

# **THE LUTHERAN AMBASSADOR**

October 14, 1980

## **THE AUGSBURG CONFESSION**

its  
meaning  
for  
our day

# AT THE MASTER'S FEET

Pastor Ralph M. Rokke



## A Good Heritage

I thank God for the *Augsburg Confession* and for the Lutheran Reformation!

On June 25, 1530, the Lutheran princes and theologians stood before Emperor Charles V of the Holy Roman Empire and they submitted the *Augsburg Confession* as the statement of what they believed. They *confessed* their faith in the words of the *Augsburg Confession* in the same sense that we *confess* our faith at our worship services in the words of the Apostles' Creed.

Dr. Christian Beyer was the man who read the *Augsburg Confession* before the Emperor, and historian Paul Maier, in a recent article in *Christian Herald* magazine, tells us that Beyer read the Confession in such a clear and loud voice that all the people who had crammed into the courtyard of the palace could hear every word through the open windows. Beyer and the other

Lutherans at Augsburg were not ashamed of their profession but made it boldly. They confessed Christ in spite of great danger to their lives and their confidence was that of Psalm 119:46: "I will speak of Thy testimonies also before kings, and will not be ashamed."

The heart of the *Augsburg Confession* is Article IV, which deals with justification. It says, "Also they teach, that men cannot be justified before God by their own strength, merits or works, but are freely justified for Christ's sake through faith, when they believe that they are received into favor and that their sins are forgiven for Christ's sake, who, by His death, hath made satisfaction for our sins. This faith God imputes for righteousness in His sight. Romans 3 and 4."

That statement may sound almost bland to us nowadays, but it was a reclaimed Biblical truth that set men's souls ablaze with joy and gratitude to God during the Reformation. Salvation was by grace! No more endless striving to earn the favor of God by being good enough! Christ had accomplished all that was necessary for the salvation of the sinner, and salvation could be claimed simply by faith! What blessed news for troubled consciences!

The Lutheran Church has always been at its finest when believing and preaching this simple Gospel message. Luther called it the chief article of the Christian faith. How do the heirs of the Reformation stand in 1980 in regard to the chief article?

In many ways the picture is a discouraging one. Much of present-day Lutheranism has lost its emphasis on the salvation of the individual. It substitutes "Churchianity" for Christianity. It equates belonging to a church with belonging to Christ through personal faith in him as Savior from sin.

Instead of celebrating Reformation Sunday, many modern Lutherans celebrate Reformation and Reconciliation Sunday. They speak of the break that was made with false teaching in the 16th century as a mistake and say that now the breach must be healed.

Nevertheless, God's Word, in II Corinthians 6:14 says, "... what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

Thank God for those who are still true sons of the Reformation! Thank God for all pastors and congregations who still preach the Law and the Gospel, sin and grace, and the need to be saved from sin through personal faith in Jesus Christ!

My prayer is that all of the churches of our AFLC may be such and remain such. I believe that the line of distinction between those who are holding to the faith once delivered to the apostles and then rediscovered by Luther and those who are departing from it is becoming ever clearer in our day. Let us take our stand firmly on the side of the Word of God and, yes, on the side of the confession of faith made by our spiritual fathers of the Reformation Age.

Paul Maier in his article in *Christian Herald* quotes from Elector John, one of the men who signed the *Augsburg Confession*. Elector John put both his high position and his life in jeopardy by signing. This is what he said: "I am resolved to do what is right without troubling myself about my crown. I desire to confess the Lord. My electoral hat and my ermine are not so precious to me as the cross of Jesus Christ." May you and I, too, be ready to say, "My most prized possession of this world is not so precious to me as is the cross of Jesus Christ!" Amen. †

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# the Augsburg Confession

by Paul G. Madson

Our Churches all with one consent  
Do teach that God in essence is  
Just One, yet persons three:  
The Father, Son, and Holy Ghost.

They teach that since the Fall  
All men, begotten in the natural way,  
Are born with sin and doomed to death,  
If they do not new birth receive.

They teach that Jesus Christ, of virgin  
born,  
Is God and man, Who by His death  
God unto man did reconcile.  
And now He reigns, till once He comes  
again.

Our churches teach that man by his  
own works  
In no way can thereby be justified,  
But that this all by grace is wrought,  
And faith receives the gift so freely gi-  
ven.

They teach that Christ did institutue  
the ministry,  
Whereby the Word is taught and Sa-  
craments administered;  
These are the means by which the Holy  
Ghost doth bring  
To Christ all those in whom His Gospel  
thus works faith.

Such faith, they teach, is bound to  
bring forth fruit,  
To do the will of God as He commands;  
But not to think that by obedience one  
is justified.  
For to be justified is that which only  
faith doth apprehend.

Our churches teach there is one holy  
and eternal Church,  
In which the Gospel and the Sacra-  
ments are rightly taught,  
And that its unity consists not in tradi-  
tions or like rites,  
But that its members in the doctrines  
of the Word agree.

And furthermore, they teach, that  
mingled with this Church on earth  
Are evil persons and some hypocrites  
as well.

The Sacraments administered by evil  
men howe'er, do not their power lose,  
For they still have effect by reason of  
Christ's institution and command.

They teach that Baptism is a means by  
which  
God's grace is offered, and salvation gi-  
ven.

That children therefore should this sa-  
crament receive,  
For they are meant to be no less the  
heirs of heaven.

Our churches teach that in the Supper  
of our Lord  
Most truly present are His body and  
His blood,  
Distributed to those who of this feast  
partake,  
Under the forms of bread and wine, a  
blessed mystery.

And of the matter of Confession they  
do teach  
That private absolution ought to be re-  
tained,  
But that no one can be expected to  
enumerate all sins,  
Since this according to the Scriptures  
is impossible.

They teach that of two parts repen-  
tance properly consists:  
The one is sorrow over sin, the other,  
faith in this,  
That for the sake of Christ our sins  
have been forgiven;  
And that the fruit of true repentance is  
good works.

Our churches teach: The purpose of  
the Sacraments  
Is to awaken and confirm the faith in  
those who use them.  
Wherefore the Sacraments should so  
be used,  
That faith is present in the promises  
there offered.

They teach there is an order called Ec-  
clesiastical,  
In which no one should have the public  
ministry,  
Unless that one be regularly called to  
teach;  
Which is the good and proper way or-  
dained by God.

There are some usages, they teach,  
which ought to be observed,  
And which are profitable to peace and  
order in the Church,  
Such usages as special festivals and  
holy days,  
But not to burden consciences with  
such observances.

Our churches teach that it is right for  
Christians to bear arms,  
To sit as judges, and other civil offices  
to take,



## CONFESSION . . .

And to perform all kinds of civil acts,  
As long as these with God's own will do  
not conflict.

And at this world's consummation,  
they do teach,  
That unto Judgment shall the Lord of  
heaven appear,  
To give the godly and elect eternal life,  
But devils and ungodly men will be  
tormented without end.

As for the will of man, they teach  
It has some liberty to choose in civic  
righteousness.  
But that, without the Holy Ghost, it  
has no power  
To work the righteousness of God and  
do His will.

Our churches teach that God is not the  
cause of sin,  
But that its origin is from the devil's  
will and wicked men.  
For although God created man and  
him preserves,  
He for the sinful deeds of men is not re-  
sponsible.

Good works, they teach, are surely not  
forbidden,  
But they are not the means by which  
we enter heaven.  
Ahead of works comes faith, without  
which no good works exist.  
Faith saves, and works are merely  
proof that faith is living.

They teach of saints, that they be hon-  
ored in the memory,  
And that Christians may their good ex-  
ample follow.  
But in no way will Scripture let us wor-  
ship them,  
For that detracts from Christ, our only  
advocate.

As for the Supper of our Lord, we hold  
That Scripture doth command both  
kinds be given.  
For Christ did manifestly say that all  
should drink the cup.  
Therefore, 'tis wrong to keep it from  
the laity.

A law the Church by no means should  
continue  
Is that which takes away the right of  
priests to marry.

That is the devil's doctrine, Scripture  
saith,  
While God commands that marriage  
should be honored.

The Mass we've not abolished, but  
hold it in the highest reverence.  
It is abuses of this sacred service that  
we challenge.  
Especially do they err, who make the  
Mass a work of man,  
When in truth it brings the blessing of  
Christ's sacrifice to us.

Confession likewise in our churches  
does find use,  
But consciences we do not burden with  
enumeration of all sins.  
The comfort of the Absolution we most  
highly prize,  
And to this end, the preparation of  
Confession is retained.

To make distinction about eating  
meats, and like traditions among men,  
As though these merit grace, and for  
man's sin can satisfy,  
Doth cause much detriment to man  
and to the Church.  
We stand with Paul who exalts faith,  
not in man's merit but in Christ's.

Likewise, what we have said of meats  
doth also to the monks apply,  
Who by their vows themselves would  
seek to justify.  
All that their monkish vows demand  
fly in the face of God's command,  
"I will obedience have, and not your  
sacrifice."

And finally, we contend that the power  
of the Church  
Must from the civil powers be kept se-  
parate.  
The sword the state may use, our bo-  
dies to defend,  
But for our souls the Church shall use  
the Spirit's sword, the Word of God.

This is in essence, then, the sum  
Of doctrine which the Lutherans do  
espouse.  
It does not stray from Scripture. So,  
before the eyes of God and men,  
We here at Augsburg to this document  
affix our signatures.

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*Lutheran Sentinel*,  
Rev. Erling Teigen, editor,  
Mankato, Minn.

# WE BELIEVE,

## *a backward look at Augsburg, 1530*

It was June 25, 1530. In Augsburg we see the representatives of the church and the German empire assembled. The Protestant princes insisted, against the will of the emperor, that their confession be read aloud. This confession, known to us as the *Augustana*, was no polemical writing but was intended to promote peace. Against Rome they demonstrated that the adherents of Luther were no heretics, but that they stood firmly upon the confession of the Holy Scriptures and the true church. This confession was, at the same time, an attempt to get the (Reformed) Swiss to sign the *Augustana*.

Who was better qualified to write this confession than Philipp Melancthon, the most influential colleague of Luther in the Reformation? He was a believing Christian, but also one of the influential humanists of Germany. Luther was not present at the conclave in Augsburg. For reasons of security—Luther was actually an outlaw—he remained at the fortress of Coburg. But through messengers he had ongoing communication with his friends in Augsburg. He had written the *Schwabacher Articles* which had been worked into the *Augsburg Confession*. We can therefore say that the contents of this confession were determined by Luther, although the form was Melancthon's.

Already during Luther's lifetime the 28 articles of the *Augustana* were variously explained and interpreted by Lutheran theologians. The Roman Church rejoiced over this lack of agreement in the Lutheran camp. After Luther's death in 1546 forces were here and there at work to alter the *Augustana*. But this confessional writing stood unaltered, just as it had been read and adopted at Augsburg. The Protestant princes, for political reasons, had attempted to get the Swiss to subscribe to it. There was a time in Germany when 70 per cent of the people were favorably inclined toward the Reformation. But through the influ-



# TEACH, CONFESS

ence and work of the Spanish Jesuits, the picture changed.

A united Protestant front was something to be wished for. Melanchthon wanted to achieve this by altering the *Augsburg Confession*. He produced an "Altered Augsburg Confession"! Luther was aware of what Melanchthon was doing, but he did not publicly oppose him. But he warned him: "Philipp, Philipp, Philipp! You are doing wrong in altering our '*Augustanam Confessionem*.' It is not yours; it belongs to the church!" The laity noticed this alteration process particularly in the section on the doctrine of the Lord's Supper. But the *Unaltered Augsburg Confession* is the most decisive confession of the Lutheran Church. This writer therefore considers it pointless for Lutheran churches to place in their bulletins the letters "U.A.C."—*Unaltered Augsburg Confession*. So it was, and so it shall remain!

more the quiet scholar. The U.A.C. was the confession of the Lutherans of that day; it remains so now. It was undersigned by the Protestant princes and the free cities. Read publicly for the first time on June 25, 1530, first in German and then in Latin, the *Augustana* is the summary statement of the doctrines of Holy Scripture.

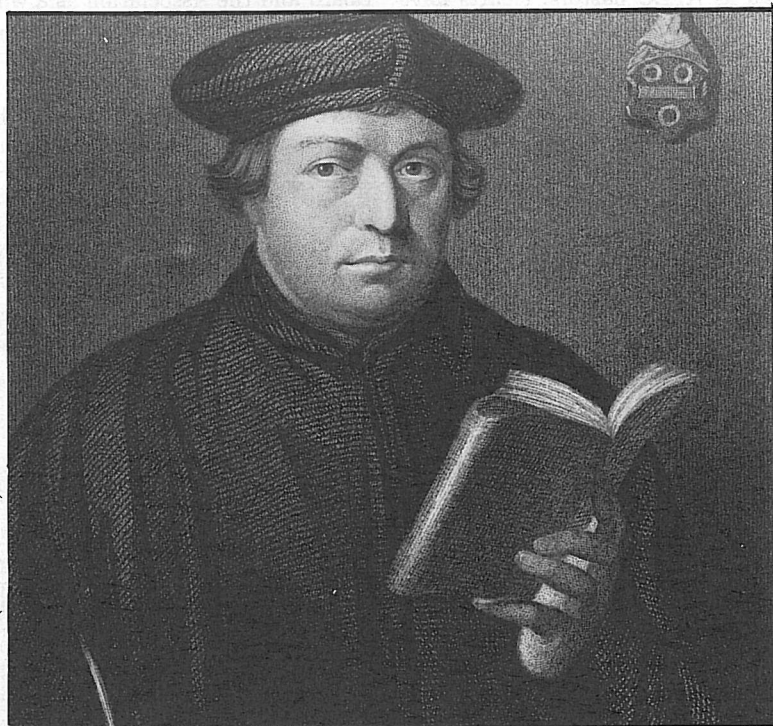
The religious problems of that day still occupy the modern church and today's theologians. What is the relation of good works to salvation? Are good works necessary for salvation? Or are they harmful for salvation? Here the theologians came to hard encounters both verbally and in their writings. But the way they chose to express the problem was unfortunate. It is not a case of Paul "against the works of the Law" over against James who allegedly asserts them. Rather, good works follow a living faith like a wagon track. Faith without good works is not true faith. As Luther said, true faith is always a "do-

"Read publicly for the first time on June 25, 1530, first in German and then in Latin, the *Augustana* is the summary statement of the doctrines of Holy Scripture."

It was another theologian who repudiated the doctrines of the *Augustana*. He denied the total depravity of man, saying that man possesses certain powers which work along with the appropriation of salvation. In the Third Article of the Creed we are told that we cannot "by our own reason or strength" believe in Christ as our Lord or come to Him. Paul writes: "Work out your own salvation with fear and trembling" (Philippians 2:12) but immediately adds: "For it is God which worketh in you" (v. 13).

Man is sinful, but man is not sin itself. Sin crept into the God-man relationship like a foreign element. If man were indeed sin, man would not be capable of redemption. Because he is a sinner, however, he can be redeemed. God loves the sinner; it is the sin He hates. Outstanding theologians like Chemnitz, Andreae and others worked hard to clarify this doctrine. In the year 1577 they published their conclusions in the *Formula of Concord*. Here was no new complex or compendium of teachings, but another clarification of the *Augustana* over against all false teachings. Thus the doctrinal development of the Lutheran Church reached its culmination. At the suggestion of the Protestant princes, the publication of the "Six Symbols" in the *Book of Concord* was set for the 50th birthday of the *Augustana*. So, on June 25, 1580, the "symbolic books" of the Lutheran Church appeared.

In this Book of Concord we find a compilation of the various confessional writings of the Lutheran Church. Three of them come from Luther's own pen: the *Small* and the *Large Catechisms* and the *Smalkald Articles*.



Luther (RNS Photo)

Luther died in 1546. Who would now assume the leadership of the Lutherans? The eyes of friend and foe were fixed on Melanchthon. But he was not the man. His contributions to the Reformation should not be downgraded, but he was no Martin Luther; he was

ing" faith, an active faith.

The justification of the sinner is not to be understood as a *making* right so much as *declaring* him right. God declares the believing sinner justified for Jesus' sake. Luther says "sinner and saint at the same time."

# Home Mission News

## Open doors at Stillwater Lutheran

“Build the house; and I will take pleasure in it, and be glorified,” saith the Lord” (Haggai 1:8).

The house of God was first built at Stillwater in 1911. Over the years the Lord worked in the Church and community, souls were saved and the Kingdom built at Stillwater Lutheran Church. In 1963, Stillwater Congregation officially became a member of the AFLC.

Stillwater Church is a landmark in the Flathead Valley of Montana. It is believed to be the oldest Protestant church in Montana where there is still regular fellowship.

The view from Stillwater is an awesome reminder of God’s glory in His creation. Located ten miles northwest of Kalispell and 12 miles southwest of Whitefish, we are surrounded by the mountains and foothills with a view of the snow-capped peaks of Glacier National Park. Simply to stand and look

around and above, especially in the evening, makes Psalm 8:3 and 4 come alive in a new way: “When I consider Thy heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him? and the son of man, that Thou visitest him?”

However, God’s work has not been limited to the mountains, forests and streams. He has wrought miracles of grace in the hearts of many as they have shared in the blessing of God’s Word.

Pastors Trygve Dahle, Karl Stendal, Gary Skramstad and John Rieth have served as AFLC pastors. Hearts have been won to Jesus and spiritual growth has occurred, to the point that in early 1979 the congregation elected to call their own pastor, having shared pastors with Faith Lutheran in Kalispell

ministry and now Pastor Dale Mellgren, his wife Mary and two daughters, Alison and Janelle, have been privileged to join in this ministry. Also, construction is well under way on an addition to the 1911 church building which will more than double the useable space.

God has given many “green lights” in our present building project. He has provided many miracles along the way as prayers have been answered regarding planning, financing and personnel to carry out the project. There have been setbacks, times which God used to bring us to our knees in prayer, and those, too, have resulted in spiritual growth as we have seen that God is on the throne and when our vision is the same as His, the work gets done.

We would like to express our gratitude to those who support the Church Extension program of our AFLC, as we are, in part, financing our building through that plan. We are thankful, most of all, that the Home Mission Board and the Association as a whole, have prayerfully shared the vision with Stillwater Congregation, making our present ministry possible.

We have experienced a growth in numbers and, more important, an in-

## WE BELIEVE . . .

Two of these documents were by Melancthon: the *Augustana* and the *Apology* (meaning defense or explanation—Tr.).

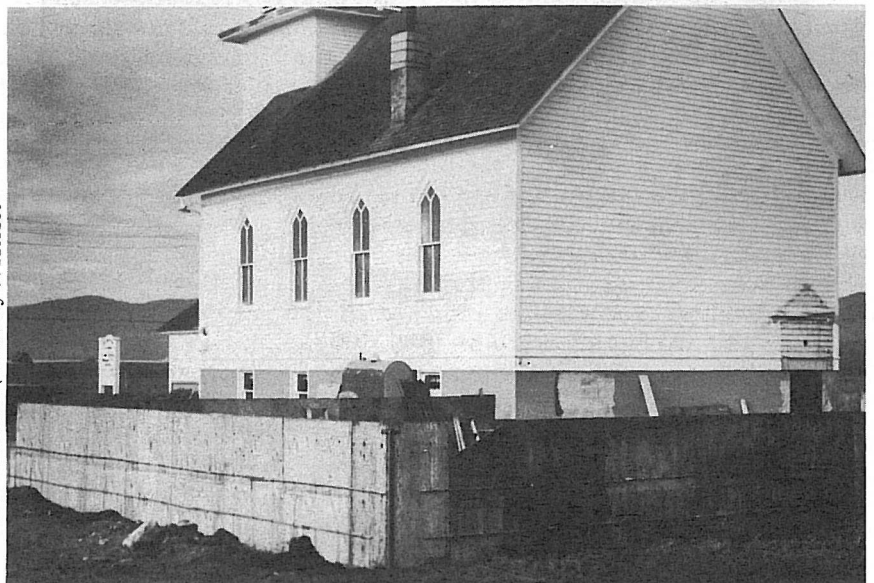
And now some 400 years have passed. Everywhere we look, in the state and in the church, we see great changes. But the confessions of the church remain unchanged. And the Lutheran Church says yet today: We believe, teach, and confess!

—Reprinted by permission of *Kirchliches Monatsblatt*, Martha von

Lersner, editor,  
Cherry Hill, N.J.

(Translated from the German to English by Pastor Edward A. Johnson, Ohio, Nebr.) (Ed. note: *Augustana* is the Latin word for Augsburg.)

Stillwater Lutheran Photo by J. Herset



for several years. The vision of the laity for a Word-centered ministry to precious souls in a growing community is being honored and blessed by God. God first prepared the hearts of the people at Stillwater to carry out this

crease in the Kingdom of God as souls have been saved from sin. We look forward to an increased Sunday School enrollment this fall which will be partly due to the faithfulness of the Barnabas II Home Mission Team which can-



## Dr. John Scudder

The first medical missionary from America (1819-1855)

Once upon a time, a lady who was ill sent for her physician whose name was Dr. John Scudder. The place was New York City. While in the anteroom for a few minutes, he took up and read a tract called "The Conversion of the World." It made such a deep impression upon the young doctor's mind that he could not forget it. After thinking it over and thinking it over, he finally decided to give his life to helping in the great Cause, and in 1819 he sailed for Ceylon under the American Board of Foreign Missions. Dr. Scudder was the first medical missionary to go to the foreign field from America. Surely his name should be remembered for this, and also for the fact that in 1820 he was the *only* medical missionary in the world.

After some years Dr. Scudder went from Ceylon to Madras, India. Those who know his name usually associate him especially with India, because that was his last field, and a good part of his 36 years of missionary labor was spent there. He made one long stay in the home-land when he had to return, but while in America he did a great deal for the Cause he loved. He loved to talk to

children, and while he was at home, spoke to a hundred thousand at different times and places. A lady . . . said to me that one of the sweetest memories of her childhood was seeing and hearing dear Dr. Scudder, and having him speak to her when she was a little girl. The good missionary's health failing, he went to Cape of Good Hope, Africa, for medical advice, and was returning to his field when his life ended with a sudden stroke of apoplexy, at Wynburg, South Africa, in 1855.

Dr. Scudder gave more than his own life to missions. He gave seven sons and two daughters to the work in India, and another record says 15 grandchildren besides. Isn't it simply splendid to think of such a family as that? At one time a whole mission station was carried on by five sons of the Scudder family, their wives and one sister. Dr. Henry Martyn Scudder was the first son of a missionary to be sent forth as a preacher to the heathen. He was a very skillful physician.

Dr. John Scudder, Jr., was another missionary-physician, and three of his children became missionaries. Rev. William Scudder was another son of

this family. He gave 22 years of service to India, and was then a Congregational pastor for 11 years in America. When he was 60 years old he went back to India for nine years of labor, and died in 1895. And one tract was the beginning of all this.

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

### Our memory verse

"As He went ashore He saw a great throng; and He had compassion on them, and healed their sick."

Matthew 14:14

vassed the area this summer and were a great blessing and encouragement.

Attendance at worship services, though down somewhat during the summer months, generally fills the sanctuary (85) and Sunday School attendance has averaged 40 souls.

It is a rich blessing to gather for fellowship with the members of Stillwater who love the Lord and long for His salvation to come to others. Truly the heartbeat of a free and living congregation is a revived laity.

"Finally, brethren, pray for us, that the Word of the Lord may have free course, and be glorified, even as it is with you" (II Thess. 3:1).

In a world of changing morality and spiritual decadence, let's remember to pray for one another that our faithful

obedience to God's Word might be in growing contrast to the world around us.

May God continue to be glorified through the holy lives of His people in the AFLC.

Pastor Dale A. Mellgren



Paster Dale Melgren family

## Subscription Notice

The subscription rate for *The Lutheran Ambassador* has been raised from \$4.00 to \$5.00 per year by action of the Board of Publications and Parish Education of the Association of Free Lutheran Congregations. The raise took effect this past summer.

Rising costs made the increase necessary. In addition to subscription revenue, the *Ambassador* receives subsidies from the major agencies of the church and from the Women's Missionary Federation.



All in the life  
of a missionary

# The Official Highway

## Part IV

by Missionary Connely J. Dyrud

(A weekend trip to Alvorada, by way of Iretama, began routinely. But then things began to go wrong. In this final installment, Pastor Dyrud tells how it was that he and Pedro had to head for home afoot and about their arrival at home base in Campo Mourao.)

### Part IV

The rest of the way to Iretama was a breeze. We stopped and had supper with one of our brothers, staying to participate in the evening service there. . . . "Pastor, Pastor," shouted Pedro, now way ahead of me, snapping me out of my dream-world. "See the lights of the city dam! We are now only ten kms. from Campo. We're going to make it yet."

"Pedro, I'm stopping here. There must be a telephone at this dam with all these houses lit up," I panted. So we stopped and clapped. Finally a young man and his son came out and stared at us. We were a mess, mud all over, sweaty and who knows what or who he thought we were. I asked if we could use his phone as we had left our VW van far behind, loaded with students returning after a weekend at our churches in the interior. He said, "I'm awfully sorry, but we don't have a telephone here, just inter-phones between the homes of the workers here."

I turned to Pedro, disheartened, and sighed, "At least we tried." I looked to see the time. It was now 1:30 as we lumbered back out to the highway again.

I was reminded of Pastor (Trygve) Dahle again, when he said, referring to tithing, "Give till it hurts, then just keep giving until it stops hurting. Then give until you get the joy of giving." That method really applied well to my legs. Walk until it hurts; keep on walking until they ache; keep on walking until they stop aching; then walk until

you get the joy of walking. Now they didn't ache any more. The fact was, there was now no feeling left in them. I wondered if I had any legs at all. But then I looked to my side and I was moving right along with Pedro, so I just took for granted that they were still attached to me. We now crossed over the dam and were heading for the big grain cooperative about two kms. ahead. The wind had stopped now and all was still like the calm before a storm. All that could be heard now were the light taps of Pedro's feet as they hit the road in rhythmic pattern and the heavy thuds of my feet as they hit the road on the off beats.

Funny thing, not a car in sight. Nothing moved. Just as quiet as our old home farm in northern Minnesota on a 40 degrees below zero night in the dead of winter.

My mind drifted back to those in the VW van on the highway. I hoped they were all okay. I knew the Lord was taking care of them as He had taken care of us thus far. We had left Iretama after the evening service at about 9:30. We had nice driving. The rain had stopped and we were making good time on the official highway. But after some

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"My mind drifted back to those in the VW van on the highway . . . I knew the Lord was taking care of them . . ."

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35 kms., I noticed the zip in the air-cooled engine was not there any more. I was shifting down more than usual and then all of a sudden the red oil light blinked on and off. "Oh, Oh!" I thought, "This isn't normal." All was at rest in the van. Most all the students had sung themselves to sleep and those

who were half awake were far removed from what was going on in my mind and also the heart of that VW motor struggling to keep that van rolling. The second time the red light blinked on I stopped, turned the motor off, grabbed the trouble light and groaned to myself as I saw oil bleeding out of every orifice of that hot engine. It was sizzling and crackling. I pulled the dipstick out and there was still oil in the motor so that was a consolation. I had switched the motor off before it made any abnormal sounds.

I woke the kids up and told them the sad news. They didn't seem any too disturbed. They laughed and joked and started peeling bananas and oranges again.

"Okay, here's how it's going to be. It's now 10:30. Pedro and I will start walking for help," I commanded. "The last time this happened a few years ago a car stopped for us in no time at all. We are on the *official highway*. You, Carlos and Nilson, stay with the girls and protect them from any road robbers or mischief makers. I'll call David Abel and he'll get us in short order."

Yes, sir, and that's how it all started. Pedro and I had left in high hopes. It was now 1:45 a.m., and the first drops of rain were now falling as we walked up to the guard post at the Co-op. The guard walked over to us as we explained our predicament to him. He said, "I'm sorry; our phones are not to be used after hours at night." I pleaded with him that our students from the seminary were in the van way back on the highway, only the Lord knows where. His ears perked up then as he asked if it was the seminary in Campo. "Yes, yes!!" I said. He opened the gates and let us into his guard post and we telephoned to David. He was quite shocked to hear from us at that hour, but said he'd be there soon to pick us up, after we explained where we were.

[Continued on page 16]

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# editorials

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## NOTABLE ANNIVERSARY

Association Lutherans join with others in commemorating the 450th anniversary of the *Augsburg Confession* in this year of our Lord 1980.

Look at the constitution of your congregation and you will find that your local church pledges allegiance to this document. Based on God's holy Word, the Bible, nothing contrary to the *Confession* is to be taught under the congregation's program.

Several items in this *Ambassador* direct your attention to the *Confession*. The poem by Rev. Paul Madson gives its teaching in about as succinct form as is possible. The translated article from *Kirchliches Monatsblatt* tells some of the history of the *Confession*. Rev. Ralph Rokke, in his devotional article on page 2, calls attention to the "heart" of the *Augsburg Confession*, Article IV, which deals with justification by faith.

It is good to remember that one man's experience of peace with God by faith in Christ's atoning work alone started the Protestant Reformation. Dr. Georg Sverdrup, writing about the *Augsburg Confession* 100 years ago, stated, "The Lutheran Reformation begins neither with church conference resolutions nor the consultation of princes nor with the inquiries of learned men, but with the conversion and salvation of a poor sinner by faith."

Building from that truth of Article IV, the *Confession* was written in order to set forth some of the beliefs of that group of people who followed Martin Luther. We say "some of the beliefs" because the *Confession* doesn't cover all subjects nor discuss any of those it treats in exhaustive detail. The other point we do well to recognize from the outset is that while there is no Article dealing with the *Word*, whatever is written is based upon the Bible. And that is what gives the *Confession* its legitimacy. "The Word Alone" was another of Luther's battle cries.

May we go back to Georg Sverdrup, "patron saint" of the free church movement among Lutherans in America? In the above-mentioned article written in 1880, he declared that the Lutheran Church's strength lies in three things: "the living faith is the mother of her confession and teaching; justification by faith alone is the blessed way of salvation for every poor and contrite sinner; (and) the congregation gathered about the Word and the Sacraments is God's ordained form for His people on earth."

As we remember that almost half a millennium has passed since the official reading of the *Augsburg Confession*, may we not forget the great emphasis which Sverdrup placed upon "living congregations," that congregations be spiritually alive. Today we salute right doctrine and it is well that we so do. But it is only as there is vibrant faith in the heart that doctrine and confession, no matter how correctly formulated, will be a living force for the individual or the congregation.

It is our hope that we will all become better acquainted with this remarkable confessional statement, the *Augsburg Confession*. To that end also, the book, *The Augsburg Confession: Its Meaning for Our Day*, has been published and is being distributed among our people. Hopefully, it will be an instrument by which many of us come to better understand our faith.

## VOTE ON NOV. 4

Don't you feel a little tug at the heartstrings when you enter your polling place? We do. Election Day is America in action. We aren't given the obligation of rubber-stamping something: we are given choices. That's a reason for gratitude.

Our polling place may be in a rural township hall, in a city hall, a school gymnasium, a church hallway or basement. But wherever, citizens gather to cast their ballots.

It's too bad that many Americans don't bother to vote. If the 40 per cent who don't come to the polls did come, what would happen? How would government be influenced?

Is voting a Christian thing to do? It would seem so. The New Testament urges prayer for those in authority. Government is declared to be ordained of God. Christians are to be gainful members of society. Therefore it seems logical that Christians should help to select those who govern and serve when they are given that opportunity. Choices may not always seem equally attractive, but we must go with what we have.

If you are a registered voter, exercise your responsibility. Study the issues and alternatives, pray and vote. If not registered, perhaps you can still become eligible by Nov. 4. Check on it. ☪

# YOUTH

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## Just once to fall

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He turned the wheel of his bike and with a short glance behind him pedaled off down the road. He'd be back, yes, but it wouldn't be the same any more. There was something significant about the abrupt toss of his head, the sudden flare of his soft blue eyes and the grim set of his thin lips. Somewhere down the road his buddies would be waiting for him and tonight he'd join them and see what it was that gave them so much pleasure, and finally—he'd be one of them.

Thunder clouds rolled across the darkening sky and as Pete Armstrong rode into the setting sun he suddenly wondered how this would affect the outcome of his life. It was a jolting thought and it struck him strangely that such a question should enter his mind. But no time for thought—it was too late to turn back; his friends were there.

The storm broke across the sky and lightning licked savagely at the windows of the abandoned cabin but the party inside was too caught up in its own activity to take notice of the weather and, even if they had noticed, most were too drunk to recognize danger. As a record blared, a pale, scraggly blonde half staggered over to where Pete stood. She held her cigarette up to him and as the stale smoke from her hand drifted to his nostrils he felt even weaker than when the guys had offered him a beer and he'd accepted. He took the cigarette from her bony fingers and at the same instant a crack of thunder roared in the sky and the cabin shook with a fervor that threatened to splinter the wood and then the lights went out. High pitched shrieks bounced from the walls and hot, sweaty bodies struggled in a mass of confusion. And amidst the chilling blackness Peter's thoughts were remarkably clear. He saw his old friend, John Casey, so serious, and yet a laughing sparkle in his eyes. He would have a Bible in his hand; it was Wednesday night—Bible Study.

John was praying now for his dear friend, Peter. What had caused Pete to miss Bible Study tonight and why had he not come for prayer before school this morning? Peter and John had agreed to pray with each other daily before the school day started in order that they could resist temptation and also be more effective witnesses for Christ. Pete had never failed to show up before.

"And, dear Lord, I pray," pleaded John, "that you will strengthen Pete now, that you will protect him and cause him to once again seek your face. In Your name. . . ."

In the black confusion the scene in Peter's mind was so distinct he trembled in fear. They were standing together, John and Peter. John's voice was soft, yet confident. "Peter, there's a verse, Joshua 1:8, that we studied in Bible Study last week and I read it again this morning. It's our key to success."

"You mean 'cause we've been wondering why we aren't very successful at witnessing?"

"Yeah, that's part of it, but there's more. We can be successful in *everything*!" He suddenly became more

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**"The burden of guilt hung heavy upon him as he realized that his strength was not his own, but God's."**

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alive and his words rushed out in his excitement. "We'll be better witnesses, Pete; we'll be able to resist temptation much better, but not only that! We can get better grades in school. We'll be successful all the way around, Pete! All the way around!"

Peter hesitated as he asked, "What is the verse, John, that promises so much?"

"Joshua 1:8," and he pulled a scrap of paper from his pocket and read, " 'This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.' "

A pair of torn, soggy jeans and a flannel shirt dripped steadily into the bathtub and a tired, aching figure knelt by his bedside and wept. In his hand he held a Bible opened to Joshua 1:8. ". . . thou shalt meditate therein day and night . . .," he read again and again. The burden of guilt hung heavy upon him as he realized that his strength was not his own, but God's. He'd failed to be faithful in daily devotions and prayer and Satan had found him to be an unarmored soldier—such easy prey.

The thunder storm outside had subsided but suddenly one loud burst of thunder split the air and with it Peter's aching body seemed to yield up the last of its strength. A heavy groan escaped his drawn lips and he cried, "Father, make me strong once again by the power of Your Word and keep me faithful diligent in studying the Bible."

Though his arms and legs ached with weariness and his eyes fought for rest his soul had gained new strength and he was ready to face the darts of Satan with his most powerful weapon and most treasured possession, God's Word.

by Stephanie Krueger

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## Luther League Workshop re-scheduled

The Luther League Federation Leadership Retreat which was to have been held on Labor Day weekend has been re-scheduled for December 28 and 29. The place is same, the ARC, Osceola, Wisconsin. Plan to attend.



Our love for the Lord Jesus will grow though we do not see Him. One day we will see Him and then we will sing, "Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing" (Rev. 5:12).

We have come to the last of the 14 lessons in the Gospel of John. I want to thank the W.M.F. board and other faithful friends who have prayed for this study and for me as I have labored to put it together. Without your prayers and the supply of the Spirit of Jesus Christ this would not have been possible. At the end of each lesson, I have sighed and said, "How I wish this could have been much better for the Lord I love!" "Weak has been the effort of my heart and cold my warmest thoughts" but I believe God uses His Word and I trust the Holy Spirit has opened the eyes of our hearts to a more blessed realization of "Life in His Name." I hope we will all love our wonderful Lord more and more and will serve Him with greater joy the rest of our time here on planet earth.

Mrs. Harvey Carlson  
(Ed. note: While this lesson concludes the Bible Study series for this year, our Nov. 11 issue will contain a summary on the Gospel of John based on the study given by Mrs. Carlson at the WMF convention last June. It may be used by those aids which conduct regular Bible studies in December.)

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### GIVE US YOUR NAME SUGGESTIONS

The Board of Trustees and the executive committee of the Schools Corporation are seeking suggestions for names for the two dormitory-classroom buildings and perhaps for the chapel at Association Free Lutheran Bible School. All suggestions should be sent to Rev. Ralph Rokke, secretary of the Corporation, 5837 Pleasant Avenue So., Minneapolis, Minn. 55419.

Actual naming of these facilities will not be done in haste and only through proper channels. Securing name suggestions is only a first step.

General areas in which names may fall are Bible names or words or names of people associated with the Bible School's history or with Lutheran history. Suggestions should be submitted by January 1, 1981.

Pastor Raynard Huglen  
Chairman, Schools, Corporation



## *The Gospel of John*

November, 1980

Study assignment: John 20 and 21

Read John 20:30, 31 carefully. We are back at the key verse again. Have you memorized this passage? Do you understand John wants to make clear what it means to have "Life in His Name"? Every chapter reveals the yearning, loving heart of God for you and me. Do you see that the word "believe" occurs twice in v. 31? Has John provided sufficient evidence to prove Jesus is the Christ, the Son of God? Does believing this historical fact produce the "Life in His Name"? You know it is much more than that, don't you?

The second "believing" is completely trusting and putting all our confidence in the finished work of Christ on the cross. It is living and abiding in Him and letting His Word abide in us continually. It is obeying all His commandments with the resurrection power given to us by faith in His name. It is "knowing" the Father and His son Jesus whom He sent. It is daily confessing our sins and receiving cleansing by the blood from all unrighteousness. It is loving Jesus more than anyone or anything and serving Him with our whole heart. If you do not have the witness of the Holy Spirit that you are a child of God (Romans 8:16), please seek help from your pastor or some other friend. You ought not to delay. God wants you to have this blessed assurance so you can truly have joy that is made full.

### RESURRECTION! 20:1-10

1. The resurrection is the supreme sign which completely proves that Jesus is the Son of God. What might have been the reason Mary Magdalene was last at the cross and first at the tomb? See Luke 8:2 for answer.
2. What was the first miracle Mary witnessed at this time? v. 1

3. What was the second miracle that was the decisive evidence that Jesus had risen? \_\_\_\_\_

John now believes Jesus is risen. In v. 10, the disciples went away to their own homes. They remembered then many words of Jesus, such as, "Destroy this temple, and in three days I will raise it up" (2:19) and, no doubt, "I am the resurrection and the life: he who believes in Me shall live even if he dies, and everyone who lives and believes in Me shall never die" (11:25, 26). Now they believed! Now they had "Life in His Name"!

#### MARY MAGDALENE—20:11-18

4. John and Peter went back to the other disciples (v. 10) but Mary stayed. Those who love Christ most passionately and perseveringly are those who receive the greatest blessings. How was Mary rewarded? \_\_\_\_\_

5. What did she learn, in 17a? \_\_\_\_\_

Mary could not touch Him. She was capable of believing without touching and millions since have known Him the way Peter described it, "Though you have not seen Him, you love Him . . . (you) believe in Him, you greatly rejoice with joy inexpressible and full of glory, obtaining as the outcome of your faith the salvation of your souls" (1 Peter 1:8, 9).

6. What loving words did Jesus use to describe His disciples on that day? v. 17 —

#### THE DOORS WERE SHUT—20:19-23

7. The disciples had been told the exciting news of the empty tomb, the grave clothes and that Mary Magdalene had seen the risen Jesus, yet they were afraid they would be the next victims of crucifixion so they had the doors locked. But suddenly—His Presence! Jesus' new body passed through all barriers. Walls and doors could not keep Him out any more than the stone and grave clothes. What were His first words to these frightened disciples? \_\_\_\_\_

8. Then what did He do and what was the response? \_\_\_\_\_

9. What is the command for all who share "Life in His Name"? v. 21 \_\_\_\_\_

As He revealed the Father to the world, so those who have Life are to reveal Jesus to the world. As He was hated and yet willing to suffer and die for the world that crucified Him—so His followers must be willing to suffer and die that a sick world might know Him.

10. What is the provision for such a calling? v. 22 \_\_\_\_\_

The Holy Spirit is given so the sin problem can be handled correctly—forgiving those who repent and believe—retaining the sins of those who resist and reject. In the power of the Holy Spirit Jesus' followers are to teach—"He who believes in the Son has eternal life; but He who disbelieves the Son shall not see life but the wrath of God abides on Him." John 3:36

#### MY LORD AND MY GOD—20:24-29

11. How did Jesus treat doubting Thomas? v. 27 \_\_\_\_\_

12. The result was the greatest confession of all! v. 28 \_\_\_\_\_

13. What great promise is given for us in v. 29? \_\_\_\_\_

#### LIFE IN HIS NAME—AFTER THE RESURRECTION—Chapter 21

Chapter 21, no doubt, gives the first experiences of the disciples in their "New Life" while they were waiting for the full experience of the promise of the Holy Spirit. It is a picture of the life that is in Christ.

14. Pick out the verses that reveal the following truths about this life.

"Life in His Name is:

- a. A life with problems and discouraging times \_\_\_\_\_
- b. A life in which we might not always realize His Presence \_\_\_\_\_
- c. A life that has a Lord with loving concern for all our problems \_\_\_\_\_
- d. A life in which Jesus reveals Himself \_\_\_\_\_
- e. A life in which He provides for our needs \_\_\_\_\_
- f. A life in which the impelling motive for all our service is the love of Jesus \_\_\_\_\_

g. A life with a clear assignment to tend and nourish His lambs: the children the young people and the adults; they all are precious in His sight! \_\_\_\_\_

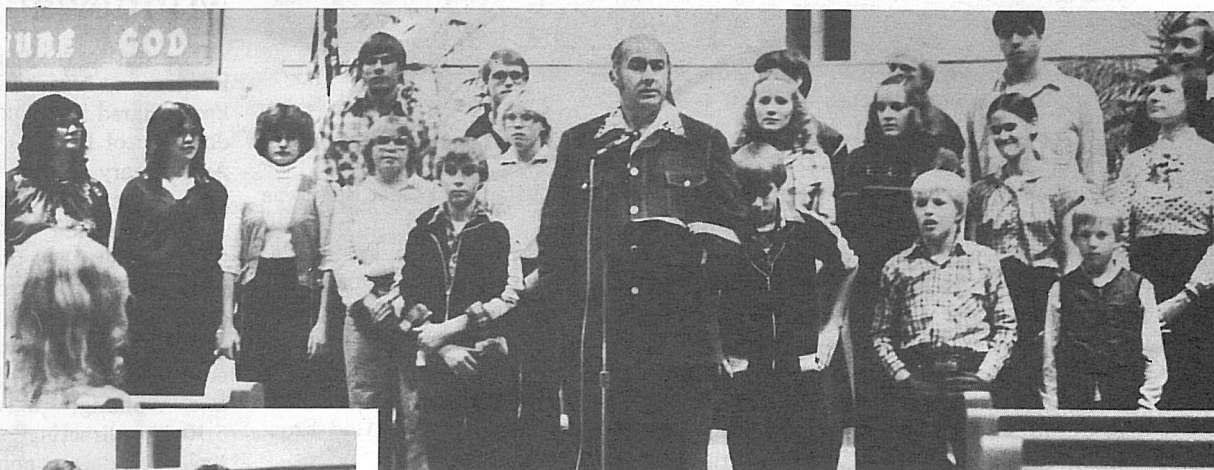
h. A life in which He has a different plan for each one \_\_\_\_\_

i. A life with a clear command to follow Him \_\_\_\_\_

#### A FINAL PLEA!

"Life in His Name is union with God in Christ, a restoration of what was lost through Adam's sin. It is life in forgiveness of sin, life in Jesus' righteousness, life in His power, life in His love, joy, peace. You who mourn over your sin and many failures, you who are bowed down under the burden of guilt, you who feel so helpless and useless, you who dread to die and to face God in your sinfulness, you who know you deserve only the wrath of the holy God, know this that you may have a brand new start—you may have 'Life in His Name'! This is the greatest news!"

How shall we receive this gift of "Life in His Name"? "Believing, you may have 'Life in His Name'" (20:31). Faith receives Jesus Christ, relies upon Him, unites us with Him in a living bond. It means to trust Him, to follow Him, to obey Him, to serve Him, to "eat" His flesh and "drink" His blood, to abide in Him, live in His Word, to confess Him, to witness of Him, to pray in His name, to call Him, "My Lord and my God," and thus to worship Him in spirit and in truth.



(Photos by Scott Andrews)

## Area Luther Leaguers sing at the September AFLBS youth rally

On September 20, AFLBS began its youth rally schedule with five area Luther League groups participating. Churches represented with a skit or singing group were Amery, Wis., Rosedale-Faith, Mpls., Victory in Christ, St. Paul, Green Lake, Spicer, and Hope-Sunnyside, Stacy. The latter two are pictured here with the Spicer group to the left. Also pictured, lay pastor Roger Krueger, Granite Falls, who was the speaker.

## SETTLING SOME ACCOUNTS

*"I beseech you that ye would confirm your love toward him" (II Cor. 2:8).*

*"Many people today are missing out on the happiness and joy that might be theirs if they only knew they were loved and appreciated. They go on day after day without realizing that there are those who do care for them and are grateful for their lives"—Richard De-Haan.*

*I received the following letter from a very successful business executive who had been my pupil about 40 years ago. I asked him for his permission to have it published as it might be an encouragement to teachers and an example for others to express their appreciation to teachers, pastors, parents, etc. It inspired me to write several thank-you letters. It also may cause a child to realize that an unconfessed "little lie" may haunt you for years.*

Dear \_\_\_\_\_,  
Unless you have talked recently with my aunts . . . , a letter from me may come as somewhat of a surprise . . .

Each time we get together, we reminisce about the many great times we had when I was a youngster growing up in . . .

One of the things that stands out in my memories is the summer parochial school sessions I attended at our church. In looking back on that period, I'm so very thankful for the many people who worked hard at our church, one of whom was yourself, to teach us kids what was really important in life, God's love and His plan of salvation for each one of us!

Too often we go through life without thanking people for their help along the way. I want you to know that I greatly appreciate you taking the time to teach me and others during those early years.

I also remember what may sound kind of foolish, an incident during one of the many summer sessions of parochial school which pops up to bother me when I recall those good days. You

probably remember how the kids were given some kind of recognition (gold star or other) for various accomplishments, such as good attendance, memorizing Bible verses, being quiet and not talking or whispering during classes, completing lessons, etc. Well, I accepted some such recognition for not talking/whispering when I didn't deserve it. It's strange how the pleasant memories of those early years can be a little jaded by a guilt feeling over something that happened so long ago and would seem, on the surface, to be of such little significance. But I want to clear the record and ask your pardon for accepting something to which I was not entitled.

You and the other teachers should know that the time and effort you put in those many summers were very worthwhile and have had more lasting impact than anyone will probably know in this life.

. . . It's been good "talking" to you and may God richly bless you.

Sincerely,

(Submitted by an AFLC member)



## Scandia Lutheran celebrates anniversary

The Scandia Lutheran Church of rural Sedan, Minn., celebrated its 10th anniversary on Sunday, August 10. Rev. Richard Snipstead, president of the AFLC, gave the message at the morning worship. He used Matthew 16:13-18 as his text. Pastor Donald Greven of Radcliffe, Iowa, a former pastor of Scandia, sang at the morning worship. He sang "My Tribute" (to God be the Glory). He was accompanied by Mrs. Gary TeBrake, organist of Scandia.

A fellowship dinner was served by the WMF ladies.

In the afternoon at 1:30 an anniversary program was given. Howard Nelson, president of Scandia, was MC. The congregation sang the theme song, "On Christ the Solid Rock," and they also sang "The Church's One Foundation." Randy Nelson led in Scripture and prayer. Margaret Berg read the history of the church. Special music was provided by Patty Engen, Pastor and Mrs. Larry Haagenon, Pastor and Mrs. Trygve Dahle, Pastor and Mrs. Richard Snipstead and Ilona Iverson.

Pastor Greven brought the afternoon message, using I Cor. 9:24-10:13 as his text.

Ilona Iverson made a beautiful banner, using the theme verses, Matt. 16:18 (upon this rock I will build My

church) and I Cor. 10:4 (that Rock was Christ).

Letters were read from Pastor Dennis Gray, who helped organize the church, and Pastor Michael Brandt, who served Scandia when he was a seminary student. Pastor Haagenon gave the benediction and in closing the congregation sang, "Praise God From Whom all Blessings Flow."



Shown, left to right, are Pastors Haagenon, Snipstead and Greven.

The entire congregation of Trinity Lutheran at Minnewaukan, North Dakota, shared in the celebration of Sunday School Rally Day and the 200th Anniversary of the Sunday School Movement on Sunday, Sept. 7.

Trinity Sunday School meets during the summer also, but September 7th was a special Sunday marking the opening of the Fall term.

Pastor Timothy Skramstad delivered the message, "Belonging, Living, and Walking," based on Galatians 5:16-24, directing the congregation toward a deeper spiritual growth. At the close of the sermon he asked Mrs. Claudette Carlson, to lead the congregation in the song, "Everybody Ought To Go To Sunday School."

Following a communion service, a birthday cake, baked and decorated by Mrs. Arnold Yri for the 200th Anniversary of the Sunday School movement, was set before the congregation. Candles were lit by Mr. Dwayne Herman, superintendent, and a birthday offering was taken. He read a history of

## Dahle record available

The recording honoring Pastor and Mrs. Trygve Dahle, announced last summer, is now available and may be had by writing Miss Amelia Carlson, Spicer, Minn. 56288.

"I Will Praise Him" was recently re-

corded by Pastor and Mrs. Dahle with Mrs. Opal Jacobson and Mrs. Renae Carter accompanying. It features some of Pastor Dahle's own music and includes some Norwegian hymns. It is available for \$6.00, postage paid.

## fellowship corner

I'd like to speak on something I think to be very important, that is our attitude as Christians toward mental illness. I didn't want to do this for a long time, but now I feel I must.

Why do we as Christians in this "enlightened age" blame those whose minds break down? I have felt as if some people think those of us who have had this trouble are no better than drunkards or some person of the like. Listen, sisters and brothers in the Lord, if ever a person needs friends, real friends, it is at that time! I don't believe non-sufferers can realize how hard it is to even get to God at those

times, especially when one is doped up with medication.

I even heard read at a meeting that mental illness is demon possession. What a lie *that* is. Of course, there is demon possession, but not all mental illness is that. And I don't truly believe the devil can possess a soul where the Holy Spirit is dwelling.

When one has this problem, especially when he is a Christian, he is blaming himself even more than others do, I believe. So this attitude only makes the ill person crawl more into himself, which is the last thing one should do.

## When a person breaks down

I thank the Lord over and over for a God-fearing husband who stood by me, even visiting me when I didn't know he was there. I wonder some times if less people would be overcome by mental illness if we all cared as we should. I thank God for the clear mind I have and for bringing me back to myself, be that what it is.

So I hate to hear the whispers among God's children when one is ill in this way. May God help us in this and may we all ask how we can help.

Mrs. Arnold Jodock  
Hatton, N. Dak.

## honors Sunday School

the Sunday School movement and stressed the importance of the Sunday School in the life of the family. The birthday candles were blown out by Amy Brenno, a young member of the Sunday School, who, among others, had a birthday during September.

The children led the congregation outdoors where they were given balloons to launch in celebration of the 200th year and rally day 1980. Each balloon contained a note with the address of Trinity Sunday School and an invitation to write to us.

The congregation shared the anniversary cake, together with punch and coffee, and visited until classes were called into session. During the hour, Moses, an Old Testament character, portrayed by Mr. Boyd Haagenon, visited several classes.



Balloons were launched from the south side of the church.



Some Trinity women with the anniversary cake.



## A Minister's Musings

Pastor Einar Unseth



### Strength from God's Word

Psalm 119:28

"Will he get stronger than me?" With real concern a four-year-old boy asked this question about a three-year-old. My wife was serving these boys some fresh string beans as part of their noon meal. Though the four-year-old refused to eat the beans, the three-year-old cautiously ate them for the first time. Then the older boy earnestly inquired, "Will he get stronger than me?"

All of us like to be strong physically. Knowing that certain foods are supposed to help build strong and healthy bodies, we consume those strength-giving foods. A certain cereal has this encouraging statement on the box: "A breakfast of Wheaties, milk, juice, and toast provides an important nutritional start to your day, plus energy that you need to get going." The suggestion is that this food product is the source of physical strength.

However, there is another type of strength which all of us need. David was speaking of this strength for his spirit when he prayed in Psalm 119:28: "My soul melteth for heaviness: strengthen Thou me according unto Thy word." He described his soul's condition as melting for heaviness. Spurgeon commented that David was dissolving away in tears.

Some of us know what great heaviness in our soul is for we have been under its power again and again. Yes, troubles can become so great as to cause the soul to melt and lose its strength. At such critical times we

need strength from outside ourselves.

In his time of trouble David sensed his own weakness, and thus he prayed for strength. He knew that God promises that believers shall be strengthened: "and as thy days, so shall thy strength be" (Deut. 33:25b). So he pleaded for that strength. He asked God to strengthen him by His Word. God strengthens us by infusing grace through His Word. He strengthens us to do our duties, to resist temptations, and to bear up under our burdens of affliction so that our spirits may not fail.

A 90-year-old Christian lady recently commented, "No book means anything to me like the Bible does." For many years she has been rejoicing over the strength received from God's Word. A young man who commenced walking with Christ about a year ago, stated that he doesn't know how he could get along without Bible study. He realizes that "even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength." God shall renew their strength through His Word.

Yes, old and young alike receive strength from God's Word, from that Word that strengthened the Lord Jesus Himself in the hour of temptation. The Word is full of spiritual vitamins. Therefore, those who feed on God's Word become stronger spiritually than those who neglect it. Let us daily ask God to strengthen us according to His Word.

## Personalities

Please note these changes of address:

*Rev. and Mrs. Karl G. Berg*, Route 1, Box 165A, Wanamingo, Minn. 55983. Pastor Berg is visitation pastor of the Kenyon, Minn., parish.

*Rev. John DeBoer*, Springcroft Apts., Box 108, Wanamingo, Minn. 55983.

*Lay Pastor Rodney Stueland*, Buxton, N. Dak., spoke at special meetings in Hegland Lutheran Church, Strandquist, Minn., Sept. 28-Oct. 2. He is a former pastor of the congregation.

## 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

Spicer

*Gregory A. Jones*, 24, Sept. 5, Green Lake

### SOUTH DAKOTA

Reva

*Ann Elling*, 92, Sept. 10, Slim Buttes

## **“Ingathering” for Church Extension Fund on November 2**

Sunday, November 2nd, has been designated as the day of “Ingathering” for the Church Extension Fund. Area Representatives have now presented the need of Church Extension Fund in most, if not all, of the congregations of the AFLC. The Home Mission Board is encouraging gifts and loans to meet this need of \$150,000. Individuals or congregations desiring more information on loans, interest rates etc., should contact Pastor Elden Nelson, Director of Home Missions, or Mr. Ernest Miedema, Director of Development, at AFLC Headquarters.

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### **HIGHWAY . . .**

We chatted with the guards until David arrived in the rain. Pedro and I piled in with him and off we rolled. “Well now, let’s see how many kms. you guys walked tonight,” he said. The time seemed endless as we strained to see the lame VW on the side of the road. Finally the lights focused on it and we wheeled up alongside her. “Fourteen kms., close to nine miles on foot; not bad for an old missionary,” laughed David. I slumped back in the seat feeling every meter of those 14 kms., as the feeling returned with pains in my legs and feet.

“Thank You, Lord,” for your journey mercies this weekend on Highway BR 487. No accidents and no sickness. Your Word and Sacraments were shared with the humble souls in the interior. It was my privilege to be Your mouthpiece, hands and feet. Lord, I know we complain a lot, but please forgive us, for we are weak and made of dust. Strengthen our faith for the times when things seem most hopeless and dark, for You are close beside us. Thank You. . . .” as the loving arms of sleep which I’d been fighting for so many hours now completely encircled me.

(Conclusion)

## *Paraphrase of Paul’s Prayers in Colossians*

*Colossians 1:3 —We give thanks to God, the Father of our Lord Jesus Christ.*

*1:9-12—We ask You, God, to help us understand what You want us to do; make us wise about spiritual things and we pray that the way we live will always be pleasing to You and honor You, and that we will always be doing good, kind things for others while all the time we are learning to know You better and better. We pray that we will be filled with Your mighty, glorious strength so that we can keep going on no matter what happens—always full of the joy of the Lord and always thankful to You, Father. You have made us fit to share the wonderful things that belong to those who live in the kingdom of light.*

*2:2 —We ask You, God, that we will be encouraged and knit together by strong ties of love and that we will have the rich experience of knowing Christ with real certainty and clear understanding.*

*4:3 —We pray for the pastors and missionaries that You will give them many opportunities to preach the Good News of Christ, that they will be bold enough to tell it freely and make it plain.*

*4:12 —(Prayer of Epaphras) God make you strong and perfect and help you to know His will in everything you do.*

*4:18 —May God’s blessing surround us.*

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