.

7. A free congregation gladly accepts the

8. Such assistance consists partly in the mutual sharings of spiritual gifts among the congregations through conferences, exchange visits, lay activities, etc., whereby congregations are mutually edified, and partly in the voluntary and Spirit-promoted cooperation of congregations for the accomplishing of such tasks as exceed the ability of the individual congregation.

9. Among such tasks may be mentioned specifically the training of pastors, distribution of Bibles and other Christian literature, home missions, foreign missions, Jewish missions, deaconess homes, children's homes and other work of mercy.

10. Free congregations have no right to demand that other congregations shall submit to their opinion, will, judgment, or decision; therefore, domination by a majority of congregations over a minority is to be rejected.

11. Agencies found desirable for conducting the joint activities of congregations, such as conferences, committees, officers, etc., cannot in a Lutheran Free Church, impose any obligations or restrictions, exert any compulsions, or lay any burden upon the individual congregation, but have the right only to make recommendations to, and requests of, congregations and individuals.

12. Every free congregation, as well as every individual believer, is constrained by the Spirit of God and by the privileges of Christian love to do good and to work for the salvation of souls and the quickening of spiritual life, as far as its abilities and power permit. Such free spiritual activity is limited neither by parish nor by synodical bounds.

thank you, Grandpa

Grandpa was a blacksmith and his
hammer's rhythmic sound
As he pounded on the anvil, was heard
the country round.
Grandpa was known by everyone—He
welded broken parts:
And, oh, how he loved Jesus, the healer
of broken hearts.
My fondest memories of Grandpa, now
in the Promised Land,
Are walking with him to church, hold-
ing his dear old hand . . .

Or sitting by the table with his head
bowed down in prayer
With the open Bible before him, I can
almost see him there.
He lived in his house near ours and
when we went out to play . . .
We'd hear the hymns of praise he sang
most any time of day.
Yes, Grandpa was a Christian, of that
there was no doubt,
But I really didn't know what salvation
was all about!
All those years I was so blind, but now,
thank God, I see!
All those years I rejected Christ, I know
Grandpa prayed for me.

It was after all my own plans failed,
and I was deep in sin,
I asked the Lord to change my heart so
that He could dwell therein.
He gave to me a clean heart and took
my sins away,
And though I often fail Him, He helps
me every day.
I'm glad that Grandpa prayed for me.
Now I will pray for you.
I'll meet him in the Promised Land.
Will we see you there, too?

from *The Parish Voice*
by Verna Kammen
Badger, Minn.

Dr. Henry Harris Jessup

Missionary in Syria for fifty-four years (1855-1910)

Is it not sad to think that in Syria, from which land our Bible came, the light went out long ago, and needed to be rekindled? Missionaries were needed there for this work, and you will like to hear of one great splendid man who spent 54 years of service in this old Bible Land.

In Montrose, Pennsylvania, in the year 1832, the boy was born who was to give such a long life of labour to Syria. He was the sixth of 11 children. All but one of these lived to grow up. It must have been a lively family group. It really was, and a happy one, too, with a devoted father and mother to bring them up "in the nurture and admonition of the Lord."

The father was chairman of the Platform Committee in Chicago, in the convention that nominated Abraham Lincoln for the Presidency. After the committee had done its work, Mr. Jessup and another delegate went to their room at the hotel, knelt down together, and commended it all "to God who was the Judge of all and who could give success." This shows something of the character of the father of the missionary.

It is always interesting to know how the thought of going as a missionary first came to any missionary. With Dr. Jessup it came when he was 20, and was leading a missionary meeting. He told what he could on the subject of the hour, and urged all to support the work, adding an appeal to those to go themselves, who were able to do it. The thought suddenly came to him that it was very inconsistent in him to do that, when he was not ready to go himself. He felt that he ought to take his own advice. The Day of Prayer for Colleges strengthened the feeling, and the decision was made fully, not long after. He studied medicine as well as theology, and also dentistry, so that he might be better prepared for work. In June, 1854, he decided for Syria.

Before he went out the missionary

talked to a large number of children in a meeting in Newark, N. J. He said to them: "When you go home I want you to go by yourselves, and write down this resolution: 'Resolved that, if God will give me grace, I will be a missionary.'" Thirteen years afterwards, when home on furlough, Dr. Jessup went to Newark to give the charge to a young missionary, Mr. James Dennis. He was entertained in the home of the young man's mother, who told this story: "After my boy came home from your meeting years ago, he said to me, 'Mother, I have written down that if the Lord will give me grace, I will be a missionary.' I said, 'Jimmy, you are too young to know what you will be.' He answered, 'I did not say 'I will be,' but 'if God y, you are too young to know what you will be.' He answered, 'I did not say 'I will be,' but 'if God will give me grace I will be a missionary.'" And now," said the mother, "you are here to set him apart to be a missionary."

Long afterwards Dr. Jessup said, "Dr. James Dennis has done more for the cause of missions than any other living man I know. For 23 years we have been intimate fellow-workers in Syria." Dr. Dennis' books in Arabic and English are of untold value, especially his *Christian Missions and Social Progress*. Dr. Jessup said, "God must have put it into my heart to ask the children that day to make that resolution."

In December, 1855, the sailing vessel, the *Sultana*, sailed away for Smyrna, having eight missionaries and a cargo of New England rum on board. Mr. Jessup was one of the eight missionaries, who must all have deeply regretted the cargo of rum. Mr. Jessup had to leave behind the lady who was his promised wife, on account of her ill health. It meant heroism for both, until they could be united.

In February, 1856, after a very stormy and wretched voyage, Beirut

was reached, and the long term of missionary labour began. In 49 years seven trips home were made. On the field there was teaching, preaching, writing, journeying, organizing, and, as one of the greatest achievements, the superintending of the printing in Arabic of uncounted pages of Scripture and other helps in the tongue read by so large a portion of the un-Christianized world. At home the time was largely spent in speaking to people about the field—not about the missionary, but about his field and the progress there. When, on being introduced to an audience, he was lauded for his great work, he bore it as well as he could, said nothing about it, but as soon as possible turned attention to Syria, and the people there, in all their need. He wrote modestly of himself, "I take no credit for anything God has helped me to do, or else has done through me."

The great-hearted, gifted, devoted missionary that helped so many of us at home as well as abroad, fell asleep in Beirut, Syria, April 28, 1910.

If you will notice carefully you will find that often more than one from a family goes to the mission field. Dr. Henry H. Jessup's brother Samuel, 20 months younger, inspired by his example, studied for the ministry, became a chaplain in the Civil War, and then went out to Syria in 1863.

President Lincoln offered him a consulship in that country, but he resisted the temptation, and gave up everything for sake of the work. He went about, a soldierly figure, on horseback a great deal, doing his tireless, noble work. When he was about to be moved to another station, where he would not have so much hard riding to do, the people protested. When told the reason they said, "Then let him stay here and just sit, and let us come and look at him. That will be enough." A man of Sidon said, "When Dr. Jessup walked through the streets there was not a shopkeeper whom he passed but said,

WORLD MISSION NEWS

A picture of our mission in India

by National Leaders

The Bible Faith Lutheran Church of India is truly a work of our triune God and we praise Him for His mercy in blessing and enriching our ministry here in India. After the visit of Pastors Snipstead, Dasari and Enderlein two years ago, we felt greatly encouraged. Their presence with us gave impetus to our work and we sincerely praise our wonderful Lord. We have rich memo-



Children during a service.

JESSUP . . .

'Our city is blessed in having such a man walk its streets.' " Little children ran after him, and were never disappointed in receiving the sweets he always carried in his pockets, to give with kindly words.

After almost 50 years of happy service, Dr. Jessup entered into rest. †

—Julia H. Johnston,
*Fifty Missionary Heroes Every
Boy and Girl Should Know,*
Fleming H. Revell Company.

Our Memory Verse:

"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ" (Eph. 3:8).

ries of their preaching of the Gospel night after night and many hearts were opened to the Lord. Now the work is continuing with faithful Gospel workers here carrying on the task. Recently seven new congregations have been brought into our fellowship.

Last summer Pastor B. Rao Dasari spent two-and-one-half months with us, conducting the Summer Institute of Theology for all our workers for seven weeks, when we all gathered at Guntur. We were greatly blessed by the sound Bible teaching of our brother in Christ and very grateful for Mrs. Dasari's work with the women, also overseeing the planning of the food and facilities. May God's blessing rest upon our brothers and sisters of the AFLC-USA who enabled the Dasaris to come here to India to encourage us. They also visited all the congregations and shared the Word of God in every place.

We have 22 Gospel workers and four Bible women working for the Lord. Twenty-nine congregations are worshipping regularly on Sundays and in midweek. We do also have other locations for some occasional preaching opportunities. The size of the congregations vary from 20-120 people, mostly in the rural areas of India. Our congregations not only have the opportunity for Sunday worship, but also Sunday School, Lutheran women's fellowship, midweek prayer meetings, and some congregations have fasting and prayer on Saturday nights. Many times the prayer meetings last all night long.

Mrs. Dasari organized our women into the Bible Faith Women's Fellowship, patterned somewhat after your WMF in the USA. At this time Mrs. Dasari is translating Bible studies from AFLC WMF studies for our women here to study.

It is a wonderful thing to see people who are mostly illiterate memorizing Scripture in such a beautiful way. Our congregations practice the pattern of learning a new song each week and one



Pastor and Mrs. Dasari, seated while a young man shares.

Bible verse every week. It is the aim of each congregation to encourage our people to have God's Word in their hearts by memorization. Our Gospel workers participate in group visitation and home visitation.

We are endeavoring to please the Lord by providing for our Gospel workers. Many personal needs are very real in their lives and our people are learning to provide for their spiritual leaders by providing eye glasses and reference Bibles. Whenever Gospel workers become sick we try to help them, to demonstrate that the church has real concern for them.

A regular feature of the BFLC is monthly evangelistic meetings. A village is chosen as a base of operations to preach the Word and three or four Gospel workers are sent to that place to have several days of evangelistic meetings. Generally other BFLC workers gather at that time to share the burdens and concerns.

Presently we have eight locations with prayer sheds on them. We have bought two sites of land in two other locations, we lease one location, and in all our other locations we worship in public schoolhouses or in homes.

—FUTURE PLANS—

Our future plans are filled with hope, as we depend upon our great Father in heaven. We are anxiously awaiting the Lord's guidance on hav-

[Continued on page 10]

editorials

THOSE OTHER TASKS

Paragraph Nine of the *Fundamental Principles* of the Association of Free Lutheran Congregations enumerates some works in which free congregations cooperate because they are too large for single churches to accomplish in any organized way. The following are mentioned: the training of pastors, distribution of the Bible and other Christian literature, home missions, foreign missions, Jewish missions, deaconess homes, children's homes and other works of mercy.

It is easy for us to see that we are actively engaged in several of those works and have been for a long time. Our seminary thrives, our home mission work prospers and our world mission opportunities are great. These three make up what we are apt to call the first line of Christian work or the essential works. That is, a church body cannot function very well without them.

In two other areas we are doing something together also. We produce and distribute some Christian literature, notably Sunday School and confirmation material. We have printed three books: an altar book for pastors, a daily devotional book, a book on the *Augsburg Confession*, and are about to publish a book commemorating 20 years as an AFLC.

The other area where we have some involvement is that we give encouragement to our congregations to contribute to the World Relief Commission of the National Association of Evangelicals. We have nothing to say about the disbursement of funds in that work, but we have confidence that waste is reduced to a minimum.

Jewish missions, deaconess homes and children's homes, these are things with which we have little to do. Deaconess work is almost a thing of the past. The old-time orphanage is almost gone. Apparently we are to become involved in an orphanage in India. That will find ready support among our people. Some of us may be donating to Jewish mission efforts, but it is unlikely that we will get into any organized effort toward that race of people, preferring rather to reach out to them as individuals as we come into contact with them in daily life.

There are all sorts of people who need to be aided in the name of Christ, who need to be reached with His Gospel and also given a helping hand. Some need help to get on their feet again, so to speak, others must be swum out to, ala Lenny Skutnik, or they will go under forever because they aren't going to make it otherwise. Wouldn't it be wonderful if the Association, in her third decade, could venture out to the last and the least in some real inner mission ministries?

Areas of need are ministries to drug and alcohol addicts, to prisoners and those released from prison, to the handicapped, to the poor through storefront churches.

There are numerous types of evangelism to be done: for seamen, college students, Hispanics and other ethnic minorities, seniors, the cults.

Local congregations can make some outreach in these areas and should. But there are some concentrated efforts to be made which will take the resources of the whole fellowship. It would be good to get going on something. We don't know what or where, but let's be open to getting into some other outreaches in our Association in our beloved America. It may not be enough for us to keep on with our traditional programs, comfortable as they are. There may be something else we should be doing. We have idealistic young people, in Christ, who will volunteer for this work, if we ask them. And they may not all be young people either.

Our forefathers dreamed of a church *involved* in all manner of ministry. What are the challenges we ought to meet today?

The Lord lead.

HEAVEN, AND ALL THIS, TOO

It was the inimitable Methodist bishop, Gerald Kennedy, now departed, who called it to our attention that we should not say, "All this, and heaven, too," but rather, "Heaven, and all this, too" (*Who Speaks for God?*, Abingdon Press).

The good bishop believed that we ought to speak more about the certainty of heaven, the reality, the centrality of it to Christian life and thought. And is it not true that whoever comes to God through faith in Jesus Christ becomes at that moment an heir of God's eternal glory? Did not Paul write, "And if children (of God), then heirs, heirs of God and fellow heirs with Christ, provided we suffer with Him in order that we may also be glorified with Him" (Rom. 8:17)?

One thought leads to another, but we must forbear. One of our pastors will be writing of heaven in a future issue. But for now, it is good to remember that heaven is a reality for the believer. "For *we know* that if the earthly tent we live in is destroyed, *we have* a building from God, a house can not made with hands, eternal in the heavens" (II Cor. 5:1). This is Christian confidence.

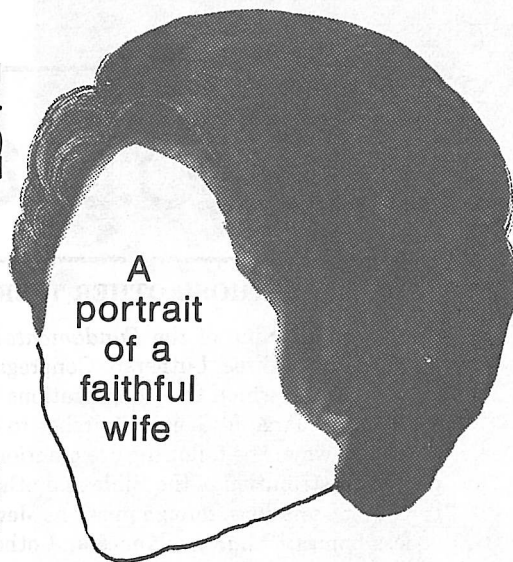
Not self-confidence, for it is possible to lose out if one grows complacent and trusts in himself. But confident in what the Lord can do and that He who promised is faithful.

So there is heaven, and *all this* as well. This includes the foretastes of the glory to come which are to be found in Christian fellowship (how good it is to dwell together in unity) and Christian work. And there are all kinds of simple pleasures and joys to be found in life, including the beauty of God's creation round about us. Heaven, and all this, all these, as well.

Truly, the Lord is good.

THE CHRISTIAN LIFE

With this issue we are beginning a new series of articles under the heading "The Christian Life." We believe that this series from the pen of the sainted Dr. Martin Hegland,



A
portrait
of a
faithful
wife

**"Her children rise up
and bless her;
Her husband also,
and he praises her."**

Proverbs 31:28

A FAITHFUL WIFE:

- Keeps on loving me when I disappoint her.
- Thinks love is so important that she keeps on insisting that love must be genuine.
- Takes time from her busy schedule to stop and tell me she loves me.
- Takes the physical and spiritual welfare of her family seriously. One who makes the welfare of her family her number one priority.
- Is growing spiritually, having an increasing knowledge of the ways of God, especially regarding His mercy and compassion.
- Has godly values.
- Encourages me, especially in the areas where responsibilities outside our immediate family circle become difficult and demanding.
- Likes to do things for me because she loves me.

- Can gently help me get back on the track when outside influences and interests get me side-tracked.
- Delights in making me feel loved and makes this an important part of her life.
- Is willing to help me where she can, when I get more to do than I have time to do.
- Makes our home a place of happiness and security, a wonderful place to live.
- Has a heart that can reach out to those outside our family who are in need, spiritual and physical.
- Keeps on doing the work that needs to be done even when she is tired, simply because she loves me.

—submitted by a grateful husband

INDIA . . .

ing an orphanage. This is a great need! There are so many homeless, neglected children. It is also a requirement from the government that we have a ministry such as this in order to legally continue our Gospel preaching. We would like to establish a Bible School, headquarters, a guest house and a school. We are looking forward to the Lord providing a site for all of these things in the future. We are trusting Him to lead us.

Our Summer Institute of Theology was a rich experience. Pastor B. Dasari gave intensive teaching in the Word of God in areas of doctrine, New Testa-

ment Introduction, sermon preparation, importance of home visitation, etc.. In the evenings we had rich Bible studies, and others also attended and learned much from the Passion narratives of our Lord Jesus Christ. In the afternoons help was given to our workers to improve their language skills. Every day we had good singing of hymns, too. The Lord willing, the BFLC looks forward to compiling a new hymnal, along with the order of worship service.

Many other people are now requesting that they be accepted into our fellowship. We ask your prayers and thank you for your mission support. We hope to go forward with the blessing of God. ✚

EDITORIALS . . .

one-time head of the Department of Religion at St. Olaf College, is one of the most important things we have ever done in *The Lutheran Ambassador*.

True, there are those who will say that Dr. Hegland is outdated, that the Lutheran Church has come on a ways since he wrote. But we ask you to be objective and see whether his words are not very applicable to this very day. He refers generously to Scripture and makes his case from that. And we think the case is strong.

The series of articles we will be reprinting come from his

classic book, *Problems of Young Christians*. But don't let the title mislead you. What he wrote is easily translated to all ages. Our series title, "The Christian Life," is very appropriate. These articles are intended for all of you.

We sincerely hope that you will follow these articles closely and that they will strengthen your faith and commitment to the Lord Jesus, or if you are not yet numbered among His followers, might be a means of helping you to make that all-important step of coming over to His side.

God bless this series, "The Christian Life."

CAMPUS NEWS

Winter Retreat

32 degrees below zero can be very cold.

Then again, given the right setting, it can be very, very warm.

Seventy-seven retreat-bound Bible school students found such a warmth during one of the coldest weekends in January, when wind-chill factors brought temperatures to an even lower 80-below.

While the Association Retreat Center provided the setting, the love of Christian fellowship provided the warmth. Located near Osceola, Wisconsin, the ARC marked the site for Association Free Lutheran Bible School's Winter Retreat, January 16-18.

Fellowship. Brotherly love grown out of His love. "What a chance to get alone with a bunch of Christians and share and fellowship with God's people," said Mark Schmitke, a first-year AFLBS student, of the retreat. The warmth of His people.

That warmth was also kindled by the challenge of His Word—especially that shared by featured speaker, Verle Dean. Pastor Dean, serving Scandia Lutheran of Sedan, Minnesota, spoke at several sessions during the retreat. "God leads His children" marked his messages, as well as the weekend's theme.

Skit cast: Ruth Tollefson, Amy Judkins, Jim Johnson, Reuben Unseth, LaVonne Torkelson and Jonathan Unverzagt.



Kari Sletten. Faith, S. Dak.

Also highlighting the retreat was "A Distant Thunder," a challenging movie concerning post-rapture prophecy.

However, not every activity produced such heart-warming comfort. Some took advantage of the bitter cold for ice-skating and cross-country skiing.

Those looking for some hot talent hoped to find it at the AFLBS Winter Retreat Talent Show. This even featured various singing groups and quartets, along with some skits. Included in this was AFLBS' newly-famed game show, "Super Christian '81." Patterned after television's "Match Game," the show boasted a panel of Super Christian celebrities trying to match answers with Super Christian contestants in hopes of expanding the

studio audience's world missionary vision. The show was sponsored by AFLBS' Student Mission Fellowship.

Nevertheless, the retreat found its greatest warmth in the opportunity to get away for a weekend and experience the fellowship of Christ's believers, and in the opportunity to be sparked by challenges from God's Word.

"At a retreat, you can just slow down . . . it's such a good time to forget about your studies, get into the fellowship . . . and focus on the Lord," said junior Kristi Olson. Junior Ray Crestik commented, "It's a whole different atmosphere. You're so much more receptive to God's speaking at a retreat."

Sense the warmth. "It was such a blessing to hear all the testimonies. To hear people humble themselves. And to hear what God is doing in their lives," stated Mark.

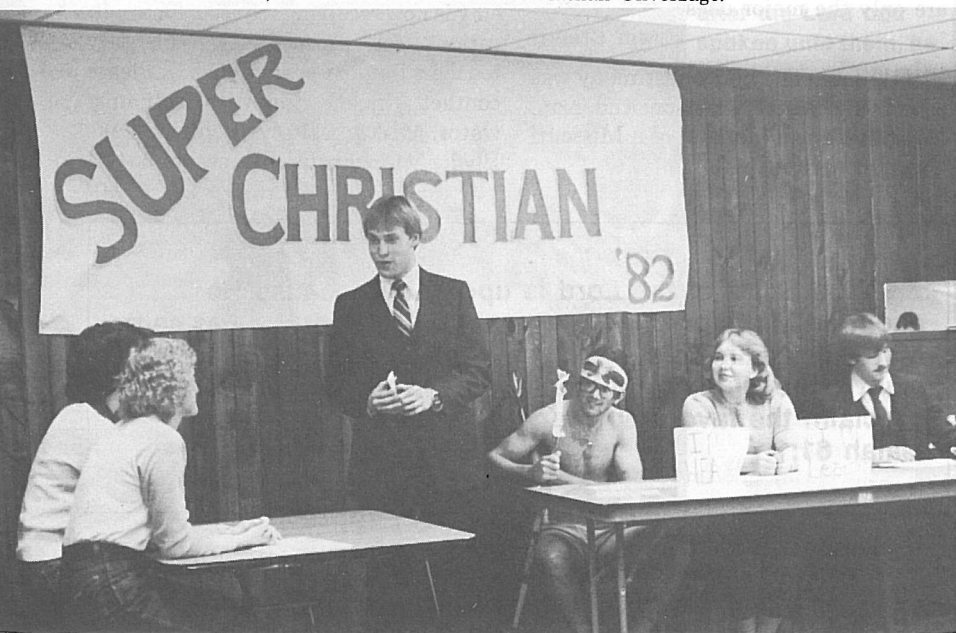
Not only did students find comfort in the fellowship, but they found challenge from God's Word. Challenge to break away from the fellowship and to get to work. To be a witness.

"There are people just waiting to hear about the Gospel," said senior Keeley Wittmer. "Through what Pastor Dean spoke on I realized how I have to make Christ seen in my life at every opportunity," she stated. David Fugleberg likewise renewed that kind of vision at the retreat. "I can't just be complacent and be thinking of myself. I should be concerned with other people's souls. I need to be more active in my witness," he said.

Perhaps in that aspect, a burden for other people's souls, AFLBS' winter retreat found its greatest benefit. Causing fellow believers to come together in hopes of renewing that vision to get away. To get away into a world that is out of that fellowship. To get to work as a light in the darkness. A song in the quiet.

Warmth in the cold, cold night. ✕
—James Lyell Johnson

Photos by Mark Olson
and Jim Johnson



fellowship corner

A living testimony of the miracles of our God

1943 was a year of sadness and joy. I lost my brother and brother-in-law in Russia and I knew that I would be drafted soon, too. It was at this time that the Lord touched my heart. I went into the bedroom and asked for His forgiveness. When the joy of the Lord came into my life, I knew that I was in God's hands and He would lead me. Soon I was drafted and my God was with me. My parents prayed for me. My mother greeted me with Psalm 91, which says that God's angels will protect you. Every day I praised God for His blessings, I loved my Bible and knew the 91st Psalm by heart. It gave me much comfort, knowing that nothing would happen to me without God's will. It wasn't long before I completed basic training and was sent to Southern France, waiting for the Americans to attack. Instead, they attacked Normandy. General Eisenhower, with 20,000 men, overran the Germans. Although we had very little equipment, we were sent to help. After three weeks of combat, we were captured. I was captured along with two infantrymen. The American searched the first man, said something to his fellow soldiers and shot him down. The second man was also killed in the same manner. It was my turn but my guardian angel was with me. They searched me and found a Bible. I could see my friends lying dead in their blood. I heard a little voice inside me say, "This is not going to happen to you!" This was miracle No. 1.

I was a P.O.W. in Middle Beach, South Carolina, for four years and was treated well. In March of 1948, I was discharged and lived in West Germany with my parents. I started getting convulsions once or twice a year. We prayed for help and again the gracious Lord helped me—miracle No. 2. In December, 1951, my wife and I came to Cleveland. I worked as a carpenter and we were happy. In '53, I got bronchitis and it was very serious. I saw many

doctors, although none of them were able to help me. Later I was referred to an allergy clinic in Omaha, Nebraska. At this time, my chest was completely inflamed and I could not sleep lying down. After a few days in Omaha, I began to feel better. Another miracle—Praise the Lord!

In August, 1969, we were invited to Bible camp in Burton, Ohio, by Pastor E. Anderson. Being under the Word of God for a whole week, God touched my heart again and I recommitted my life to Jesus.

In October, 1977, I started getting very bad headaches. My doctor ordered a CAT scan, which is a type of head x-ray. Afterward, he called me to the hospital and told me that I had a brain tumor. I knew that my life was in God's hands and if I should die, I would be in Heaven with Him. Four days later, after the brain surgery, the doctor told my family that if he hadn't operated when he did, I would have been dead within two weeks. Another miracle! It is now three and a half years later and, by the grace of God, I still feel well.

I am active in my church and praise God for His continued love for me. I am a "Stephen minister," which involves visiting the shut-ins, the depressed and the sick. I am in the tape ministry, which involves taking tape recordings to the sick, which tells them of Jesus' love for us poor sinners, how He died for our sins and that without Him in our lives, we are lost forever.

There have been many miracles in my life, these that I have mentioned are only the major ones.

Erwin Brandt

(Ed. note: The above testimony was sent in by Pastor Emerson Anderson. Mr. Brandt is a member of a Missouri Synod congregation.)

With our evangelist-youth worker

God has given some the gift of evangelism. In our church we have set Pastor Kenneth Pentti to this work. Uphold him in prayer as he travels from congregation to congregation in this ministry. Expect great things from God.

Astoria, Ore.

Bethany Lutheran Church
Feb. 26-28

West Coast Bible Conference
Alvin Grothe, pastor

Eugene, Ore.

Spencer Creek Lutheran Church
Feb. 28-Mar. 4

Pukwana, S. Dak.

Pukwana Lutheran Church
Mar. 14-18
Philip Featherstone, pastor

Bemidji, Minn.

Bethany Lutheran Church
Mar. 21-25
R. S. Persson, pastor

Spicer, Minn.

Green Lake Lutheran Church
Apr. 4-8
Dennis Gray, pastor

Brandon, Minn.

Chippewa Lutheran Church
Apr. 18-21
Gordon Grage, pastor

Teacher applicants wanted for Academy

The Medicine Lake Lutheran Academy is now receiving requests for applications for prospective elementary teachers for next year (1982-83). Please contact Mrs. E. Enderlein, Administrator, MLLA, 3110 E. Medicine Lake Blvd., Minneapolis, Minnesota 55441.

**"The Spirit of the Lord is upon Me, because He anointed Me to preach the Gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are downtrodden, to proclaim the favorable year of the Lord."
Isaiah 61:1**

THE CHRISTIAN LIFE

The Approach

In order that a discussion of youth problems may prove as helpful as possible, it is essential to know in what spirit the procedure is carried on. It is therefore the purpose of these very personal introductory words to set forth the attitude and point of view of the author in the discussions that follow.

1. I aim to be friendly. It is with the utmost good will to you young people that I am trying to deal with your problems, I am consciously endeavoring to avoid the attitude of one who arbitrarily dictates the way in which a young person should think or act. Rather I conceive of my relationship to you as that of a friend of a certain degree of maturity who is deeply interested in your happiness and highest welfare and who covets your confidence for friendly counsel.

2. I aim to be helpful. I have lived both in the country and in the city. Practically all my working years have been spent with young people in positions that have brought me into first hand contacts with their problems. Out of the experiences, observations, and conferences of the years I desire to share with you such thoughts and ideas as may be useful to you in avoiding mistakes and in pointing the way to constructive living.

3. I aim to be sympathetic. Perhaps no complaint of young people is more common or reveals more heartaches than that of not being understood. Parents, pastors, teachers, and other older friends, it is claimed, have forgotten that they once were young and fail to appreciate the natural reactions of youth to various situations. Impatience and even disgust with youth, therefore, frequently follow. This is a serious charge and any friend of youth will do well to examine himself to learn whether or not he has lost the ability to think and to live with young people and understand their problems.

4. I aim to approach every problem from the positively Christian point of view. I do not proceed along the lines of merely rational or philosophical thinking, but along lines clearly pointed out to us in God's revealed Word. This view is justified by the positive conviction that God has spoken to men in supernatural ways and that He has thereby made known for our guidance many truths that we otherwise would not know. Unless we are agreed on this principle we shall have great difficulty in seeing and walking together.

5. In the discussion of some questions on which there is difference of opinion among Christian denominations the Lutheran view is set forth. This is done not in a spirit of polemics but in loyalty to truth as the Church sees it.

6. My desire is to stimulate the development of automative personalities both as to thinking, desiring, willing, and acting. You will not always have someone at your side to tell you what to think and do. You must learn to walk by yourself with the help of God. I covet for you the acquisition, as your very own, of right standards, an inner urge to live by them, a resolute will to hold you steadfast in pursuit of them, and a drawing upon the resources of God to give you strength to pursue your way with the courage of your convictions.

7. Always there is the negotiation of the limitations of the human reason. Some of the questions simply cannot be fully answered in our present state of knowledge. We know many things only in part; our insight is limited; we must be satisfied at all times, as was Job, with working solutions that may not give complete answers to all phases of the problems met with. In many matters we walk by faith.

It is hoped that these introductory remarks may serve to make clear the attitude in which the study of problems for young Christians is approached. †

From Problems of Young Christians
by Martin Hegland,
Augsburg Publishing House.

news of the churches

From Here and There

Ferndale, Wash.—Mrs. Christine Johnson, a member of Triumph Lutheran Church, celebrated her 100th birthday on Jan. 31. She resides at Alderwood Convalescent Center, Bellingham. Congratulations.

Greenbush, Minn.—Received into membership at Oiland Lutheran Church on Dec. 13 were Orelle Vatnsdal, Yvonne and Michelle Erickson, Donna Graff and Kathy Sather.

Dalton, Minn.—Lay Pastor Merle Fagerer was installed as pastor of the Dalton parish (Zion, Sarpsborg, Kvam and Tordenskjold) on Sunday, Jan. 24, at a 2 o'clock service at Zion. Rev. Richard Snipstead, president of the AFLC, conducted the installation.

Stacy, Minn.—Teen Missions International of Florida conducted a four-day leadership seminar at Sunnyside Lutheran Church, Jan. 14-17. People attended from throughout the Upper Midwest.

Fertile, Minn.—Voices of Praise, a singing group from Maple Bay Lutheran Church, presented the program at the Luther League on Sunday evening, Jan. 3.

Thief River Falls, Minn.—Our Saviour's Christian Academy was given a grant of \$2,000 from Aid Association for Lutherans to be used for equipment and materials in initiating two new courses, typing and Spanish.

Salol, Minn.—The annual meeting of Norland Lutheran Church was to be held on Jan. 16 with the north half of the Ladies Aid serving lunch.

Mason, Wis.—"Pillars of Truth," a Bible study course put out by Lutheran Bible Institute, is being used for the Sunday morning Bible hour. It was written by Rev. A. W. Knock, uncle of Rev. Laurel Udden, Minneapolis, Minn.

Kalispell, Mont.—Stillwater and Faith Lutheran Churches are sharing the evangelistic services being held this week (Feb. 14-21). Guest speaker is Rev. Herbert L. Franz of Cloquet, Minn.

Neufolden, Minn.—The midweek Bible studies for Westaker and Bethania are being held in the homes during these winter months. The Book of Ephesians is presently being studied.

A look at Cloquet's Academy

Christian education is not only alive and well, it's growing in the '80s.

Hundreds of Christian schools have been established nationally during the last decade, and AFLC churches in Amery, Fergus Falls, Thief River Falls, Cloquet, and Medicine Lake, Minneapolis, have their own schools.

Despite the well-publicized secular humanism, drugs, overcrowding, and other problems often found in the public sector, Christian parents and leaders point to more positive reasons for beginning a Christian school.

As Mr. Jim Lumppio, Chairman of the Academy Council at St. Paul's Lutheran in Cloquet, Minn., stated, "I feel a Christian school reinforces the principles I'm trying to teach in the home, such as responsibility and respect for parents."

The story of St. Paul's Academy is typical of efforts made by Christian parents to establish alternative educational opportunities.

In the late fall of 1976, members of St. Paul's Lutheran heard about a Christian school in Amery, Wisconsin. Excited about the possibility of establishing such a school, parents visited the Mustard Seed Faith Academy in Amery in the winter of 1977.

This visit was an important beginning, according to Pastor Herbert Franz of St. Paul's. "The fact that many people were able to see such a school in session," he said, "encouraged the founders of the school."

A weekly prayer meeting was established to pray for a school in Cloquet.

Personalities

Lay Pastor Verle Dean has accepted a call to serve Scandia Lutheran Church, Sedan, Minn., and began his ministry there on Jan. 1 after a brief period of interim service. Mr. and Mrs. Dean are living in the parsonage near the church.

Rev. John P. Strand has resigned as pastor of St. Paul's Lutheran Church, Fargo, N. Dak., effective April 25. He has served there since the fall of 1978. Pastor and Mrs. Strand will be residing at their lake home near Remer, Minn. He is the former president of the AFLC.

Lay Pastor Roger Krueger, who has been serving at Faith Lutheran, Granite Falls, Minn., has accepted the call to serve Calvary Lutheran, Fergus Falls, Minn. He will begin his work

there on June 1.

The address of Rev. Stephen Odegaard, now pastor of Our Redeemer Lutheran, Kirkland, Wash., is 11611 N.E. 140th St., Kirkland 98033.

Rev. and Mrs. Bruce Dalager and family are now living at 1210 Chestnut, Grand Forks, N. Dak. 58201. He is pastor of Trinity Lutheran Church in that city.

Please check the address for Rev. Frank Miller, retired, and living in Homosassa, Fla. 32646. It is Route 3, 22 Homosassa Commons.

Rev. John Kjos, Cumberland, Wis., who was injured in a tree-cutting accident a year ago in January, underwent repair work surgery on his head in late December. He has recovered well from that and attended the Pastors' Confer-

ence at Osceola, Wis., in January.

Rev. Trygve F. Dahle missed his first Pastors' Conference when he did not attend this year, but he is doing well, recovering from a slight stroke which occurred following his second hip replacement surgery in October last. Pastor Dahle is 90. He and his wife live in Spicer, Minn. 56288.

Missionary and Mrs. David Abel and family left for Brazil on January 13. They had been in the U.S. for over a month due to medical reasons.



Primary students at St. Paul's Academy practise for a special program to be presented to the church.

"Pastor Roger Krueger (formerly of Amery and now a pastor in Granite Falls, Minnesota) came to visit our congregation," Pastor Franz continued, "and his enthusiasm was contagious."

The Cloquet congregation voted in the spring of 1977 to establish a school, but it took one more year of prayer and work before the school opened as St. Paul's Academy in September, 1978. The first staff members were Mr. Clifford Dyrud and Miss Myrna Forbragd.

Since that time, the school has grown to its present size of 39 pupils in grades K-12, three full-time and one part-time teachers, and three part-time aides. The Academy uses the Accelerated Christian Education and ABEKA curriculums.

Mr. Mark Quiram, presently a freshman at the University of Minnesota, Duluth, and a 1981 graduate of the Academy, attended both a public and private school.

"The Academy was much different," Mr. Quiram said. "Most of the time I worked independently at my own rate. It was a big change for me."

"Because I had to motivate myself in high school, college work is easier. I did not have to learn how to motivate myself to study for finals, for example."

Mr. Quiram, who is planning a double major in computer science and mathematics, also said that the standards were higher at the Academy.

Besides higher academic standards, parents most often mention the Christ-centered curriculum as being the primary reason for having a school.

"For the Christian, Jesus should be first and foremost in life, and He is not taught in the public schools," stated

Mr. Cliff Johnson, the first Academy Council Chairman.

"One thing that impresses me most about the Academy," he continued, is to see my grandchildren memorize Scripture even before they learn to read. This is in obedience to the Biblical command to 'train up a child in the way he should go.'"

Mr. Doug Beise, presently principal at the Academy, has two children in the school. "Our children are learning that Christianity is a total way of life and not just a Sunday tradition."

Teachers at the Academy recognize their job is a calling. Mr. Beise said, "Teaching here is a ministry dealing with the future because we're affecting the lives of children who will some day be our church and community leaders."

And what does the future hold for St. Paul's Academy and other Christian schools? Opinions vary.

"Staying financially sound is always challenging," Jim Lumppio said. "Tuition covers only about forty per cent of our operating costs. We're dependent upon the faithful gifts of interested Christians and always welcome prayer and financial support."

"And yet, I think the future is very promising. I believe we are setting a solid foundation for the future of our country."

Cliff Johnson also sees many challenges ahead. "I believe our biggest challenge will be to preserve the freedom we now have in being able to have these schools. There are increasing pressures from every area to prevent the continuation of Christian education. Satan will not sit still as he sees the proliferation of Christian education in this country."

—Phil Johnson

Pastors' Conference Held

For the third year in a row the annual Pastor's Conference of the Association of Free Lutheran Congregations was held at the Association Retreat Center, Osceola, Wis. The dates were Jan. 19-21.

There were two guest lecturers. One was Dr. Waldo J. Werning, Director of Development and Visiting Professor at Concordia Seminary, Ft. Wayne, Ind. He gave lectures on Christian Stewardship and Church Growth. Dr. Werning, of the Missouri Synod, also spoke at the banquet on Wednesday evening and discussed "The Qualities of a Faithful Lutheran Pastor."

The other guest speaker was Mr. Phillip Hanson, evangelist with the Lutheran Evangelistic movement. Mr. Hanson, who has had a ministry of over 40 years as an evangelist, lay pastor and Bible teacher, led three studies in the Letters to the Seven Churches, in Revelation 1-3.

Rev. Laurel Udden, Minneapolis, Minn., preached the sermon at the service of Holy Communion, Tuesday evening. He used 1 John 1:5-10 as his text, emphasizing the need to walk in the Light of Jesus Christ. Rev. Jay Erickson, also of Minneapolis, led the service and music was provided by the "Dietsche family."

Two films on the aging were shown during the conference and a discussion on the subject was held following the banquet.

Rev. Bruce Dalager, now of Grand Forks, N. Dak., and Rev. Donald Grevén, Radcliffe, Ia., led the morning prayer hours.

The conference closed with a worship service on Thursday morning. Rev. Francis Monseth, dean of Association Free Lutheran Theological Seminary, conducted the service and Rev. Leslie Galland, Thief River Falls, Minn., brought the message. He talked about the Lord's Prayer, from Matthew 6:19-13, and the doxology with which it closes. Glory should be directed to God even in the smallest details of life, he said. A chorus from the Seminary sang two songs.

All housing and meal costs for the conference were paid through a grant from Lutheran Brotherhood, a fraternal insurance company based in Minneapolis.

The Meaning of Life

by Rev. James R. Gronseth

*Excerpts from a sermon preached in
Rosedale Lutheran Church, Pillsbury
Ave. and Forty-fourth Street, Minnea-
polis, Minn., April 15th, 1945.*

James 4:14: "For what is your life?" This is the challenging question asked by the apostle James. And we do well when we take time to answer this question soberly and intelligently.

The highest form of life in the world is human life. There is a great gulf between the life of man and the life of the beast. A normal man can, f. ex., think logically and he can ask questions. Man is always asking questions. This natural desire to gain knowledge has been of inestimable value to humanity. There would be no progress in the world were it not for that desire to gain knowledge.

The most important question is: What is the meaning of my life? We cannot live right unless we can give a right answer to that question. The animal does not concern itself about the meaning of life. It lacks the mental qualification to do so. But man is better than the beast. There is an inner urge in the heart of every normal man to know the meaning of life.

Is it a vital question to you, my friend? What is your answer? Those who do not believe in God have no answer to this all-important question. And to them life is meaningless. The goal of life for them is the cemetery. Now, there isn't anything in the world as meaningless as that. I have asked infidels why they want to live but they have no answer to that question. To them life is without meaning.

But, there is something in the innermost being of all men which protests against this philosophy of life. There is something more to life than eating and drinking, weeping and laughing, success and failures, suffering and dying, and the grave.

Let us consider, as did the psalmist of old, the heavens, the work of God's fingers. Is it not marvellous? Take, f. ex., man. What a marvellous thing he

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Why am I living today?

is. A medical doctor testifies that through the study of the human body he was compelled to believe in God. But there is something far greater than the physical man and that is the spirit of man. Man has a soul. We should find it less difficult to believe in God if we gave more thought to the things God has created.

But, man with his most diligent searching cannot find God through the things God has created. "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). "The only Begotten Son, Who was in the bosom of the Father, He hath declared Him" (Jn. 1:18). Only by faith in Christ Jesus do we come to a happy and blessed realization that there is a God. Jesus said: "He that hath seen Me hath seen the Father." And it is only when we come to God through Christ Jesus that life takes on meaning. Then we can say: "Whether we live, we live unto the Lord; and whether we die we die unto the Lord."

The motto of the world is: "Let us eat, drink and be merry for tomorrow we die." My friends, there cannot be anything more meaningless than a philosophy of life like this. No, the great purpose of life is to live it in harmony with the Will of Him Who created it. Our fondest desires must be to

serve God with everything we have. We have only one life to live. We cannot go back into our yesterdays and live life over again. What a tragedy to have missed the purpose of life.

In the northern waters along the coast of Norway, shipwrecked men had drifted in their little boat for several days. It looked as if they must perish in the icy waters of the Arctic ocean. But one pitch-dark night they saw the light on a passing ship. But how could they attract the attention of the passing ship? After diligent search they found a lantern and one match. Could they light that lantern on a windy night with only one match! Can you imagine the suspense in the little boat when one of the men struck that match! The rescued men say they will never forget that moment when the match was struck. Upon it depended their lives.

We have only one life to live. How we live that life will decide how we will spend Eternity. "God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal 6:7). May God have mercy upon us and help us to live our lives in harmony with his Holy Will.

"Only one life, 'twill soon be past,
Only what we do for Christ will last."

Amen
—Submitted