

THE LUTHERAN AMBASSADOR

September 29, 1981



Street Sweeper in Switzerland

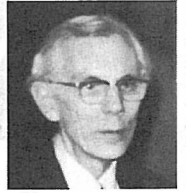
Roger C. Huebner D.D.S.

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Reformation featured

AT THE MASTER'S FEET

by Pastor Harvey Carlson



A far-reaching program

In this article we are considering yet one more time something of what the Bible reveals as to the reason, or reasons, why Jesus is coming again.

We have already noted some parts of the "unfinished business" that He will care for when He returns. He is coming to (1) complete salvation for the children of God; (2) free creation from all the effects of sin; and (3) bring judgment upon Satan and the other fallen angels.

This time we will give our attention to two other parts of the far-reaching program that will be carried out at Christ's second coming.

A PROMISE KEPT

Peter speaks of God's "precious and magnificent promises" (II Pet. 1:4). If God has made a promise that applies to us and if we meet any conditions

that God has laid down in connection with that promise, and if we then just claim it and rest upon it, God will and must keep that promise. He cannot go back on His Word. He cannot be unfaithful. He cannot deny Himself (II Timothy 2:13).

What is true of God in His relationship to us is just as true of God the Father in His relationship to God the Son. And, the Father has made a solemn promise that has not yet been fulfilled.

Note carefully these words addressed to the Son in Psalm 2: "Ask of Me, and I will surely give the nations as Thine inheritance, and the very ends of the earth as Thy possession. Thou shalt break them with a rod of iron, Thou shalt shatter them like earthenware" (vs. 8-9).

This had no fulfillment at Jesus' first coming. Then He submitted to being rejected and humiliated by the nations—His own, and Rome. There was no strong ruling over the nations. Nor has this promise been fulfilled since. True, Christ is now seated at the right hand of God, but what is pictured in Psalm 2—a firm, world-wide and dominant rule over the entire earth, with no disobedience or rebellion permitted, that simply is not taking place.

But, the Father will keep His promise! He must! And it will be fulfilled when Christ returns. Read carefully Rev. 19:11-16. The One who comes from heaven is plainly identified as Jesus. And then we read: "From His mouth comes a sharp sword, so that with it He may smite the nations; and He will rule them with a rod of iron." What is promised in Psalm 2 is now

fulfilled! The following verses tell of how Jesus utterly crushes all who oppose His rule (19:17-21), and Chapter 20 tells us six times that this rule of Christ will last for 1000 years.

The prophetic word enables us to face the future with optimism and hope, even as far as life upon this earth is concerned. How wonderful!

ACCOUNTS SETTLED

We all know that we tend to pay more attention to news items if they involve someone we know, or if the news affects us in some personal way. This is exactly why each of us should have a very keen interest in the vast program Jesus will undertake at His return. One part of that program will directly affect each one of us.

"We shall *all* stand before the judgment seat of God" (Rom. 14:10). This is an appointment that each of us must keep. And, since "God has given all judgment to the Son" (Jn. 5:22), it is before Jesus that we will stand. "*Each one of us* will give account of *himself* to God" (Rom. 14:12). At that awesome moment, as far as I am concerned, it will be only Jesus and I. What anyone else has said or done won't matter at all.

Yes, Jesus will personally and thoroughly examine, as Judge, all members of the human race. When He is through, all accounts will be fully settled. No sin will be unpunished; no faithful service will fail to be properly rewarded. The most important thing in this life is to get ready for the day we must stand before Jesus at His coming. Nothing else even remotely compares in importance to this.

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Volume 19, Number 19
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by Pastor Eugene Enderlein,
Minneapolis, Minn.

"Sinners In the Hands of An Angry God" is the only thing that many people know about Jonathan Edwards. Actually, that famed sermon is only the tiniest fragment of Jonathan Edwards' contribution to the world of religion and culture.

The author of the book, *American Literature and Christian Doctrine*, makes the unqualified assertion that Edwards is not only the greatest of American theologians and philosophers, but the greatest of our pre-nineteenth century writers as well. Those who are acquainted with his writings are inclined to agree.

Jonathan Edwards, the leader of a religious reaction in America, was equally eminent for logical acumen, theological learning and spiritual piety.

He was born in East Windsor, Connecticut, in 1703. His father was pastor of the Congregational Church at Windsor Farms for over 63 years and his mother was a daughter of the noted Solomon Stoddard, who was for 52 years the minister at Northampton, Massachusetts.

Jonathan was a rather precocious child. He began the study of Latin at the age of six, entered college before he was 13 and was graduated from college before he was 17. He was religiously inclined in early childhood and became a devout and godly man. His parents were of exceptional intellect and of strong religious convictions and he was led early to understand the implications of evangelical piety. He himself said, "When I was yet a child, no children's play was pleasing; all my mind was set seriously to learn and know . . ." He was his parents' only son among ten daughters and strong influences for piety and cultural training were exerted upon him. Home was his first spiritual church. Here he fellowshiped with others who loved God, and it is not surprising that he was stirred spiritually during his youth. God was preparing his life for special service.

He was not interested in the small things of child life, but was filled with wonder at the world around him and the wonders of the soul and its relation

to God. Paul wrote to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation" and this seems true of Jonathan Edwards also. He was learning intellectual discipline, too. His essay "Of Insects," written at age 12, or his essay, "Of the Rainbow," reveal the alert, precise mind of a boy who saw accurately the wonders of all that was around him.

He said that his conversion took place in about his 17th year. After his conversion he grew in grace and he said that all nature seemed changed to him. He had two major crisis times spiritually during his youth. During his boyhood a time of awakening in his father's church greatly affected him. He said that for many months he was concerned with things of religion and his soul's salvation.

During his late teens, while attending his last years of college, he struggled through a time of great uneasiness about his soul. He was seized by pleurisy and was near to death. Later Jonathan described that crisis spiritually by saying, "He (God) brought me nigh to the grave and shook me over the pit of hell." After this crisis experience his religious concern stayed constant to the end. A new, important personal conviction resulted from this experience: Now he was convinced of the absolute sovereignty of God. He said, "The first that I remember that ever I found anything of that sort of inward, sweet delight in God and divine things, that I have lived much in since, was on reading those words of I Timothy 1:17, 'Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.' " Now he really advanced in his spiritual life and his sense of divine things increased. He testified personally of an inward sense of the reality of Christ and the work of redemption. He had experienced spiritual discipline and struggles, too.

**"Jonathan Edwards . . .
eminent for logical acumen,
theological learning and
spiritual piety."**

first of two parts

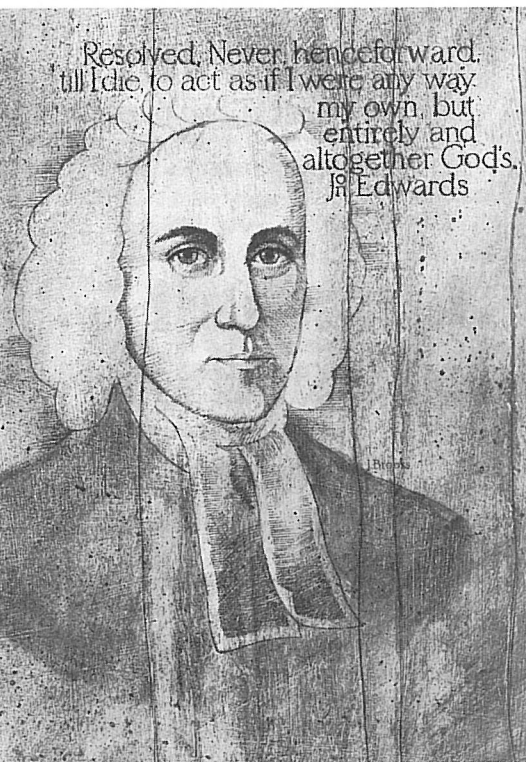
Jonathan Edwards

Theologian Preacher Writer

Jonathan Edwards' early years were spent at Windsor, under the strong influence of his home, but his more formal training took place at Yale College. He was a diligent student and made full use of his college education. His favorite studies were the philosophies and divinity. Locke's "Essay on the Understanding" was one of the outstanding influences upon his thought. In September, 1720, just before he was 17, he received the degree of Bachelor of Arts. After two more years of theological training he was licensed to preach the Gospel. After further study he earned the degree of Master of Arts from Yale College and tutored there for two additional years. An early resolution of his was this, "Resolved, never to lose one moment of time; but to improve it in the most profitable way I possibly can." His life held great promise in academic circles because he did use his time for increased study and intellectual discipline.

Soon he was established as pastor of the most prosperous inland community in Massachusetts. He married Sarah Pierrepont of New Haven, Connecticut and his letters and recorded conversations reveal him to have been an affectionate husband and father. He was the counsellor of his home and plain living and high thinking was the pattern for his family. At the age of 24 he was ordained in the Congregational Church in Northampton, the church of his aged grandfather, Samuel Stoddard.

Jonathan Edwards was not of great bodily strength but used wisely the



Edwards . . .

strength and health that he had. He was temperate in eating and exercised by walking, chopping wood or riding horseback into the woods for quiet meditation. Twice a day he spent time in private prayer. He lived by discipline and rule. He thirsted for knowledge and read many, many books, especially theological works.

Although he was a pastor, he did not usually visit people in their homes. He felt that he was not suited for this and could not be free in speech about the ordinary things of everyday life. However, he faithfully attended the sick and needy, held private neighborhood meetings and invited young people to his home for prayer and questionings. He felt that he could do the most for his people by writing and preaching and conversing with individuals under religious conviction in his private study.

During these years of ministry a summary of the habits of this man

"Although he was a pastor, he did not usually visit people in their homes."

would show a deep concern for others, the rule of spending time for spiritual profit, and the unfolding of the outstanding thinker of the 18th century. He had an intellectual and spiritual grasp of the universe!

A summary of the spiritual temperature of his day would show that New England ministers were occupied with church polity. Religion was at a low ebb. The religion of the Puritans had become unemotional; the type of preaching was not conducive to revival and conversions.

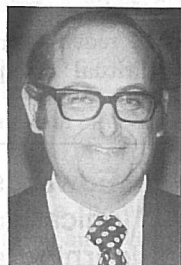
The stage was set for an extraordinary man to permeate the dull world of conventional religion. Because Jonathan Edwards had invested his time wisely and given it over to God, he was able to be an instrument in God's hands for the days of decision!

His pastorate at Northampton had small success until 1734 when revival broke out among his people. There was a renewed interest in eternal things and his people were being greatly stirred. Three hundred people confessed their faith in Christ. Edwards overflowed with joy. The effect of his preaching reached far and wide. This was really the beginning of the Great

Awakening. Six years later George Whitefield journeyed through New England, including Northampton, preaching evangelistic messages. During this Great Awakening in America over 50,000 people confessed conversion. One hundred and fifty new churches were organized. It was during this awakening that Jonathan Edwards delivered his famous sermon, "Sinners In the Hands of An Angry God." He used the text from Deuteronomy 32:35, "Their foot shall slide in due time." He explained to his people that the unbelieving Israelites were exposed to sudden, unexpected destruction because of their unbelief. He stressed that the only factor that keeps wicked men at any one moment out of Hell is the mere pleasure of God. He described the condition of wicked men: that they *deserve* to be cast into Hell, and in fact are *already* under a sentence of condemnation to hell (John 3:18). "Every unconverted man properly belongs in hell," he said. He explained that the unconverted are the objects of God's wrath. God is ready to cast them there: "the pit is prepared; the fire is made ready; the furnace is now hot, ready to receive them; the

HEALTH AND HEALING

JESUS and the LEPER



by Pastor Dennis Gray
Spicer, Minn.

Matthew 8:1-4

Leprosy is one of the most hideous of all the physical problems that come to people. This dreadful disease attacks the circulation until the fingers and toes, arms and legs lose circulation. In the later stages of disease, these things even fall from the body.

The skin becomes a pale, ghost-like white and feeling leaves the hands and feet of the one with leprosy.

Leprosy is a very contagious disease. We know that in Bible days people with the disease had to live totally separated from others. If they were healed, they had to present themselves to the priest for the right to live with others again.

Why did the man have this sickness? Really, the text gives no answer to this question. I think here of the problems of Job. The Lord allowed Job's faith to be tested. He allowed Satan to afflict Job. Job was the most miserable of

“... the pit is prepared; the fire is made red; the furnace is
now hot, ready to receive them. . . .”

flames do rage and glow. The glittering sword is whet, and held over them, and the pit has opened her mouth under them.”

He stressed the fact that the devil also was ready to fall upon them, at the moment God would permit. “The old serpent is gaping for them. Hell opens its mouth wide to receive them, and if God should permit it, they would be hastily swallowed up and lost.” There is “no security to wicked men for one moment that there are no visible means of death at hand,” he said. “Unconverted men walk over the pit of hell on a rotten covering, and there are innumerable places in this covering so weak that they will not bear their weight, and these places are not seen.” With powerful words he painted the picture for his people of the devil waiting for them, Hell gaping for them, and the flames flashing about them. With great heart concern he applied this picture to

their lives, earnestly seeking to awaken unconverted persons to their danger. “This is the case of every one of you without Christ,” he said. “That world of misery, that lake of burning brimstone, is extended abroad under you. There is hell’s wide gaping mouth open, and you have nothing to stand on, nor anything to take hold of. Consider the fearful danger you are in!”, he urged. He held forth to them the door that Christ has flung open, crying out to poor sinners to turn to Him who has loved them and washed them from their sins in His own blood. “Let every one that is out of Christ now awake and flee from the wrath to come,” he concluded.

This sermon was preached at an afternoon service in Enfield, Connecticut, 1741, a wicked community that had not been touched by the revival fires in New England. At the beginning of the service the visiting ministers

were shocked by the light-heartedness of the congregation. They were thoughtless, hardly sober or polite. But probably no other sermon has ever had the effect of this one. It was interrupted by outcries from the congregation—men’s and women’s voices drowning out the voice of the preacher. All through the house the cries of the lost could be heard, and all through the night in almost every house people could be heard crying out for God to save them.

Excesses often follow revival, but Edwards discouraged hysterical exhibitionism and shallow emotionalism. He was often criticized by other ministers and laymen as well.

These 24 years of ministry at Northampton were good years with a real Christian love between pastor and people. But his ministry was weakened

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men. He even had three counselors who tried to find the reason for his troubles.

All of this was to no avail. Only one real reason we can conclude: the Lord wanted to test Job’s faith. He wanted to make that faith stronger by submitting him to these troubles.

One other conclusion about Job, as this leper: *The Lord controls the various illnesses of man.* He does not allow Satan free reign.

*“Satan cannot at his will
attack an individual.”*

Satan cannot at his will attack an individual. God removes His protective hedge and allows Satan to do the testing. This testing can even involve disease but never can a person’s life be taken by Satan!

This leper, as any other, was allowed to have illness so that the purposes of

God could be accomplished. We must note that illness can be Satan-inflicted, self-inflicted or as the result of our being sinful by nature. I think if you are looking for a reason for illness and death, you need look no farther than sin. Sin is the cause!

No one escapes death! Death was sown into the body when Adam and Eve first fell into sin. Sickness and death were the result.

Adam and Eve had a choice. We have a choice today, as well. Sin can dominate our lives, or the Lord Jesus Christ can dominate. Yet, regardless, we will have illness, sufferings, troubles and death. God’s outline for happiness is to do things God’s way. When we choose to sin we will pay in sickness and death, even eternal death in hell. Let us all be urged to make the right choice.

Basically, as I see the Word of God, it is sin, then, which causes all illness, sufferings, troubles and death. And we

have to take upon ourselves the responsibility for these things since we had the choice in Eden.

Some so-called “faith healers” maintain there is healing in the atoning death of Christ on the cross. There, they say, Jesus not only bore our sins but also bore our sickness and pains. They quote Isaiah 53:4 and 5, “Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with His stripes we are healed.” Matthew quotes Isaiah’s words in Matthew 8:17, “That it might be fulfilled which was spoken by Esaias the prophet, saying, ‘Himself took our infirmities, and bare our sicknesses.’” However, careful study of these verses, says Paul Van Gorder, reveals that reference is made to Christ’s

[Continued on page 10]

SALVATION SALVATION SALVATION

ETERNAL SECURITY

Now let us take a look at some examples from Scripture and see how the "doctrine" of Eternal Security is disproved by what is said or takes place.

One: Adam and Eve were once without sin, a holy condition which no other person on earth has ever realized. If eternal security were a true doctrine, "Why is it that Adam and Eve, who were pure and holy children of God, were not able to remain sinless and eternally secure?" (Genesis 3).

Two: Those who advocate eternal security would claim that Lot's wife was never a true child of God. But Scripture does not say that, but rather indicates that she allowed the worldly way of life, so prevalent in Sodom and Gomorrah, to entice her. She still chose to go with her family, but lost out with both God and her family because she allowed a love for the world to grow in her heart (Genesis 19:26).

Three: The entire nation of Israel was freed from the bondage of Egypt, which is symbolic of the bondage of sin. Their crossing of the Red Sea is symbolic of their separation from the world to following the ways of God. But they were not yet in the promised land which is symbolic of heaven. They would need to cross the Jordan River before that could be realized.

However, most of these people never did make it into the promised land. The Christian walk is not an easy walk. Often there is much wilderness and trying circumstances to tempt the Christian to become unfaithful and de-

sire an easier, more carefree life, like the fleshpots of Egypt. Many there are who start out with Christ but never make it. We see no room for the doctrine of eternal security in this vivid illustration of the way of salvation portrayed in the Old Testament (Exodus to Joshua).

"Many there are who start out with Christ but never make it."

Four: During the time of the Judges there was a continuous cycle of God's people becoming unfaithful after having been faithful. When they became unfaithful they not only jeopardized their own souls but also lost God's protection from their enemies.

But when things got too bad, there would be a repentance of sin and a turning back to God. And God who is merciful re-established them as His people. This cycle was repeated many times. And who can dare say that, when these people repented, it wasn't sincere, because God who knows the hearts of all men would not honor anything that wasn't truly sincere. At such times He would raise up a Godly judge to deliver them.

But the repentance and turning back to God gave no eternal security. These people were capable of falling again, which they did (Judges).

Five: Among the judges there was one called Samson. As a judge he was "on and off" with God. The eternal security people would have to claim that he was never really a child of God until he repented again shortly before his death. But Scripture doesn't verify such a statement. Scripture would indicate that when blessed with great strength he was right and pleasing to God. We truly see the free will of man to choose good or evil manifested in

Samson. His own choosing brought him both a separation and blessing from God, depending on his choice. No eternal security kept Samson from making the wrong choice or from reaping the consequence of his own choosing (Judges, chapters 13-16).

Six: David was a man who walked with God most of his life. But at one point he fell into great sin and lost his fellowship with God. David knew what it was to be out of touch with God, as Psalm 51 vividly portrays, where David pleads for the mercy and forgiveness of God.

Now it has been said by some who believe in eternal security that David was never lost, but that God just let him think he was lost so he would see his sin. But God doesn't play tricks or willfully let us believe a lie. God is truthful and honest and is so in all of His dealings with man. Scripture nowhere indicates that he was only pretending with David. God doesn't pretend with anyone (II Samuel 11-12: 1-14).

Seven: In Jesus' parable, the unforgiving servant became right with the king (who symbolizes Jesus) when he sought mercy and was forgiven a very large debt. But he again became indebted (hopelessly lost) when he refused to forgive a fellow-servant. We see no evidence of eternal security here (Matthew 18:23-35).

Eight: Paul, who was dramatically saved on the Damascus road and became dedicated to Jesus, his Savior and Lord, never took his salvation for granted. He even feared that he might lose his own soul after saving many others. He even denied himself certain privileges in order to prevent this from happening. He did not believe in eternal security (I Corinthians 9:27).

Nine: Paul's Epistle to the Galatians is an admonition to the people of the

(Continued on page 12)

by Rev. Gerald
Mundfrom
Osceola,
Wis.



John G. Paton

"The Saint John of the New Hebrides" 1857-1903

(continued from last time)

The natives have quantities of stone idols and charms, which they reverence with boundless superstition. They also have devil-kings and witch-doctors. And, as you know, they are cannibals, and several men are killed and eaten not far from the new house going up. The boy from Aneityum, once a servant of Dr. Inglis, is much distressed that the blood has been washed into the water of a boiling spring, and no water can be found for the tea. He seems to think this is the very worst of these savage doings—they have spoiled the tea water.

The days go on, the house is occupied, a little son brings gladness. But alas, the house is built too near the shore. Says an old chief, "Missi, you will die here. We sleep on the hills and trade-winds keep us well. You must go sleep on the hill." But before this can be done, ague and fever attack the young mother of the wee baby boy, and before long, there is a quiet grave in which mother and child lie asleep, and the broken-hearted missionary says afterwards, "But for Jesus and His fellowship, I must have gone mad beside that grave and died." He has many sweet memories, among them the words before his wife died, "I do not regret leaving home and friends. If I had to do it over, I would do it with more pleasure, yes, with all my heart."

This picture of life in Tanna is a panorama, and we watch it as it moves. We see the good missionary's constant kindness and patience, as he lovingly tells the savages of Jesus, gathering them together as he can, bearing with them in spite of their treacheries, continual thieving, lying, and cruelties. Sometimes they pretend to be friendly, sometimes there is encouragement in the work, and then they grow fierce and abusive, and again and again try to kill the man who has come, for love's sake, to help them.

One day there comes a ship of war from England to touch at the island. "Missi, will the captain ask if we have stolen your things?" asks a frightened native. "I expect he will," answers Mr. Paton. "I must tell him the truth."

Now what a scurrying hither and yon to bring back stolen things, till men come running, this one with a pot, another with a blanket or a pan, and so they gather a great heap together. "Missi, Missi, do tell us, is it all here?" they cry. "I do not see the lid of my kettle," he says, and one answers, "It is on the other side of the island. I have sent for it; tell him not for it will be here tomorrow."

For a while the wholesome effect of the ship's visit lasts, then is lost. The natives have a ceremony called Nahak, a sort of incantation by the sacred men, causing the death of any one made the subject of it. To carry this out, they must have some fruit, of which the victim has taken a taste. Mr. Paton, when threatened, gives them some plums, which he has tasted, and the men vainly try to work Nahak. They explain their failure by saying that Missi is also a sacred man and his God works for him.

Again and again the missionary is beset, muskets aimed at him, "killing stones" thrown, clubs raised to strike, but all in vain. He never shows fear, but stands praying inwardly, and, as by miracle, his life is spared.

But wars multiply, opposition grows, sickness wastes, and at last the faithful missionary has to escape, after unimaginable perils, and take refuge in a passing vessel. It wrings his heart to leave Tanna, but it is the only way to save his life.

And now we see the brave man travelling in Australia and elsewhere, securing money to build the mission ship *Dayspring*. Thousands listen to the story of peril and of need which he has to tell, and the money is given.

Missionary heroes

Again we look, and see him in Scotland, and it would be wonderful to follow him in his tours in which he accomplishes so much for the beloved work.

The last picture upon which we may look shows Dr. Paton returning to the New Hebrides—not alone, for he takes a devoted wife with him, and he only touches at Tanna, where he may not stay, though some who remember his teachings beg him to do so. Other missionaries finally take up the work there, and blessings follow. Dr. Paton goes to Aniwa, and here the islanders receive him kindly. Yet they have a savage way of asking for anything, and swinging the tomahawk to enforce their requests.

A mission house of six rooms is finally built, then two orphanages, a church and schoolhouses. An old chief becomes a Christian. Many poor creatures began to wear a bit of clothing by way of clothing—the first sign of turning in the right way.

And sometimes very funny things happen in this connection. Nelwang elopes with Yakin, who has 30 other admirers, and they keep out of the way for a long time. When at last they come to church, Nelwang is wearing shirt and kilt, but Yakin's bridal gown is a man's drab greatcoat buttoned tight to her heels, with a vest hung over this. A pair of men's trousers are put round her neck, on one shoulder is fastened a red shirt, and on the other a striped one, and around her head is a red shirt

[Continued on page 8]

OUR MEMORY VERSE

"Therefore I testify to you this day that I am innocent of the blood of all of you, for I did not shrink from declaring to you the whole counsel of God."

Acts 20:26, 27

REPENTANCE

"Wherefore turn yourselves and live" (Ezek. 18:32).

God's Holy Word frequently admonishes us to repent. But there is perhaps nothing in all the Scriptures so distasteful to the natural man as this admonition to repent. Because it is clear that if there is to be true repentance there must be an end to the old life without God, no matter what outward refinement that life may have had. For repentance is not only abstaining from this or that gross sin or evil habit. It is not an external polish applied to life. Repentance is a change of heart and mind which compels me to take a new attitude to sin and a new attitude to God. True repentance makes me turn away from all sin, and draws my heart and my will toward God. When this change takes place, and not till then, do I receive forgiveness for all my sin.

"Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon" (Isa. 55:7).

Then how are we to find mercy and pardon with God? By the way of repentance, which is forsaking the old

life and returning to God.

And this does not apply to those only who have fallen most deeply into sin and vice. This applies to you and to me. Repentance is essential to every human being, without exception.

Paul says that "God now commandeth all men everywhere to repent (Acts 17:30). For repentance is in Holy Writ so closely associated with forgiveness of sin, that if you will not repent you cannot obtain mercy.

If you take even the smallest coin and hold it close to your eye, you thereby hide from your view the sun in the sky; so will every sin, even the very smallest, hide from your view the sun of God's pardoning grace.

If you crave pardon for your sin, if you would be a child of God, then turn away from all iniquity which obstructs your view of Him. Behold and accept His pardoning grace and then praise Him forevermore.

"Take the world, but give me Jesus,
In His cross my boast shall be,
Till with clearer, brighter vision,
Face to face my Lord I see."

—Søren Dahl

(Courtesy, Tract Mission)

PATON . . .

twisted turban-wise, a sleeve hanging over each ear.

The thing which at last "breaks the back of heathenism" is the sinking of a well in the island where water is very scarce and precious. The natives are affrighted at the thought of trying to bring "rain from below," but Dr. Paton digs first and then hires the men with fish-hooks, and prays earnestly as he works, and at last water is found—enough for all, and the natives say, "Jehovah is the true God." Triumphs of grace follow—journeys in other lands to tell the story, and in 1907 this missionary hero enters into rest.

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

RESOLUTIONS OF JONATHAN EDWARDS

"I resolve to live with all my might while I do live.

"I resolve never to lose one moment of time but to improve it in the most profitable way I possibly can.

"I resolve never to do anything which I should despise or think meanly of in another.

"I resolve never to do anything out of revenge.

"I resolve never to do anything which I should be afraid to do if it were the last hour of my life."

EDWARDS . . .

when he read publicly the names of young people who were reading questionable literature. Edwards attacked this conduct from the pulpit, but parents objected.

Later he asked for a raise in salary because of a larger family. Some objected and criticized him because of the scale of living which he enjoyed. The breach widened between pastor and people.

Another crisis was coming which would end the happy years of ministry at Northampton. He searched the Scriptures and firmly believed that Communion was for Christians only. He firmly believed that only a visible Christian who testified of a changed life could take communion. His predecessor had admitted worshippers to the Communion table without inquiring into their spiritual state, Jonathan Edwards decided that he could not serve the Lord's Supper to anyone not able or willing to make a public confession of Christ. This offended many. A majority vote from the council of churches was against him, and his own congregation voted to dismiss him. He was out of a pastorate, out of an income, and out of public favor.

This was a sore trial to Jonathan Edwards and very humiliating for him. But he had the heart of a humble man. After this dismissal he waited upon the will of God in all humility. A church at Stockbridge, Massachusetts, issued him a call. For the next ten years he preached to this small, frontier congregation and a tribe of Indians living near the town. He displayed courage and faith in this new situation. He had more seclusion now and not the exacting, demanding schedule of former years. He gave himself unreservedly to study and in these years produced his best writings. He became famous throughout the whole world, the exception of Northampton, as a brilliant and resourceful scholar. It is noteworthy to see that God used these years of "being laid aside" to His glory. These were years when Jonathan Edwards produced his books of enduring value and made an impact on the world of then and now.

(To be continued)

editorials

LOOKING AHEAD

Two often talked about things are the weather and the passage of time. No one can do anything significant about the former and anything at all about the latter. But we comment on how quickly time passes by and the seasons come and go.

Now it is autumn again and in this work, where one must think ahead, it is necessary to have Thanksgiving in mind now, and Christmas, and New Year's. And we do hope to have some good things in our Christmas issue again this year. It's our special issue of the year and more planning goes into that one than any of the others. We trust that it will be something you will enjoy when it comes and look back on with thankfulness after Christmas.

In the issue before Christmas we plan to have two helpful and challenging articles on Advent by pastors of our church.

Much more could be done in our congregations to observe the Advent season appropriately. It is too bad that the "Christmas rush" makes life too busy to do what might be done otherwise.

Next time we are going to have a special issue on the Reformation. In addition to some history of the event, there will be several articles on the positive results of the Reformation—effects it has had for us. You will find it challenging and uplifting. We don't want to forget about the Reformation but to keep the blessings of it before us.

These are some of the things to which we can look forward in these coming weeks. May *The Lutheran Ambassador* continue to be an instrument of good for our church and for every reader.

IRON AND GOLD

It was George Matheson who wrote, "We need the iron to enlarge our nature. The gold is but a vision; the iron is an experience."

In the same writing Matheson refers to what is said of Joseph in the Bible, "The iron entered into his soul." That happened while he was in the dungeon. Indeed, it had entered into his soul earlier in life when his brothers threw him into the pit and later sold him to the Ishmaelite caravan wending its slow way to Egypt.

But these experiences were iron, as Matheson wrote. And he knew the iron, too, as we well know. There was the failing eyesight and the resultant blindness. There was the loss of a sweetheart who couldn't accept his disability. Out of that circumstance he wrote the triumphant hymn, "O Love That Wilt Not Let Me Go." What a source of strength that song has been to countless thousands.

Our Pastor Dennis Gray, in his article in this issue, "Jesus and the Leper," touches on the same point when he asserts that unhealed illnesses are testings. They are "iron to enlarge ur nature."

Yes, we can learn from the difficult situations of life. And the reason we can is that these experiences of iron throw us back on God. At such times we learn anew, or in a greater way, if we will, that His grace is sufficient for us (II Corinthians 12:7).

The very same thought is also suggested in Mrs. Natalie Melseth's reflections on becoming a widow, on the Women's Page. It is to be hoped that when that happens it will make the one left behind someone who, beyond the shadows of grief, can reach out to touch other lives for good.

One more quotation from George Matheson: "It is thy limit that is thine enlargement." Yes, that is so. That's what Paul wrote from his thorn-in-the-flesh experience: "for when I am weak then am I strong."

You and I can find it so, if we will, in those times when iron is our experience.

(Quotations are from *The Fellowship of the Saints*, compiled by Thomas S. Kepler, Abingdon-Cokesbury Press. George Matheson's remarks, and ours, are based on the rendering of Psalm 105:18 found in *The Book of Common Prayer*. While that translation may well be disputed, Matheson's point, and ours, is surely Biblical.)

False Shepherds

Shirking their sacred duty, failing in their mission as servants of Christ and shepherds of the sheep, they desecrate the house of God with vain babblings of so-called philosophical and political lectures, and leave hungering and thirsting souls unsatisfied. Instead of supplying manna from on high—the true bread of life, for spiritual edification—they waste their time and jeopardize the happiness and safety of those entrusted to their care. Quite natural that the Lord so severely censures them, saying, "Woe unto the shepherds of Israel that do feed themselves and not the sheep" (Ezek. 34:2, 3).

C. G. Haas

LEPER . . .

earthly ministry here, where He identified with our suffering. *He did not atone for sickness on the cross.* He made atonement for sin on the cross, not sickness. Jesus removed the sting of death, that sting was sin, removing it for every believer. Somehow people have misunderstood and applied Christ's atonement to sickness.

There are many passages which substantiate Christ's atoning death for our sin. I believe you would have to stretch Biblical truth to come up with an atonement for sickness—and, death will always be a part in the life of all of us. If we can demand atonement for sickness, we can also demand atonement for death, so we will not die.

Therefore, we can conclude that God promises forgiveness and we can ask and receive forgiveness because of the cross. We also realize the wonderful hope in heaven for every believer. We can claim these as our own. God pledges to give them to us. He pledges to follow through on all His promises! However, nowhere in the Word does God promise healing for every sickness. Matthew 8:2—"And, behold, there came a leper and worshipped Him, saying, 'Lord, if thou wilt, Thou canst make me clean.'"

This verse speaks to us, doesn't it? No demands can ever be made upon Jesus for healing. Again, we cannot claim healing like we can salvation! Healing is at the Lord's discretion, not ours.

men." Note especially this last verse. I, for one, would want God's will to be done since He is, of course, wiser than any of us!

Now, Jesus never made healing the center of His ministry. He always pointed to the cross as the means of eternal salvation for undying souls.

Physical healing can call attention to itself. People can do this and not be saved, and they can do it in the name of Jesus. It can put too much emphasis on the physical so people get away from the real thing.

And, Satan can fabricate miracles to serve his purposes, as he was able to do with certain plagues in Moses' day. There is a real need to discern the real from the fake. Jesus must be lifted up, like the serpent in the wilderness. He will draw all people to Himself.

In taking a stand to preach Christ and Him crucified we do not leave ourselves open to false doctrines and teachings which are sweeping our nation. It is to be Christ which attracts people.

Of course, we do not want to deny present day miracles. Just as the leper was healed, we see healings today! As we ask in the name of Jesus and according to His will, not demanding, we will see people healed. Otherwise, we accept our illnesses as testings, remembering "all things work together for good to them that love God, to them that are called according to His purposes" (Romans 8:28).

Let us never forget that our diseases may be for our own good. God can work

AFLC Woman Named an Outstanding Senior Citizen in Minnesota

Mrs. Minnie Hjelm, 93, Bemidji, Minn., has been named one of two Outstanding Senior Citizens in Minnesota for 1981. The award was presented at the recent State Fair in St. Paul by Governor Al Quie.

"This is the second happiest day of my life," Mrs. Hjelm said, when she received the award. "The first," she added, "was when my blessed daughter was born."

Her daughter flew to the Twin Cities from her home in California to be on hand for the presentation as a surprise to her mother.

Minnie Hjelm is a member of Bethany Lutheran Church, AFLC, in Bemidji, where R. S. Persson is pastor. She still plays the prelude before each Sunday morning service and was the regular organist for many years. She also served as organist for many years at an Augustana Church near Alexandria, Minn.

A committee appointed by the Minnesota Board on Aging annually selects one man and one woman as Outstanding Senior Citizens in an effort to acknowledge active older people who are continuing to give to their communities.

Beth Molberg of the BA said Mrs. Hjelm was selected partly because of her age. "It's not unusual for people to be active, involved and creative when they are in their 70s, but to remain so at her age is unusual," she said. Ms. Molberg said that her resume showed her to be "a very warm, giving, sensitive, grandmotherly individual who epitomized all the qualities we look for in old age." She added that Mrs. Hjelm's attitude seemed to be one of going one step further and that she seemed to be an organizer and not just a follower.

As examples, Ms. Molberg cited the Chordettes, a ladies choral group that Mrs. Hjelm organized and performed with when she was in her 80s, and her involvement in and promotional work for the Foster Grandparents program. She has been an active participant in the Foster Grandparents program since it began in Bemidji, regularly visiting

"Let us never forget that our diseases may be for our own good."

Note what Paul says about the foolishness of men in I Corinthians 1:22-25: "For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than

with us through such things. They can lead us back to God. Jesus becomes most important even when we are well—as it should be! Such can teach us dependence on Him.

The Psalmist says, in 119:71: "It is good for me that I have been afflicted; that I might learn Thy statutes."

Let us never, however, blame God. He is the giver of every good and perfect gift. Let God speak to you through diseases.

Facing Widowhood

by Mrs. Natalie Melseth
Ferndale, Wash.

In 1979, God called my dear husband, Helmer, home. Through his death and the adjustment following, God has taught me many things. St. Paul says, in II Corinthians 1: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. . . . And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye also be of the consolation" (vs. 1-5, 7).

This I have found to be most certainly true.

One is never ready for the parting with a loved one, whether it be after a long illness or a brief one. This, I learned, when I suddenly lost my husband, but God answers prayers. He sent angels to guide, protect and help me daily. Romans 8:26: "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings

which cannot be uttered."

We must recognize that God is the Lord of Time even when our ideas of time do not agree with His.

God has given us relatives, friends, neighbors, and our pastors, to comfort us in times of sorrow.

How wonderful it is to be ready to meet the Lord. God does not want us to grieve as those without hope.

His timing is right and we should do as Paul states in Philippians 4:4-7: "Rejoice in the Lord alway: and again I say, 'Rejoice.' Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."

When the time comes that a loved one has to go home to the Lord, the one who is left must adjust to a new life style. Up until that time, in a Christian home, there has been a wonderful time of "togetherness" in home work, church work and social life. Adjustments will have to be made. It is a time to look around and ask oneself, "What can I do at this stage of life?" Be a per-



son young or old, the problems are the same. Now is the time to pray to the Lord constantly for guidance.

Perhaps now is the time to turn to activities such as working or helping people who have problems. Much joy can be received by cheering up others who are lonely. Working with children in Sunday School can bring much satisfaction through the children's enthusiasm. Pray for yourself and others.

I thank God for a wonderful Christian helpmate and for the years we had together and for the many blessed memories of our daily devotions where we learned so many things that strengthened us in our Christian living.

After the tragic death of her husband, Helen Steiner Rice began writing verses for greeting cards, expressing her faith in God through words that have blessed thousands of people. One of her poems of comfort is entitled "There's Always a Springtime."

I close my testimonial with this wonderful verse from Psalm 27. It is verse 27: "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."

RE: WOMEN'S NEWS

Mrs. Wayne Hjermstad (Solveig Larson) resumes her work with layout for the *Ambassador* with this issue. As

her foster grandchildren at the Gilfillan Center.

Two years ago, one of the Outstanding Senior Citizens was also from Bethany, namely, Clifford Frederickson.

(Based largely on a newspaper account)

before, she will also be gathering material for our Women's Page. Please address all correspondence regarding that to her at her home. The address is:

Mrs. Wayne Hjermstad

16980 Duck Lake Trail

Eden Prairie, Minn. 55344.

All other material pertaining to content of the *Ambassador* should be sent to the Editor at Newfolden, Minn. 56738. Thank you.

The Editor

Fall Rally Announced

The Women's Missionary Federation of the Southwest Central Minnesota District will be held at Our Savior's Lutheran Church, Brooten, Minn., the Rev. Carl Hort, pastor, on Tuesday, Oct. 6, beginning at 9:30 a.m. Rev. and Mrs. Connely Dyrud, missionaries to Brazil, will be the guest speakers.

Mrs. Roger Rasmussen, Secretary

**“It is true that once we . . . have reached our goal, heaven,
we will be eternally secure.”**

ETERNAL SECURITY . . .

Galatian churches to repent of their backsliding. Paul reminds them of the good beginning as Christians which they made under his leadership, but now they were endangering their souls by again taking on the ways of the world. There is no thought of eternal security here (Galatians).

Ten: In Jesus' letter to the church at Ephesus He accuses them of losing their first love (Revelation 2:4). And then in the next verse Jesus admonishes them to repent of this sin or He would have to judge them severely by removing their candlestick, symbolic of their inheritance in heaven.

Eleven: In Jesus' letter to the Sardis church (Revelation 3:5), He speaks of blotting out a name in the book of life in heaven—this book being equivalent to a pre-registration book in heaven. If your name is written there it would indicate that you are a Christian and have an inheritance in heaven awaiting you. However, if the doctrine of eternal security were true no name would ever be blotted out once it was written in this book. But names are blotted out!

The eternal security people quote many comforting passages which tell how God will bless and keep His own. But many of these promises pertain to eternal life in heaven. It is true that once we get rid of our old sinful nature and have reached our goal, heaven, we will be eternally secure. Nothing or no one will be able to take heaven away from us once we have entered there.

The eternal security believers often quote Romans 8:31-39 where God's keeping power is stressed. But they overlook the little “if” in verse 31—“If God be for us” or during the time that God is for us when still a Christian. When we fall away after once having made a start with God, as the result of our own choosing, God is not for us un-

til we again repent of our sin and seek His mercy, as David did.

If these verses were the whole Bible (and if it weren't for the “if” in verse 31) perhaps we could believe in eternal security. But there is always a danger of reading something more into a verse or portion of Scripture than what the Bible is saying, if we don't also consider all else the Bible has to say about a particular doctrine. There is too much evidence throughout the Bible (and I have only mentioned a part of that evidence here) to conclude that Paul, who was inspired by God to write, is thinking of eternal security as he writes these verses to the Christians at Rome.

Therefore we need to look again and seek an interpretation which would not contradict the rest of Scripture.

I believe we have the key to such an interpretation when we bear in mind to whom Paul wrote this letter. There was much persecution and martyrdom of Christians at this time. Every day Christians were being martyred for their faith (Romans 8:36).

Paul wrote this letter to Christians who feared for their life. And these same Christians feared that they might deny their Lord when threatened and under pressure. This they most sincerely did not want to do even in the face of death. Paul assures these troubled Christians that Jesus would never forsake them at such a time, and that He will give grace to remain faithful under such pressure. Paul is writing to a people who are truly dedicated to Christ, and ever want to be. But they are not taking their salvation for granted, believing that they could never do that which would jeopardize their salvation. They have a fear that they might. This fear in itself causes them to cling all the more to Christ as their only hope, ever depending on His grace to sustain them.

Paul is saying that because of their dedication to Christ He will keep them

and never release the hold he has on them. These are those whom God is for because they are wholeheartedly for God. And upon that condition and that condition only there will be grace given to endure.

There are many examples in the Bible of those who made a start with Jesus, but then fell away. Even the people on Palm Sunday who sang praises to Jesus made a start. I have no doubt that they sang in all sincerity. There is nothing to indicate that they were not sincere. But their sincerity was not deeply rooted. They didn't really know Jesus very well. They were easily led astray in their thinking about Jesus on Good Friday when they turned against Him. Jesus didn't weep for these people because they were hypocrites in their singing. He appreciated their song of praise (Luke 19:40), but He wept because He could foresee their soon turning against Him and falling away. However, we can dare believe that some repented again on Pentecost Day when they became more securely rooted in their faith.

The eternal security people would have us believe that all who fall away never were recognized as truly saved by God. But we read into Scripture something which is not stated when we conclude this.

Whenever we see a person in the Bible making a start with God and being blessed by Him, we can believe such a person to be right with God unless he is later tempted away from God and becomes disobedient. Usually the Bible will tell us at what point in the person's life he rejects God and is rejected by God. In some cases, as of the prodigal son, he again repents of his sin and is re-established in the household and the inheritance of his father.

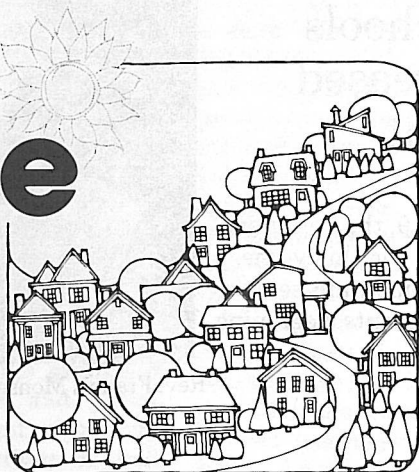
But the truth remains that those who fall away are lost and while in this condition they are on the road to hell and not on the road to heaven.

Oh dear Christian, beware! It is only by grace that we are saved. We have no liberty to take chances with our soul.

(Conclusion)

“We have no liberty to take chances with our souls.”

Life on the Edge of Town



LEEDS AND AREA

Last time I was telling you about a trip I took to South Dakota and the return through North Dakota in late July.

After dinner at Kathryn, I drove on up to Red Willow Lake near Binford to visit Mrs. Peter Jacobson. She had known my father when he was along threshing in that vicinity, as a semi-nary student, years ago.

I spent the night in Cando, a thriving town in a great farming section. In the morning after breakfast in a very pleasant cafe on Main Street I saw the storekeepers getting ready for the day's activities.

Next I drove southwest of town to see the area where Dad likely worked in harvest in the summer of 1904, his first year in America. He was out near Leeds. Details are sketchy, but indicators point to the farm of the late Martin Leet. So I went to the farm and talked to his grandson, now farming the place about 10 miles north of town.

Stopped to look in the North Prairie Lutheran Church, several miles south of the farm. It is a well-kept church building, formerly of the Lutheran Free Church. While I was standing in the cemetery north of the church, I heard a growing noise in the northeast. Almost at once I saw a large jet appear, apparently only hundreds of feet above the ground. I recognized it as a jet from the

Air Force Base at Grand Forks, N. Dak., one of those camouflaged box-car types. Holding my camera in my hand I stood and gawked at this sight and missed the chance to document what I'd seen. The plane passed just to the west of the churchyard.

Also drove over west to see the Hurricane Lake Lutheran Church building, once a part of the same parish as North Prairie, our Lebanon congregation and another in Churchs Ferry. Hurricane Lake is now closed. It is always sad to see a closed church. One thinks of the activity which once took place there, the Word of God which was preached and heard. The altar painting is of the Baptism of Jesus and that is a rather unusual picture to find as an altar painting.

Vernon Nelson farms south of Hurricane Lake Church and I found him plowing down a field of oats to enrich the land. Since it was about noontime he invited me into the little house on the immaculately-kept farmyard. Although the Nelsons live in town they keep the farm place up and that was nice to see. Quite a contrast to the many abandoned farmsteads one sees nowadays. Vernon shared his lunch with me, prepared by wife Betty. She is the new treasurer of our Women's Missionary Federation.

Other stops were made in the community, too. I wish I could tell you of them all. They included one at the

home of distant relatives on Mother's side, people I'd not met before. And then on to Devils Lake where my uncle and aunt, the A. O. Lees, treated me to supper at a cafe before I drove the 150 miles home across the fertile lands of eastern North Dakota and western Minnesota.

SCRAPBOOK

We escaped frost after a scare the first week in September. It was good to get a reprieve and be able to have more flowers to enjoy for a while yet. And some vegetables, as squash, get more time to develop and mature. Speaking of flowers, do you understand how some varieties can survive frost and others can't?

House painting can get really dragged out. When I take the paint brush out later this week, when the *Ambassador* work is done, it will be the fifth week in which I do some painting and the job won't get completed until next week, at best. Other work has to be done, sometimes it rains, etc., etc. Of course, the work left to be done now is on the trim.

Say, that was a nice anniversary we had at Bethlehem Church, Greenbush, on August 2. I've been real proud of the way my two churches (Telemarken last year) have put on these celebrations. I came away from both with good, warm feelings. At Bethlehem it was so good to have Pastor and Mrs. Snipstead with us, as well as others who had served the congregation at one time or other.

I was at Family Camp at Lake Bronson for a short time, but long enough to be very favorably impressed with the program there. And I'm sure the folks who were at the other AFLC-sponsored camp, at Osceola, felt the same way about the one there.

Our family took another trip to Winnipeg, when my other sister was home on a visit. The 250-mile round trip is just a pleasant outing.

I hope you all had a good summer, too.

—Raynard Huglen

Personalities

New address for *Pastor and Mrs. Charles Kvanvig and Bethany* is Route 1, Box 92B, Osceola, Wis. 54020.

Rev. Larry V. Severson, who has been pastor at Boscobel, Wis., since 1977, is now serving the Roseau, Minn., parish (Roseau, Rose, Spruce, Norland) and he and his family are residing at 805 2nd St. N.E., Roseau, 56751 (parsonage).

Rev. Forrest Swenson has resigned as pastor of Calvary Lutheran Church, Fergus Falls, Minn., and Stiklestad Lutheran Church, Doran, Minn., where he has been serving the past three years. Future plans are indefinite at this time.

Rev. Marlyn Kruse, a 1977 graduate of Free Lutheran Seminary, has accepted the call to Calvary Lutheran Church, Everett, Wash., and has begun serving the congregation. He was ordained at Sunnyside Lutheran Church, Stacy, Minn., on August 23. He and his family live at 1711 26th St., Everett 98201 (parsonage).

With Our Evangelist-Youth Worker

Be faithful in prayer for our evangelist, *Rev. Kenneth Pentti*, as he continues his ministry among our congregations. Here are some of his coming appointments.

Eden Prairie, Minn.

King of Glory Lutheran Church (Ind.)
Oct. 11-14

Rev. Wayne A. Hjermstad, pastor
Boscobel, Wis.

Trinity Lutheran Church
Oct. 18-20

Pastoral vacancy
Minneapolis, Minn.

Medicine Lake Lutheran Church
Oct. 25-30

Rev. J. G. Erickson, pastor
Tioga, N. Dak.
Nov. 1-5

Zion Lutheran Church

Rev. Allen Monson, pastor
Kenyon, Minn.

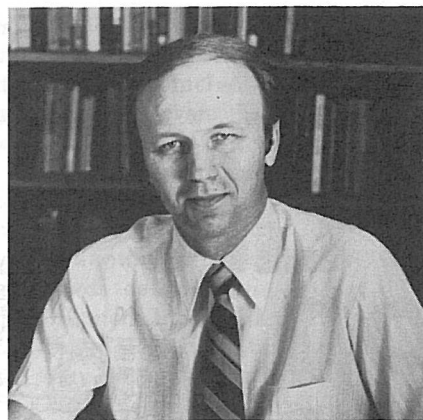
Emmanuel Lutheran Church
Nov. 8-12

Rev. Kenneth L. Anderson, pastor

AFLC Schools have increased enrollment

Seminary

On September 9, the Seminary opened its doors for thirty-one students. Seven men are seniors with thirteen students beginning their first year.



Rev. Francis Monseth, New AFLTS Dean

Bible School

Enrollment for the Bible school is up this fall with 107 students registering on September 14. This is an increase from the last three years when enrollment was 90 students. It was in 1976-77 that the record enrollment was over 135 students.

FELLOWSHIP CORNER

Are we too busy?

The Lord has been talking to me about something I feel I should share with my sisters and brothers in Christ. This is the question I want to ask for myself first, then others. Are we just too busy?

When I think of our wonderful Lord and Savior, He never seemed too busy to help others. The only time I can think of Him being in a hurry was when He drove out the money changers from the Temple. He had to deal with sin right then; that is the only time, it seems to me, that He was in a hurry. He took time to talk to one impossible (in our way of thinking) woman at the well, in John 4. And we could tell more times, I am sure.

I think, too, of all the time my dear Godly mother seemed to have for her seven children. Now she didn't have all the modern gadgets to save time. She never learned to cook on anything but a wood stove. No microwave ovens then either. I can remember her gathering wood chips in her apron to bake bread and make our meals. And she always had time to just sit and talk about anything and everything to us. I know now that she wasn't a perfect housekeeper. It never bothered her to sit down at the piano and worship the Lord by singing Gospel songs. I don't

think she could play anything else.

And I believe now I see at least some of the results, and will see more in heaven, I am sure. I can't remember my mother ever pushing me away when I had a problem and needed help. She never said, "Not now, Dorothy; I am too busy." Sure, the ironing stacked up and the mending never got done as it should have, but we knew we had someone who cared for us and she taught us to love her Lord. What a testimony to leave behind when one goes Home to heaven.

Now to you and me in these days, what about that person who needs our love and understanding, and sometimes a helping hand? This often goes unnoticed by others; we just do it for the Lord. These experiences have been far more of a blessing to me than the times I did something in public.

And isn't this the real heartbeat of Christianity? This kind of service to the Lord seems the hardest because the devil hates it, I think. This is being like the Christ we love and serve and whom the devil hates.

"Show-case Christians" come by the dozens, I think. I mean people who have the most applause of men. Now I am far short of this kind of service I've been talking about yet, but I trust I'll

Preaching Missions

Bemidji, Minn.

Bethany Lutheran Church

R. R. Persson, pastor

Oct. 11-14

Lay Pastor Verle Dean, speaker

Willmar, Minn.

Zion Lutheran Church

Rev. Dennis Gray, pastor

Oct. 11-15

Rev. Arnold Stone, LEM, speaker on
the Book of Acts

Ferndale, Wash.

Triumph Lutheran Church

Rev. Ronald Knutson, pastor

Oct. 11-15

Ev. Carl Jensen, LEM, speaker

Thief River Falls, Minn.

Our Saviour's Lutheran Church

Rev. Leslie Galland, pastor

Oct. 16-18

Rev. Francis Monseth, speaker

Minneapolis, Minn.

Morgan Avenue Lutheran Church

Rev. Yeddo Gottel, pastor

Oct. 25-29

Rev. Dennis Gray, speaker

Stacy, Minn.

Sunnyside Lutheran Church

Wendell Johnson, pastor

Oct. 24-28

Rev. Donald Greven, speaker

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where your
church is
located?**

**Order the new, attractive
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handling. Individual**

**church name can be put on
for only 50¢ per letter.**

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continued . . .

get better and be more like my Lord
and Savior, as He tarries and gives me
the strength to do His work in His way.

Mrs. Arnold Jodock
Hatton, N. Dak.



Medicine Lake Lutheran Church opened its Academy on September 8. Mrs. Kenneth Moland teaches the 13 students in the first through sixth grades. The traditional oriented classroom is located in the far west rooms of AFLBS' girls' dorm on ground floor. Pictured here are the students outside learning basic soccer kicks.

**Mighty
God,
While
Angels
Bless
Thee**

*Mighty God, while angels bless Thee
May a mortal lisp Thy name?
Lord of men as well as angels,
Thou art ev'ry creature's theme.
Lord of ev'ry land and nation,
Ancient of eternal days,
Sounded through the wide creation
Be Thy just and endless praise.*

*Robert Robinson
(Hymnal for Church and Home)*

NEW YORK, August — His Royal Highness the Prince of Wales receives the 750,000th *Good News Bible* in Canberra, Australia, from Miss Mary Hughes, National Youth Officer for the Bible Society in Australia, recently. The heir to the royal throne of England received the inscribed Bible before a crowd of Bible Society officials and supporters of the Bible cause at the Society's headquarters. In the background is the Rev. James R. Payne, Australian Bible Society General Secretary. The *Good News Bible*, the Bible in Today's English Version, first published by the American Bible Society in 1976, has been distributed worldwide in more than 11.5 million copies.

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O Sing a Song of Bethlehem

O sing a song of Bethlehem,
Of shepherds watching there,
And of the news that came to them
From angels in the air:
The light that shone on Bethlehem
Fills all the world to-day;
Of Jesus' birth and peace on earth
The angels sing alway.

O sing a song of Nazareth,
Of sunny days of joy;
O sing of fragrant flowers' breath,
And of the sinless Boy:
For now the flowers of Nazareth
In every heart may grow;
Now spreads the fame of His dear
Name
On all the winds that blow.

O sing a song of Galilee,
Of lake and woods and hill,
Of Him who walked upon the sea,
And bade its waves be still:
For though, like waves on Galilee,
Dark seas of trouble roll,
When faith has heard the Master's
word,
Falls peace upon the soul.

O sing a song of Calvary,
Its glory and dismay;
Of Him who hung upon the Tree,
And took our sins away:
For He who died on Calvary
Is risen from the grave,
And Christ, our Lord, by heaven
adored,
Is mighty now to save.

Louis FitzGerald Benson
(*The Church Hymnary*)

Thy Kingdom Come

The Cloud of Witnesses

"Therefore let us also, seeing we are compassed about with so great a cloud of witnesses, lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

It is always an advantage when one sets out on a difficult and dangerous road, to know that someone has traveled it before us, and has arrived at his destination. Every wise traveler makes inquiries of those who have traveled the road he is to take, but is not acquainted with. One of the secrets of Roald Amundsen's successful expeditions over ice and ocean, was that he always studied carefully the reports of

those who had tried to get through before him. A Christian will always benefit by listening to those who before him have traveled the road that leads home to God.

The first big lesson we must learn from those who already have won the prize of victory, is to lay aside every weight. He who fills his mind with love for this world, with money, finery, honor, and power—he will be left behind. The Israelite, who wishes himself back in Egypt, will never reach Canaan.

The cloud of witnesses that we read about in Hebrews XI saw the heavenly fatherland before them, and longed for that city that God had prepared for

them, and they arrived. Let us try to have the same mind and we, too, shall win the prize. If we believe in Jesus and long for and desire the heavenly city we shall not come short of it.

Ye saints, who here in patience
Your cross and sufferings bore,
Shall live and reign for ever,
When sorrow is no more.
Around the throne of glory
The Lamb ye shall behold,
In triumph cast before Him
Your diadems of gold!

—Reprinted from *Thy Kingdom Come*
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