

# THE LUTHERAN AMBASSADOR

December 2, 1986

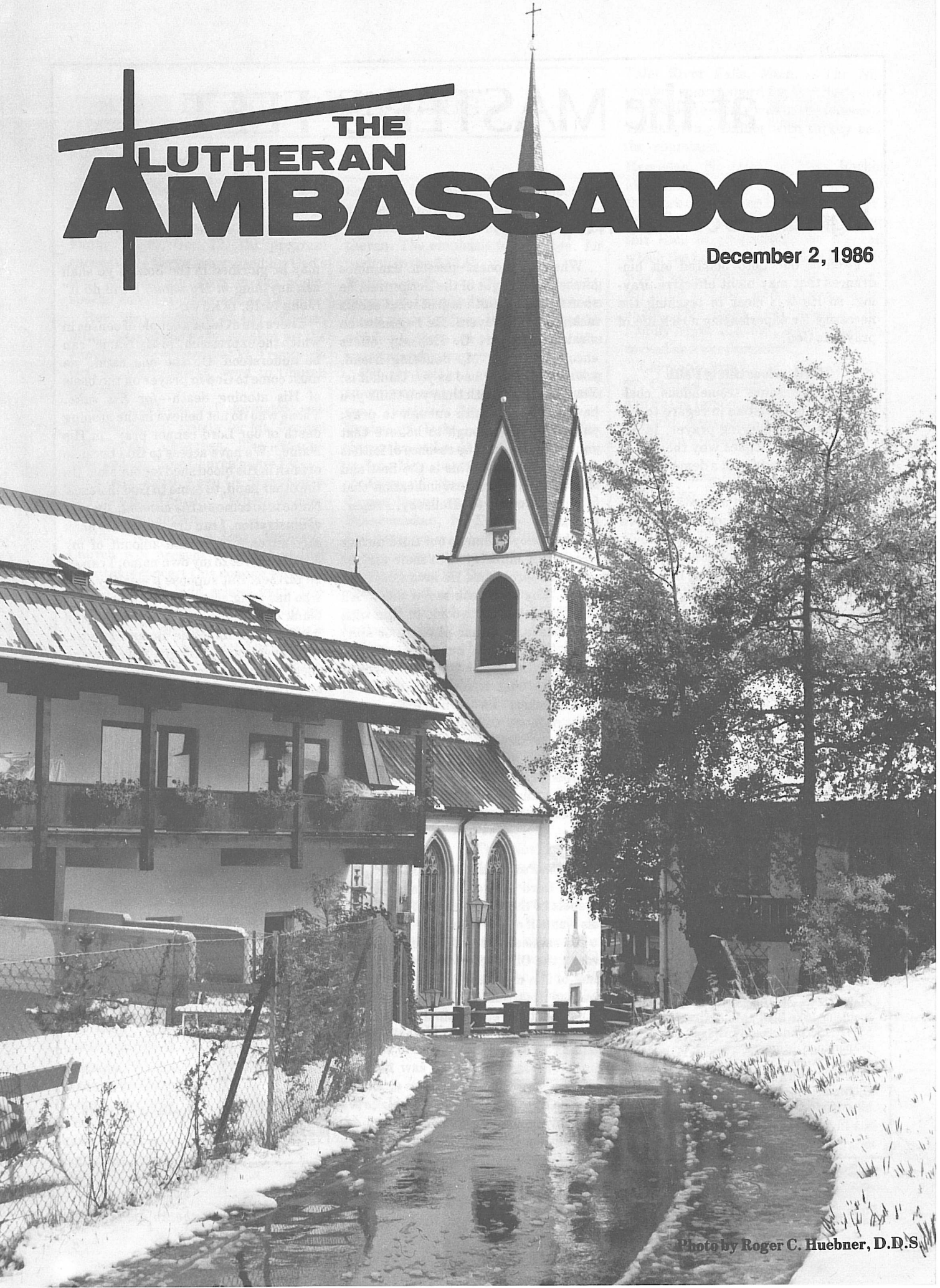


Photo by Roger C. Huebner, D.D.S.

# at the MASTER'S FEET

## Ingredients of effective prayer

Even as our Lord pointed out hindrances that may blunt effective praying, so He was clear in teaching the necessity for experiencing a rich life of prayer to God.

### The Precious Gift of Faith

There are some tremendous challenges to the Christian in regard to the importance of believing prayer. In explaining to His disciples why they were ineffective in casting out a demon from a young lad, our Lord said, "... if you have faith as small as a mustard seed, you can say to this mountain, 'Move from here to there' and it will move. Nothing will be impossible for you" (Matthew 17:20 NIV). Again, in dealing with the amazement of His disciples over a miracle performed, our Lord promised, "If you believe, you will receive whatever you ask for in prayer" (Matthew 21:22 NIV).

When an honest person examines himself in the light of the Scriptures, he soon finds that faith is just what seems lacking in his prayers. He begins to be afraid of prayer. O. Hallesby offers encouragement, "My doubting friend, your case is not as bad as you think it is. You have more faith than you think you have. You have faith enough to pray; you have faith enough to believe that you will be heard. The essence of faith is to come to Christ. This is the first and the last and the surest indication that faith is still alive" (O. Hallesby, *Prayer*, p. 28).

When people came to our Lord during His earthly ministry with their various needs and problems, He invariably told them, "Thy faith hath saved thee." All they had done was to come to Him with their needs, whether physical or spiritual. The simple but unmistakable mark of a living faith is, in the words of Hallesby, "that it sees its own need, acknowledges its own helplessness, goes to Jesus, tells Him just how bad things are and leaves everything with Him." How much faith do we need in order to pray? "We have faith enough," Hallesby answers, "when we in helplessness turn to Jesus" (Hallesby, p. 29).

### The Powerful Name of Jesus

Our Lord spoke five times in the Gospels of the importance of prayer in His Name if one is to receive an answer to his request. One of those occasions was in the Olivet discourse near to the time of His crucifixion. Seeking to encourage His troubled disciples, He said, "And whatsoever ye shall ask *in My Name*, that will I do, that the Father

may be glorified in the Son. If ye shall ask anything *in My name*, I will do it" (John 14:13, 14 KJV).

There are at least a couple of senses in which the expression "in My Name" can be understood. On the one hand, we must come to God in prayer on the basis of His atoning death—for *His sake*. Those who do not believe in the atoning death of our Lord cannot pray "in His Name." We have access to God because of faith in His blood shed for our sins. On the other hand, to come to God in Jesus' Name is to come *on His account*. By way of illustration, I can draw from my bank account only up to the amount of my deposit there. In my own name, I can go no farther. But suppose a wealthy man who has a big account there gives me a blank check bearing his signature and invites me to fill in the amount I chose. In prayer, our Lord gives us a blank check. "Present your check in My Name and you shall have it," He says. To pray, then, in the name of Jesus is to pray not on the basis of my credit, but His.

To pray in faith and to come in Jesus' Name reminds us that effective prayer is a gift of God from the start to finish. Faith is a gift worked through the promises of God's Word based on the gracious atonement purchased for us at Calvary at infinite cost. In this Advent season, may we be reminded afresh of the privilege of prayer because God sent His Son.



by Dr.  
Francis W. Monseth

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## Many of them can be saved

Divorce. The very word conjures the imagery of heated arguments, accusations, lawyer fees, custody fights, bewildered children, shame, embarrassment, fear and guilt. Indeed, nothing positive is usually associated with the failure of a marriage.

Within the church, we read or hear the warnings of Scripture: "For I hate divorce, say the Lord the God of Israel" (Malachi 2:16a). Malachi expands the thought of God's intense hatred for divorce by stating that it originates with one's unfaithfulness. The unfaithfulness results in a lack of prayer and unanswered prayer. It also directly affects the children of divorce, so that they have great difficulty in identifying with spiritual truths.

Marriage problems are simply a part of life. No one is immune to them or to misunderstandings, hurt feelings or arguments. The victory over impending divorce is seen when two people are willing to swallow pride, change an indifferent spirit, learn different ways to deal with problems and resolve to truly love and accept each other.

Sometimes, a hurting couple needs help during a time of crisis and each of us can have a positive part in helping fragile relationships. While most people reading this article may never receive formal training in marriage counseling, one can still be extremely important in the healing process. All the training in the world does not make up for the empathy (your ache in my heart) a Christian has for others.

One of the great levelers of self-righteousness in this area is the awful fact that almost every family in America has been directly affected by a divorce. Consider that one out of two marriages in the U. S. A. currently ends in divorce. Once the pain has entered



by Chaplain Timothy K. Skramstad,  
Kitzingen, West Germany

# HELPING FRAGILE MARRIAGES

our own family or church, we begin to see the problem with the heart of Jesus Christ who is the friend of sinners.

One might ask if any good thing can result from such severe marital strife. It has been my experience that such trauma may be the critical moment in which one opens his or her heart to the Lord. The fear of failure, the grasping for *anything* to change the situation, serves as an excellent opportunity to share how peace and harmony can fill a home where Christ is Lord. Those doing marriage counseling from a Christian perspective, however, realize that gaining confidence with the couple by first dealing with the critical problems in the marriage usually leads to opportunities in sharing the Gospel. Sensitivity and timing, with the leading of the Holy Spirit, are very crucial in this area.

One of the biggest helps we can be to such fragile relationships is to encourage the partners to wait. Time alone is not the answer, but encouragement to be very cautious about such a decision, coupled with positive support and attitudes about the marriage and prayer allows God to work.

The relatives and friends of someone experiencing marriage difficulty can be the very worst enemies of the marriage. A wife who is hurting emotionally and complains to her mother about her husband might find a sympathetic ear. When the mother starts to encourage, "getting rid of the bum," Satan has found a willing tool. We can listen to some of the hurts, but instead of losing our objectivity or "sharing" this news, we can pray with and for the couple.

Positively responding to marriage crises also means to encourage the cou-

ple to seek marital counseling. In order for the pastor to effectively work with the couple, they must have some degree of willingness to work on their problems. Difficulties which are left unresolved for too long a time result in such enormous obstacles that even the best of marriage counselors is unable to help. One of the most common complaints I have heard from other pastors, and certainly experienced myself, is that couples come to them as a last resort and the problems have become so great that they are almost impossible to correct, leaving the couple angry and unwilling to really work. Pastors will still listen, counsel and pray, but there is a tremendous sense of grief when we are not allowed to really help, even though the solutions are within reach.

Some pastors have difficulty with some types of counseling or because of some other issue, they cannot deal with a certain case. There is nothing wrong with your pastor if he is wise enough to refer a couple to a marriage counselor if he knows that his limitations would hinder, as opposed to help, the relationship.

If a couple you know is having marital problems and they have children, and you are able, offer to provide free babysitting while they are in counseling, having a date, or even for a getaway weekend. Encourage the couple to see the good in each other. If they continually complain about the faults of the other, ask them or point out for them the good characteristics of the other partner. Instead of hearing all of the reasons for divorce, and thereby legitimizing their argument, turn the

## HELPING . . .

situation around to ask what are the reasons for staying married.

Sometimes the word of rebuke or correction may be exactly what is needed, but it always must be done humbly and in a spirit of love. If, for example, a friend or close relative is actively pursuing a path of adultery, carefully and lovingly confronting such behavior as irresponsible can be used of God to save a marriage. To help you in this area, read David Augsburg's book, *Caring Enough to Confront* and J. Allan Peterson's book, *The Myth of the Greener Grass*. Those who assume that their marriage is not fulfilling or exciting and are led astray to seek another partner would be surprised to learn that three out of four second marriages fail and the rate increases to a nine out of ten failure rate for third marriage when the preceding marriages ended up in divorce.

Some might think that it is really up to the professional clergy to magically solve everybody's marriage problems. The pastor is not the one whose marriage is in question. He can work on his own marriage, but the work which must be done in the failing marriage is by the couple themselves. Pray not only for the couples in crisis, but also for your pastor that he would have the wisdom on how to help. Support and offer your assistance to your pastor. There are some families who need a positive role model. A growing number of children have only lived in single parent homes and as a result have not witnessed how husbands and wives should treat each other. Couples with good marriages can be a positive source of help to the pastor by working with those in crisis, demonstrating how they have resolved conflicts, planned budgets, or found time for each other during periods of stress. One word of warning, however. If you know of a couple in crisis, please go to your pastor and clear things with him *first* rather than taking it upon yourself to be of help.

This article does not begin to cover the myriad of problems which families face, such as adultery, incest, desertion, drug or alcohol addiction, or child and wife abuse. These issues would have to be dealt with in other ways. However, I have tried to address some means by which people in our congrega-

# The advent of Christ is rich

"Blessed be the Lord God of Israel;  
for He hath visited and redeemed His  
people" (Luke 1:68).

*In His first advent* God came in a cruel, thick, black cloud with fire, smoke and thunder; with a great sound of trumpets, so fierce that the children of Israel were filled with fear and dread, and said unto Moses (Exodus xx.19), "All that the Lord hath spoken we will do. But speak thou with us . . ., but let not God speak with us, lest we die." At that time He gave them the Law. The Law is cruel; we do not like to hear it. The Law is such a terror to our reason that at times we fall into instant despair. It is so heavy a burden that the conscience knows not where to turn, or what to do.

Christ *in His advent* is not terrible like that, but meek; not fierce like God in the Old Testament, but meek and merciful like a human being; He does not come on the mountain, but in the city. On Sinai He came with terror, now He comes with meekness; there He was to be feared, there He came with thunder and lightning; here He comes with hymns of praise. There He came with the great sound of trumpets, here He comes with consolation, joy, and love; there He spoke: "Whosoever toucheth the Mount shall be surely put to death," here He says: "Tell the daughter of Zion, her king cometh unto her." Be-

tions can make a positive impact in the marriages of their community. Keep in mind that very few marriages experience a severe crisis because of one simple problem. Nor do very many marriages fail because of only one partner doing or not doing something. Yet, it is my sincere prayer that as you take the time to read this article and pray for couples you know, God will begin using you to "bear one another's burdens, and so fulfill the law of Christ" (Galatians 6:2).

While this article addresses the issue of divorce, the old adage, "an ounce of prevention is worth a pound of cure," is especially relevant. Each congregation can sponsor or jointly support a marriage enrichment retreat, special

speakers, seminars, films, classes, sweetheart banquets and parties. Purchasing books, magazines and tracts and giving them to couples can make a very positive statement about marriage from your congregation. Supporting your pastor regarding pre-marital counseling or classes also helps every potential marriage.

While not everybody can be a marriage counselor, we can all be used to speak well of each other, pray for each other and encourage couples in an institution which God Himself has said is "very good." Our willingness to invest time, effort, finances and ourselves into marriages can directly result in stopping one of the worst attacks on individuals, families and our nation. With God's help and guidance, the marriages within our communities cannot only be held together, but be happy, peaceful and productive.

*(Chaplain Skramstad and his family will be in Minnesota and North Dakota during December. From early January and on his address will be Chaplain (CPT) Timothy K. Skramstad, U. S. Army Chaplain Center and School, Student Detachment CHOAC, Ft. Monmouth, N.J. 07703-5511. Six months later he will be reassigned somewhere in the U. S.)*





## in mercy

hold, herein findest thou the difference between the Law and the Gospel, to wit that the Law commands while the Gospel gives all things freely. The Law causes anger and hate, the Gospel gives grace. At the first advent the children of Israel fled before the voice of God, but now our desire to hear it cannot be stilled, because it is so sweet. Therefore, when ye are in anxiety and tribulation, ye shall not run to Mount Sinai, that is to say, look to the Law for help, neither shall ye think that ye yourselves have power to atone, but rather ye shall look for help in Jerusalem, that is to say, in the Gospel which saith, "Thy sins are forgiven thee, go thy way, from henceforth sin no more."

Martin Luther  
(*Day By Day We Magnify Thee*)



## Annual Christmas Concert

By the Choir and Choral Club of Association Free Lutheran Bible School  
Sunday, December 14, 4:00 p.m.

3110 East Medicine Lake Boulevard, Minneapolis, Minnesota

A fellowship supper for all will be served after the concert. You are invited!

★★

## Prepare The Way, O Zion

*Prepare the way, O Zion!  
Ye awful deeps, rise high;  
Sink low, ye lofty mountains,  
The Lord is drawing nigh;  
The righteous King of glory,  
Foretold in sacred story.  
O blest is He that came  
In God the Father's Name!*

*O Zion, He approaches,  
Your Lord and King for aye;  
Strew palms where He advances,  
Spread garments in His way;  
God's promise faileth never,  
Hosanna sound forever.  
O blest is He that came  
In God the Father's Name!*

*Fling wide your portals, Zion,  
And hail your glorious King;  
His tidings of salvation  
To every people bring,  
Who, waiting till in sadness,  
Would sing His praise with gladness.  
O blest is He that came  
In God the Father's Name!*

*The throne which He ascended  
Is fixed in heaven above;  
His everlasting Kingdom  
Is light and joy and love;  
Let us His praise be sounding  
For grace and peace abounding.  
O blest is He that came  
In God the Father's Name!*

Frans Mikael Franzen, 1772-1847  
Tr. Augustus Nelson, 1863-1949  
(*Service Book and Hymnal*)

## world missions

### Meet the students of IBSM

#### Part II

##### **Analucia M. Cardoso**

Psalm 117: "Praise the Lord, all nations! Extol Him, all peoples! For great is His steadfast love toward us; and the faithfulness of the Lord endures forever. Praise the Lord!"

My name is Analucia M. Cardoso. I am 22 years old and was born in Londrina, Parana. I have lived here in Campo Mourao for 11 years and have been a member of the Free Lutheran Church for six years.

From my childhood my mother taught me the Word of God, but at home no one ever went to church.

In 1979, some friends from school invited me to a youth meeting. From then on I started going to church regularly. But it was at a picnic that I truly met God. It was on the first of January, 1980. That day the pastor spoke about salvation and how to gain eternal life.

After my decision for Christ I had many struggles, but I am thankful to God that I was able to pass through them and have victory over them.



Analucia M. Cardoso

Today my mother is a member of the Assembly of God Church and I have a brother who is also a member of the Free Lutheran Church along with his family. My father and my oldest brother have not found Jesus yet and for this I have prayed often.

I am dedicating this year of my studies at the IBSM (Instituto Biblico e Seminario Mouraoense) to learn more about God's precious Word, so I may be able to help others find the true reason for living.

(Note: Analucia is a member of the Central Free Lutheran Church. She is involved with the youth group and is secretary of the Sunday School. She is a great help with music, playing the guitar and helping with the choir.)

##### **Alvaro Celso Assme**

My name is Alvaro Celso Assme. I am 24 years old and married to Audrey Meier. We have two children, Agnus Israel, who is two years old, and Arthur Leonhard, who is eight months.

I grew up in the Presbyterian Church, going to Sunday School and church. I don't have an exact day or moment in which I can say that I was converted, but as I frequented church, youth meetings, conferences and camps, I became aware of my dependence on God and of His purpose in my life. From a young age I've felt called to the ministry, but I always felt that the moment hadn't come for me to start that preparation. Now, after being married and having two children, I've felt that the time has come to do something definite in my life. May God help me in my decision.

My favorite Bible verse is Joshua 1:9: "Have I not commanded you? Be strong and of good courage; be not frightened, neither be dismayed; for the Lord your God is with you wherever you go."

(Note: Alvaro and his family came from Curitiba, Parana, to study at the Bible School. After this year of Bible

### Lutheran Bible Translators Completes Third New Testament Project in West Africa

Freetown, Sierra Leone—Mission staff, government officials, national clergymen and several hundred guests from Sierra Leone and neighboring Liberia recently joined with representatives of Lutheran Bible Translators to celebrate the dedication of the Krio language New Testament.

"The completion of the Krio New Testament project is very exciting," comments Dr. Paul Volz, LBT Executive Director. "Since Krio is one of the major languages of Sierra Leone and parts of Liberia, over 1,000,000 Krio speakers now have a written New Testament available to them for the first time."

The Krio New Testament is the third one to be published in Sierra Leone by Lutheran Bible Translators. The Limba and Loko New Testaments were the first two, both being completed in 1983. By 1990 the organization expects to complete translation projects in several other West African languages including: Kuwaa, Kisi, and Vai (Liberian languages); and Anyi (a language of Ivory Coast and Ghana).

School, Alvaro plans to enter our Seminary. He works in the Lar Parana Free Lutheran Church, working closely with the youth of the church as Sunday School teacher and youth advisor. He enjoys playing the piano and the guitar.)



Alvaro Celso Assme family



# An encounter with the Watchtower

"Go therefore and make disciples of all nations . . ." (Matt. 28:19-20).

It is obvious from the Scriptures that all who know the Lord Jesus Christ are to carry His life-saving Gospel to all people. In the last few months, my friend and I have been given the opportunity to witness to some members of an unsaved group that many of you may not be familiar with, a cult.

In a nutshell, a cult is a religious body or group that claims to belong to the body of Christ but either lacks, adds or opposes the essential teachings needed for salvation. Jehovah's Witnesses unquestionably falls into this category. It is from this group that a couple of members came knocking at our door.

One afternoon in early April, I came home from classes to find my roommate smiling and clutching a book entitled *True Peace and Security*. I am a graduate of Pastor (Robert) Lee's Cults and Isms class and knew this was the Jehovah's Witnesses' calling card.

"They're coming back," John said, "and we better get ready."

I immediately pulled out some books on cults and began studying their various weird teachings along with the Bible. The doctrines we decided to nail them with are the very essence of Christianity: the Diet of Christ and salvation by faith alone.

Now that our heads were getting prepared, it was time to prepare our hearts. We prayed to God to help us present the truth in love and concern. We also prayed that their hearts would be prepared to receive the truth.

On April 29, 1986, at 1:00 p.m., a knock came on the door. I looked at John and he looked at me, confirming that the time had come.

After a typical flurry of getting-acquainted talk, they pointed to their book, *True Peace and Security*.

"Wait a minute," I said to myself. "We have to take the initiative."

Groping for words to say, I finally said that I would like to share what Jesus Christ meant to me. I tried to emphasize the peace that only He can give and that they lacked, being slaves to works righteousness.

My testimony led into our belief in the deity of Christ. The following are some

verses we pointed to: Is. 9:6, Jn. 20:28 and Jn. 10:36. These verses clearly show Jesus is God but they insisted that Jesus was a god, separate from Jehovah. Clearly this logic was flawed, because many verses proclaim there is only one God (Is. 43:10-11, Deut. 6:4, etc.).

Somehow the discussion was turned to the Trinity. I had wanted to avoid this because this teaching is not as obvious as the deity of Christ and if they didn't believe Jesus is God from the verses listed, chances are they would not be open to the oneness of God the Father, God the Son, and God the Holy Ghost.

Anyway, we showed them Acts 5:3-4, which implies the Holy Ghost is God. We followed up with Matt. 28:19 and II Cor. 13:14, showing the name of the Holy Ghost associated with God the Father and God the Son.

The two gals responded by squirming in their chairs, pointing out some semi-related verses and applying faulty reasoning. They insisted that the Holy Spirit is a "force" and not a person. But we retaliated. John 14:26 clearly refers to Him as *He*.

"Well," one insisted, "the Bible often personifies things."

Finally, we discussed salvation by faith alone. We pointed to the following verses: Gal. 2:16, Gal. 3:24, Gal. 5:4, I Pet. 1:9, Rom. 3:28, Rom. 4:6, Rom. 5:1.

Their response caught us off guard. Without blinking an eye, they looked at Eph. 2:8-9 and said that works done by oneself don't save but the works Jehovah enables one to do save. Immediately turning to Jas. 2:14, they tried backing up their statement. We responded

cont. on p. 13

From the files of *Folkebladet*,  
December 7, 1932

## from - A service in the Augsburg Chapel

by Rev. C. J. Nestvold

Prof. (Selmer) Framstad led the devotional service, first a song and afterward the leader read a Psalm in the Bible and offered a warm-hearted prayer. Again a song was sung. I was reminded so vividly of the first time I attended a service in that chapel in my raw youth (this was likely in 1903—Ed.). I came to Augsburg from Iowa, had never seen a (Lutheran) Free Church man before, never once the *Folkebladet*. I had heard much bad about Sverdrup and Oftedal—especially Oftedal. Because of all the evil I had heard about him, his name became a kind of symbol for me of a mixture of wickedness, learning and "smartness" (Nestvold's word—Ed.). I came to Augsburg and to the chapel. The professors sat on the platform in a semicircle. One of them was a squarely built man with thick flowing (or wavy) hair that curled back of his ears and over his suitcoat collar. He had a moustache, bushy eyebrows and singularly large

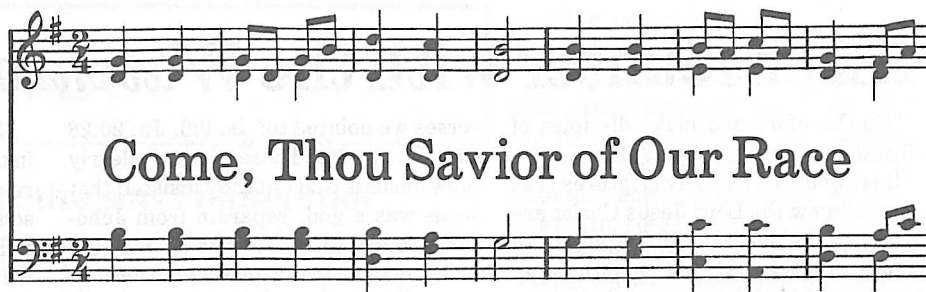
and penetrating eyes. I understood this was Oftedal. Quick as a young man (he would have been about 59—Ed.) he rose from his chair and with light steps went to the lectern, opened the Bible and began to read. Oftedal could read. Such ease in reading I just had never heard before. He closed the Bible, looked out over the students for a moment, folded his hands and began to pray. And such a prayer! He prayed directly as if our Lord should be standing right in front of him there in the chapel. He prayed as if he were a small boy begging his father to get to go along with him to town. And in this way he prayed for the students.

I didn't know what the Free Church really was, but before Oftedal was finished with his prayer I had become a Free Church man, for I realized that the church, to which a man who prayed like that belonged, must be a good church. And I understood that those who spoke evil of him had never heard him pray to God.

—Translated from the Norwegian.

## our hymn study

*Concordia*, No. 123  
Aurelius Ambrose, 340-397  
Martin Luther, 1524  
Tr. William Reynolds, 1850  
Tune: *Hendon*  
Henri Abraham Cesar Malan, 1827



Ambrose is the father of Latin hymnody. He taught the Western Church to sing, after the manner of the Greek Eastern Churches. He also is credited with introducing antiphonal singing (alternating between choir and congregation, pastor and congregation, e.g.). In the 1600 years since it was written, one wonders in awe how many Christians have sung:

Come, Thou Savior of our race,  
Choicest Gift of heav'nly grace!  
O Thou blessed Virgin's Son,  
Be Thy race on earth begun.

Not of mortal blood or birth,  
He descends from heav'n to earth:  
By the Holy Ghost conceived,  
God and man by us believed.

Wondrous birth! O wondrous Child  
Of the virgin undefiled!  
Tho' by all the world disowned,  
Still to be in heav'n enthroned.

From the Father forth He came,  
And returneth to the same;  
Captive leading death and hell—  
High the song of triumph swell!

Ambrose began his professional life as a lawyer. In fact, he had not been baptized (he was taking adult instruction) at the time he was called to be Bishop of Milan. These were stormy times; the Barbarians were threatening; the Church was in the throes of the Arian heresy. Ambrose quickly found himself in a conflict that had his Arian empress sending soldiers to the church to enforce her doctrines. There they found Ambrose and the congregation praying and singing. An unflinching defender of the faith, Ambrose said, "If you demand me, I am ready to submit: take me to prison or death. But I will never betray the Church of Christ. I will die at the foot of the altar rather than desert it." The soldiers stayed to sing and, before long, the empress had to abandon her decree.

Meanwhile, the heretic Arius was defrocked and banished to what is now

Yugoslavia, where he set his false doctrines to very engaging music-marches, sea chanties and aspiritual ditties not unlike much of today's "Gospel" music—that spread like wildfire among the people. The lusty music was so seductive they didn't care what the words meant. The struggle from then on became war, with the orthodox church finally prevailing although millions of lives were lost and the Church was forever fragmented. Incidentally, Arianism, somewhat modified, survives today as Unitarianism.

The most famous of Ambrose's converts was St. Augustine. In his *Confessions*, he writes of the power and beauty of the music in the Church: "I wept at the beauty of Thy hymns and was powerfully moved at the sweet sound of Thy singing. Those sounds flowed into my ears, and the truth streamed into my heart so that my feeling of devotion overflowed."

Augustine was discerning but not everyone has that useful gift. Music can transport either toward the spiritual or away from it and discerning the direction the vessel is going is not always easy. Caution is a watchword and carefulness becomes a virtue.

Martin Luther translated Ambrose's hymn from Latin to German in 1523 and included it in his hymnbooks. The English text is by William Reynolds, a passionate abolitionist, teacher, Lutheran pastor, Episcopal pastor and college president (Capitol University and Illinois State University).

For Martin Luther, see #86 and #239.

Henri Malan, the composer of the music, was born, bred, trained and ordained in Geneva, Switzerland. He pursued graduate studies in the United Kingdom, earning a D. D. from Glasgow. *Hendon* is named for a village a few miles north of London.

—Don Rodvold

## The Measure of God's Love

*For God so loved the world that He gave His only Son.*

John 3:16

Man has no measure for that height of love,  
Nor any plummet for the depth thereof;  
Its length and breadth he may not comprehend,  
Nor its beginning find, nor reach its end.

But in that vast illimitable space,  
Whose boundaries he may not learn nor trace,  
Something there is that stretches arms as wide,  
That fills the void and touches every side:

The Cross of Christ that spans God's wondrous love  
and shows the length, breadth, height and depth thereof.

Annie Johnson Flint



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# editorials

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## CLARIFICATION

Our editorial "An Unwise Requirement" (Nov. 4) brought reaction that we had misunderstood or misinterpreted a resolution passed by the Board of Trustees at its Sept. 29 meeting relative to the admission of seminary students. Our concern was that only students who were members of an Association congregation were now going to be admitted for study. We admit that we are capable of misunderstanding and mis-interpretation, but try not to do so intentionally.

We asked Dr. Francis Monseth, dean of our seminary, to write an explanation of the issue before us and he has kindly done so. That clarification can be found on page 14. We trust you will read it.

Our error was in not checking further when there seemed to be such a change in previous policy. We are sorry.

We believe there is general agreement that the doors of AFLTS should remain open to non-AFLC students, who thus pay tuition without the benefit of aid grants unless they later change their status to that of regular student, as Dr. Monseth more fully describes in his article.

## TIME SLIPS AWAY

When you read this there will be less than two months left in the fiscal year of the AFLC. How time does go by.

While we are referring you to other places in this *Ambassador*, let us ask you to study carefully the AFLC Benevolence Report to be found on page 14. That is the report with three months left and, as we've said, there are less than two months left now.

The report is encouraging in the sense that total income received to Oct. 31 and percent of total reached both exceed what existed a year ago. It is always good to note encouraging things and these are two.

But, in what has become typical of us in the AFLC, we have an awfully long way to go in the time that is left. It seems so hard to avoid the need to have a last minute rush and push. No doubt our rural orientation and roots are a big cause for this. Fall and early winter have been the time of harvest and greater income, the time of paying bills, settling accounts and giving to the church. That orientation isn't as true today, but the tradition tends to carry over in our giving habits.

Whatever can be done to insure a more even flow of income for our benevolences will surely be appreciated. The situation has improved but more can be done. By all means, at the least, each congregation should send in gifts for our AFLC work at least quarterly. Check to see if this is being done in your congregation.

And for the present year, there is a big challenge before us. We know the times aren't easy for many people in agriculture and small businesses dependent on an agrarian economy. But you've helped generously before and we believe you will again. Note the funds that are lagging behind, but try to give something for all of them.

All the work is important. It is God's work. Care is being taken to use wisely the money that is given. Reaching our

goals would be such an encouragement at this time as we head into our anniversary year. God bless you as you determine to what extent you can help.

## OFTEDAL AND PRAYER

To make it three in a row, may we direct your attention to a third item in this issue, the excerpt from *Folkebladet* on page 7. We are happy to make this short account available to our readers telling about the prayer spirit of one of the founders of the Lutheran free church movement in America, Sven Oftedal.

Prof. Oftedal hasn't received nearly the attention his illustrious friend Dr. Georg Sverdrup has. At least two books have been written about the latter and a six-volume set of his collected works exists in Norwegian.

The picture we gather of Prof. Oftedal is of a more rough-hewn man, more of an activist, more apt to speak out and jump into the fray. He is also depicted as immensely popular with the students at Augsburg Seminary, where he taught and worked for 38 years. That was also seen in the story we had in our Christmas issue last year telling that he and his wife came to share Christmas Eve at the boarding club with the students who couldn't go home for Christmas.

And he was well acquainted with the world of prayer as C. J. Nestvold tells us in the reminiscence before us. In another account which we couldn't put our hands on at once, we are told of a time when Sven Oftedal was to preach in his church on a Sunday morning (we believe it was at Trinity in Minneapolis), leaders in the congregation became concerned when he didn't enter the sanctuary to start the service. They found him in the sacristy or study still on his knees in prayer. Another time, when Oftedal was being ill-spoken of in a gathering of Lutherans of another church body, a pastor who knew of Oftedal's prayer life, defended him because of that very thing. He didn't believe that someone who was that intimate with his Lord could be all bad.

Prof. Oftedal received his share of brickbats in the conflicts of early Norwegian-American Lutheranism and he didn't shrink from the struggle either, but he seems to have been a lovable man and a man of prayer.

The late Rev. C. J. Nestvold, the writer, the man who became a "Free Church man" because of Oftedal, was a pastor at Grenville, S. Dak., McVile, Rugby and Bisbee, N. Dak., Wanamingo, Minn., and perhaps other places. He is remembered by some of our *Ambassador* readers. We are indebted to him for this glimpse, even as to physical characteristics, of Prof. Oftedal, one of our forebears.

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## COME LORD JESUS.

Rev. 22:20

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### Evangelistic Meetings: the way I remember

Ev. Joseph Erickson, who this summer went home to be with his Lord and Savior, held meetings at Bethany Free Lutheran in Derrick, N. Dak., approximately 30 years ago. That does not seem possible, but it is. He had meetings from Sunday to Sunday and we had a full church for each of the services. On the last Sunday we had a morning service, afternoon service at 2, also an evening service. We went home in between services and all were ready to come back and hear what the Lord had to say through his servant. The last Sunday morning the altar rail was full of people; what a blessed time of weeping and rejoicing. One of the young men belonging to the congregation, in his early teens, gave his heart to the Lord, also my friend's son who was six years old at the time. Today he is serving the Lord in Sri Lanka.

As far as we know all that came forward are today serving the Lord. All glory to God.

Ev. Rev. Clifford Anderson also had revival meetings in different churches in the area and always there were those that would go forward for salvation. He also came to Bethany Church at Derrick, also Zoar Lutheran in Hampden, N. Dak.

Another evangelist used by the Lord in my own life and some of our children was Rev. Clarence Haaland, who came to a small country church, St. Hans, which had a Hauge church background before going into the ELC. He had a week's meetings and the church was packed each evening. He came to our home one afternoon with my friend and during that visit, before leaving, asked me what was the hope of my salvation. My answer was praying, reading the Bible and going to church. He asked me what was wrong with Jesus Christ. I said, "Nothing, I suppose you would have to have Him."

He said I should start reading in the Book of John, since I told him I was reading in Revelation. I wanted to know what was going to happen at the end. He did share some thoughts and I have

remembered them. My husband and I went every night to the meetings. The following week a Rev. C. M. Hanson was at a church in Nekoma for its dedication service, also a week's meetings and, yes, we went every night with our friends, where the husband had just come to the Lord two weeks before. The very last night of those meetings my husband and I both gave our hearts to the Lord. What a tremendous time that was. That church, too, was full and I remember sitting in the balcony on the last night. After this we had a chain reaction where friends and relations, even those living further away, came to the Lord.

Also in St. Hans church, Rev. Jacob Andreassen had a week's meetings, and there again I remember sitting right at the front of the church where the choir

would sit because there was no room; those pews sat sideways.

Today there are too many distractions, school activities taking up every day in the week, TV, lack of Bible reading, Bible studies and Christian fellowship amongst many. Wrong priorities putting other things first instead of the Lord's work.

What we need to see is the urgency of the hour. The signs of the times all around us tell us the fig tree is beginning to bud and we know the time is drawing nigh. Our salvation is nearer than when we first believed. Praying always that we may escape all these things which are coming upon the earth and to be found ready when Jesus comes. Occupying until He comes. Taking time to listen to the children and pray with them, teaching them Bible verses and reading them Bible stories. Two of our sons have borrowed the book we used for devotions and Bible stories to read to their children. Praise the Lord. He is faithful.

*Mrs. Reuben Ivesdal,  
Edmore, N. Dak.*

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Not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more, as you see the day drawing near.

Heb.10:25

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### Walking side by side with Jesus

Psalm 55:17: "Evening, and morning, and at noon, will I pray, and cry aloud: and He shall hear my voice."

Do I really walk with Jesus each and every day? When I stop to think about it, I am ashamed of myself. If someone lived or worked with me every day and didn't speak to me, I'd feel awful; still, I do this to my wonderful Lord. If I give a gift to someone and they fail to thank me, I say to myself, "Isn't that awful; they didn't say thank you or didn't appreciate my gift at all!" Yet, I do this to Jesus, who is *continually* giving me His good gifts! If I claim to love Him and be one of His followers, how can I continue to do this? He's done so much for me in the many years I've known Him, watching over me day and night, carrying me through all my hardships

and much illness and answering so many prayers. Andrae Crouch says it so well in his song, "Through It All": "Through it all . . . I've learned to trust in Jesus . . . I've learned to depend upon His Word."

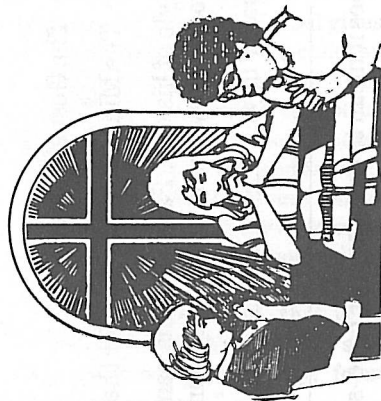
I need to pray that the Holy Spirit will renew me, that I may walk closer to Jesus, always remembering how much He cares for me. Can I do less than to continually give Him my thanks and praise?

Lord, help me to remember these words, to take time to praise You and to live so that others may see You in me.

(Ed. note: This testimonial was written for Mrs. Melbye's parish paper from St. Paul's Lutheran in Fargo, N. Dak.)

*Mrs. Gordon (Edna) Melbye,  
Moorhead, Minn.*





## WMF BIBLE STUDY

### Studies in Romans

*God's Righteousness by Faith*

#### GOD'S RIGHTEOUSNESS REVEALED IN THE GOSPEL Chapter 1:1-17

Hymn No. 84 (*Concordia*): "Thy Word, O Lord, Like Gentle Dews"

This year it seemed good to focus our studies on a book of the Bible. Romans was selected because of its central position in the Christian's faith and life.

In his Introduction to Romans, Luther wrote: "This epistle is the real chief part of the New Testament and the very purest gospel, which, indeed, deserves that a Christian not only know it word for word by heart, but deal with it daily as with daily bread of the soul. For it can never be read or considered too much or too well, and the more it is handled, the more delightful it becomes, and the better it tastes."

The theme of Romans is the righteousness of God, that is, the righteousness by which God makes sinners righteous through faith in Jesus Christ.

#### B. The Gospel: The Power of God to Salvation, vs. 16-17

1. In verses 2-4, Paul writes of the content of the Gospel. What is the content that gives the Gospel its power? \_\_\_\_\_

2. How did Paul show what he thought of the Gospel? \_\_\_\_\_

3. How do we show our attitude toward the Gospel? \_\_\_\_\_

4. Why was Paul not ashamed of the Gospel? v. 16 \_\_\_\_\_

5. What makes the Gospel God's power for salvation. V. 17 \_\_\_\_\_

6. What does the Old Testament quotation add to what Paul has said? \_\_\_\_\_

7. Why are these verses important to us as believers? \_\_\_\_\_

Hymn 283 (*Concordia*): "My Hope is Built on Nothing Less"

—*Mary L. Lindquist*

#### INTRODUCING OUR NEW WRITER

Dr. Mary L. Lindquist is a member of the faculty of the University of North Dakota, Grand Forks, and a member of the AFLC Board of Publications and Parish Education. She earned her doctorate degree in school psychology at the University of Wisconsin/Madison. She served as a missionary in Japan from 1952 to 1957. She is a member of Trinity Lutheran Church, Grand Forks, N. Dak.

## I. The Salutation: The Gospel Ministry

### A. The Writer: The Minister, Set Apart for the Gospel

1. In the style of his day, Paul signs his name first. What three things does he say about himself as he introduces himself to the Romans, in v. 1? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2. What does it mean to be a slave, or bond-servant of Christ? \_\_\_\_\_  
\_\_\_\_\_

Eph. 6:6 \_\_\_\_\_

Rom. 14:4, 7, 8 \_\_\_\_\_

3. How did Paul's call as an apostle give him a responsibility to the church in Rome? Acts 26:15-17 \_\_\_\_\_  
\_\_\_\_\_

Rom. 1:14-15 \_\_\_\_\_

4. What does it mean to be set apart for the Gospel? II Tim. 2:4 \_\_\_\_\_  
\_\_\_\_\_

### B. The Recipients: Participants in the Gospel Call

1. What does Paul say of the Roman Christians to whom he writes? vs. 5, 6, 7 \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2. What clues are provided in Acts 2:5-10, 8:1 and 18:2 about the founding of the church in Rome? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. In Romans 16:3-16, Paul lists the members of the Roman church, and directs them to greet each other with a holy kiss. What does this list tell us about the members of this church? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

### C. The Greeting, v. 7b

Paul greets the Romans with the words he uses in several other letters. Notice the order.

1. What is grace? \_\_\_\_\_  
\_\_\_\_\_

2. What is the source of peace? \_\_\_\_\_  
\_\_\_\_\_

### II. The Theme: The Gospel Revelation, vs. 8-17

#### A. Paul's prayer for his Gospel ministry in Rome, vs. 8-15.

1. Does Paul know of some special weakness in this church that needs correcting? Explain. V. 8 \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

2. Then why is Paul eager to visit Rome? \_\_\_\_\_  
\_\_\_\_\_

vs. 11-12 \_\_\_\_\_  
\_\_\_\_\_

vs. 13-15 \_\_\_\_\_  
\_\_\_\_\_



# THE WOMEN'S PAGE

## Honorary memberships

Fertile, Minn.



Maple Bay Lutheran WMF honored (L. to R.) Mrs. Alice Johnson—pinned by daughter Shirley Soderlund; LaVanche Peterson—pinned by daughter Elaine Erdahl; Edna Hanson—pinned by daughter-in-law Cindy Hanson; and Ona Broden—pinned by niece Phyllis Broden. What love and friendship they have shared through the years. As we look to the future we can all pray the words of the hymn, "Lord, Keep Us Steadfast In Thy Word."

## Eastern North Dakota Fall Rally

The WMF Eastern North Dakota District Fall Rally was held at Ny Stavanger Lutheran, Buxton. The day was a real blessing from the singing and Bible studies given by Pastor Wendell Johnson and from the afternoon speaker, Mrs. Laurel Johnson. It was also good to enjoy the warm fellowship of seeing old and new friends there. We trust that Mrs. Verle Dean and Mrs. Herb Franz are now fully recovered from their health problems.

—Mrs. Reuben Ivesdal

## Everett, Wash.



Mrs. Lucille Bantz and Mrs. Helen Hansen were presented with pins and certificates from Solveig Hays, WMF president at Calvary Lutheran.



## WATCHTOWER . . .

with Is. 64:6 which says our righteousness is as filthy rags.

The following are some final observations: 1) Their logic was often disjointed. 2) Their translation of the Bible is wrong in many key places and presented a problem. 3) They tried to maneuver the conversation to a set plan.

The time spent with them was intriguing, frustrating and challenging. The following verse sums up the whole experience: "Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth" (II Tim. 2:15).

—Andrew G. Webster,  
Fargo, N. Dak.

(Andrew Webster attended AFLBS in 1984-85 and is presently studying at North Dakota State University in Fargo.)

Wallace, S. Dak.



Mrs. Willard Armbruster and Mrs. Selmer Hjermstad of Calvary Lutheran, were made Honorary Members of the Women's Missionary Federation. A Memorial Service was also held giving a special tribute to Mrs. Andrew Dragsten and Mrs. John Gullickson who departed from this life this past year, and also to all those who have departed from this life. We are thankful for those who have labored in the work of God's Kingdom and whose lives were a blessing to our church and community.

## In Memoriam

Key: The name of the town was 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.

### NORTH DAKOTA

Devils Lake

Martha G. Hansen, 81, Aug. 19, Christ.

### WASHINGTON

Everett

Sigurd Hollum, 92, Oct. 12, Calvary.

### SOUTH DAKOTA

Webster

Reider Wik, 85, Oct. 31, Tabor.

### MINNESOTA

Spicer

Carsten J. Stulen, 59, Oct. 25, Green Lake.

Newfolden

Stanley Lausness, 91, Nov. 1, Bethania.

Salol

Earl (Joe) Erickson, 70, Nov. 1, Norland. (Mr. Erickson was the father of Mrs. James (Linda) Fugleberg, Ferndale, Wash.).

Strandquist

John (Johnny) Boen, 67, Nov. 4, Hegland.

# Clarification on seminary admissions

The Board of Trustees and Administration of Free Lutheran Seminary wishes to clarify the intent of a decision which was noted in a recent editorial (Nov. 4, 1986). The motion passed at its September 29 meeting had reference only to potential "regular" students in the first sentence which read, "Moved, seconded and carried that a prospective seminary student be a member of an Association Congregation at least one year prior to entrance into seminary." A "regular" student is one who is accepted on the basis of his desire to serve either as a pastor or missionary in the AFLC and also is a member of an AFLC congregation. As such, he pays less than a third of the tuition charged. A "special" student, on the other hand, is one who is accepted either on the basis of his desire to study theology at the seminary without the intent to serve in the AFLC upon graduation or who comes to the seminary interested in serving in the AFLC but without previous AFLC affiliation. The seminary has always warmly welcomed such applicants and continues to do so but believes it would be beneficial for these to enter the seminary as "special" students rather than making a hasty decision to join an AFLC congregation to qualify for the "regular" status.

The second part of the September 29 motion was directed to such "special" students. "A change in status from special to regular student may be requested after the first year, provided all requirements are met." This would give the student an opportunity to become more fully acquainted with the aims and practices of the AFLC as well as for the seminary to become better acquainted with him. It has always been true that the first year is a probationary year for all students, regular and special. It was deemed appropriate by the Board of Trustees that a change in status be delayed until that probation is passed.

The effect of the decision on September 29 then is simply to lengthen the relationship of prospective "regular" students to the AFLC (one year) and also to lengthen the relationship of received "special" students to the AFLC (one year) before a request of change in status to "regular" is considered. We sincerely hope this explanation

clarifies the matter.

The AFLC stands in need of more men for the pastoral ministry. As the "open doors" seem to be multiplying in these days, we anticipate increasing request for assistance in providing pastoral leadership. Thank God for every graduate who is presently serving. Thank God for the students and interns who are currently a part of the program. But let us earnestly pray for more laborers for the great harvest before us.

*Dr. Francis Monseth, Dean,  
Association Free Lutheran  
Theological Seminary*

## OFFICIAL NOTICES

The following pastors have been placed on the regular Clergy Roster of the Association of Free Lutheran Congregations: Rev. Palmer E. Sevig, who is serving Calvary Lutheran Church, Wallace, S. Dak., and Rev. Walter G. Johnson, who is serving Faith Lutheran Church, Shakopee, Minn.

The following pastor has been received on the Fellowship Clergy Roster of the AFLC: Rev. Norman E. Dornquast, Weslaco, Tex.

# Personalities

**Rev. Richard Gunderson** has resigned as pastor of Escanaba Lutheran Church, Escanaba, Mich., where he has served since 1983, to accept the call to Elim Lutheran Church, Lake Stevens, Wash. He began his new work on Dec. 1.

**Rev. Gordon L. Grage**, pastor at Chippewa Lutheran Church, Brandon, Minn., since 1979, has resigned and has accepted secular employment for the present. **Rev. Edwin Kjos**, Fergus Falls, Minn., is serving Chippewa Lutheran on a temporary basis.

**Rev. Fred Carlson**, who has served Zion Lutheran Church, Wadena, Minn., for 12 years, has resigned. His future plans are not known.

**Rev. Wallace Jackson**, who has been living at Wahkon, Minn., has become the pastor of First English Lutheran Church, Sacred Heart, Minn., an independent congregation.

**Pastor R. S. Persson**, 3720 Duncan, Astoria, Ore. 97103, has accepted a call to serve Olney Community Church, Olney, Ore. Olney is eight miles southeast of Astoria.

New address for **Rev. and Mrs. James Fugleberg and family** in Fernald, Wash. 98248 is 6193 Apollo Drive.

## Winter Conference and Family Camp dates - 1987

Here are the dates for the Bible Conferences in early 1987 for the Upper Midwest: Feb. 13-15—Minot, N. Dak.; Feb. 20-22—Shevlin, Minn.; Feb. 27-Mar. 1—Minneapolis, Minn. (Living Word Lutheran Church).

And the Family Bible Camps: June

29-July 5—Association Retreat Center, Osceola, Wis.; July 6-12—Galilee Bible Camp, Lake Bronson, Minn.; July 22-26—Wilderness Camp, Lake Park, Minn.; Aug. 10-16—ARC, Osceola, Wis.

### ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard  
Minneapolis, Minnesota 55441

#### AFLC Benevolences (9 months) February 1 - October 31

FUND	TOTAL BUDGET	REC'D IN OCTOBER	TOTAL REC'D TO DATE	% TOTAL*
GENERAL FUND	208,000.00	13,657.27	116,429.63	56
SCHOOLS - (AFLTS)	115,278.00	11,284.78	48,080.61	42
(AFLBS)	173,200.00	12,053.96	72,056.68	42
HOME MISSIONS	265,000.00	14,817.27	146,234.46	55
WORLD MISSIONS	298,000.00	21,880.60	144,758.64	49
CAPITAL INVESTMENT	25,000.00	686.88	9,962.98	40
TOTALS	1,084,478.00	74,380.76	536,325.17	49
1985-86	1,109,382.00	93,286.88	513,499.04	46
*GOAL 75%				



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# news of the churches

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*from here and there . . .*

**McIntosh, Minn.** — Ladies of Trinity Lutheran surprised the men and boys with a special program and lunch at Family Night, Oct. 12. The program consisted of Scripture regarding God's plan for men and boys in the home, special music, readings and a skit.

Rev. Roy Johnson of the Winger, Minn., parish was guest speaker for the annual Harvest Festival at Trinity on Oct. 26. The offering went to Church Extension.

On Oct. 29 a parish Reformation service was held at Trinity for Mt. Carmel and Trinity Churches. The Sunday Schools sang "The Church's One Foundation" and "Lord, Keep Us Steadfast in Thy Word." The film "Where Luther Walked" was shown.

**Hatton, N. Dak.** — Zoar Lutheran Church will present its third annual Christmas concert this coming Sunday, Dec. 7, at the high school gym. The theme of the concert is "Tune Up for Christmas." Instrumental and vocal selections will be performed by persons from Northwood, Mayville, Portland, Reynolds, Buxton and Hatton.

**Tioga, N. Dak.** — Pastor Dale Mellgren of Zion Lutheran spoke at special meetings in Beaver Creek Lutheran, Nov. 16-18. The Harvest Festival was held on the 16th at 5 o'clock.

The World Relief Commission film "Even If the Rains Never Come" was shown at Zion Lutheran on Wed., Nov. 26. It is a documentary depicting WRC work in Africa.

**Minneapolis, Minn.** — The Thanksgiving offering at Faith Lutheran was given to the Sabathani Food Shelf which serves the area where the church is located.

The Sunday service at Faith on Dec. 14 will include a Christmas program by the Sunday School and the concert by the adult choir. A congregational Christmas dinner will follow at noon.

**Webster, S. Dak.** — Tabor Lutheran hosted the annual meeting of Pickerel Lake Bible Camp, Grenville, S. Dak., on Tues., Oct. 21. Pickerel Lake is the camp which serves the South Dakota-Nebraska District.

**Grafton, N. Dak.** — Prayer meetings are being held on Friday evenings at the parsonage for members of Bethel Lutheran. The emphasis is on prayer for revival in the AFLC.

**Wallace, S. Dak.** — The Thanksgiving service at Calvary Lutheran included a litany made up from lists of things for which members are thankful. The lists were turned in anonymously.

Calvary Luther League is presenting an outdoor nativity program again this year. The date is Dec. 14.

**Buxton, N. Dak.** — Ny Stavanger Lutheran hosted a district men's retreat on Sat., Nov. 15 under the theme "Men of Prayer." Rev. John P. Strand, Remer, Minn., was the guest speaker.

**Minnewaukan, N. Dak.** — A Father-Son banquet was held at Trinity Lutheran on Nov. 16.

**Grand Forks, N. Dak.** — Rev. Christian Oswood of Hampden, N. Dak., spoke at special meetings at Trinity Lutheran, Nov. 2-5.

**Dalton, Minn.** — New members received in the parish recently include: Zion—Mr. and Mrs. Tom (Debbie) Kaasa, Emily, Gina and Andrew; Kvam—Mr. and Mrs. Marvin (Suzanne) Schwark and Mr. Michael Gunderson; and Tordenskjold—Mr. and Mrs. Randy (Betty) Jacobson, Tanya and Shilo; Mrs. Terry (Jill) Leitch and Ryan, and Mr. and Mrs. Walter (Debra) Schmidt, Sherry and Tom.

**Eben Jct., Mich.** — Fri., Nov. 28 was a Day of Prayer for Calvary Lutheran. Individuals signed up for half-hour time slots throughout the day and night.

An annual Appreciation Banquet in honor of the women of the church was held on Nov. 1. The men's brotherhood sponsored the occasion. The Don Case family of Calumet, Mich., provided the music.

**Pipestone, Minn.** — The Southwest Central Minnesota District annual meeting was held at Christ the King Lutheran on Sat., Nov. 15.

**Ferndale, Wash.** — Rev. Karl Keller of the Lutheran Evangelistic Movement was the speaker at special services in Triumph Lutheran, Oct. 12-16.

**Thief River Falls, Minn.** — The November smorgasbord for Our Saviour's Christian Academy was in the form of a Thanksgiving Dinner with turkey and the trimmings.

**Hampden, N. Dak.** — Miss Rachel Mundfrom showed slides and spoke of the work of Lutheran Bible Translators, which she is involved in, studying at this time in preparation for the call which the Lord has laid on her heart. It was a very informative evening (June 29) and it was nice visiting with Rachel again. This event took place at our Family Night and the Luther Leaguers served an ice cream social.

Laymen's Sunday was held on July 27. Charles Damschen led the service and Frank Ingulsrud and David Haugen brought messages. Our pastor, Rev. Christian Oswood, was in Norway at the time.

Pastor Joel Rolf of Devils Lake, N. Dak., also brought messages at our church during Pastor Oswood's vacation, also special music.

Special meetings were held at Zoar Oct. 12-15 with Rev. Robert Lewis, Abercrombie, N. Dak., as speaker. Challenges on Christian living were shared. He had the experience of meeting some relatives who live at nearby Edmore.

Our Mission Harvest Festival was held on Oct. 26 with the proceeds going to AFLC mission work. That evening Missionary Connely Dyrud showed slides of work in Brazil, explaining the life style of the people. We need to be much in prayer for our missionaries there and also pray that the power of Satan's hold on people will be broken in the name of Jesus, and that many will turn to light from darkness, receiving Christ as their Savior and Lord.

On Nov. 2, Lay Pastor Roy Mohagen of Grafton, N. Dak., was the speaker at Sunday worship, since Pastor Oswood was beginning a series of special meetings at Trinity Lutheran in Grand Forks, N. Dak.

—Mrs. Rueben Ivesdal

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## COMING NEXT TIME

Our next issue will be our Christmas *Ambassador*, 24 pages of stories, inspirational messages, poetry and pictures. Printed in festive green ink, it will add much to your heart and home in that festive time. Watch for it.



## BOOK REVIEW

*Can the Bible Be Trusted?* by Dr. Uuras Saarnivaara, Osterhus Publishing House, Minneapolis, Minn., 811 pages with indexes. Price, \$20.00.

Now the dean of Inter-Lutheran Seminary, Minneapolis, Dr. Saarnivaara taught at Association Free Lutheran Seminary for a year and a half when the school began. He is well recognized as a conservative Lutheran Scholar both in the U. S. and Europe.

His new book, a one-volume reference and source book on the whole Bible, certainly would have been better served if its title had been stated in a positive way, such as "Our Trustworthy Bible," but that shouldn't prevent anyone who wants to know more about the Bible from gaining valuable help from this book.

*Can the Bible Be Trusted?* was written for both theological and Bible schools, as well as pastors and Sunday School teachers. Parts of the book will be too deep for some readers, but much of it will be readily usable to all.

Every book of the Bible has a separate chapter except for the Books of Chronicles, although the time period covered by those books is certainly discussed as well. The reader must not expect a verse by verse commentary in a book of this size, rather Dr. Saarnivaara summarizes paragraphs and chapters wherever possible, stopping to discuss difficult passages.

Dr. Saarnivaara shows his independence of thought when he concludes that the visit of Paul and Barnabas to Jerusalem (Acts 15) is not the same visit as

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written of in Galatians 2. He gives his reasons for taking this stance, but he goes against a host of scholars who believe the two accounts speak of one and the same thing.

As to eschatology, Dr. Saarnivaara interprets Revelation as a post-tribulation pre-millennialist. He holds to the eschatological-futuristic interpretation of the Bible's closing, which sees Revelation dealing particularly with the last generation of the Church Age. He does discuss briefly the other three main ways of interpreting Revelation: preterist, continuous-historical and spiritual-figurative. He doesn't discuss a variation of the preterist interpretation, but which deserves attention. It is that while much of Revelation deals with the age in which the book was written the last part deals with events

yet to come. One writer has called this the historical-background interpretation.

*Can the Bible Be Trusted?* contains a wealth of background material. There are some maps and charts. The bibliography alone is worth much. The format is attractive. The book is in soft cover in light, but not bright blue. The type is easy to read.

I don't think anyone will agree with all of Dr. Saarnivaara's conclusions, like the Jerusalem conference, for instance, but there is much useful information to be gained from *Can the Bible Be Trusted?*

Order from Osterhus Publishing House, 4500 W. Broadway, Minneapolis, Minn. 55422. The postage is apparently postpaid.

—Raynard Huglen

## The Second Advent: Always Imminent

But some troubled soul may say, "There have always been some of these promised signs of the end of the world, and so we can never be sure of the precise time." Yes; and no doubt it is God's purpose to have it so, for He wants every age and all people always to be waiting and watching for His coming, so they will not grow careless. Even some of the apostles expected Christ's speedy return; and so it has been in every age since their day. The Second Advent is always imminent so that men may always be on the alert.

—L. S. Keyser