

# THE LUTHERAN AMBASSADOR

January 13, 1987

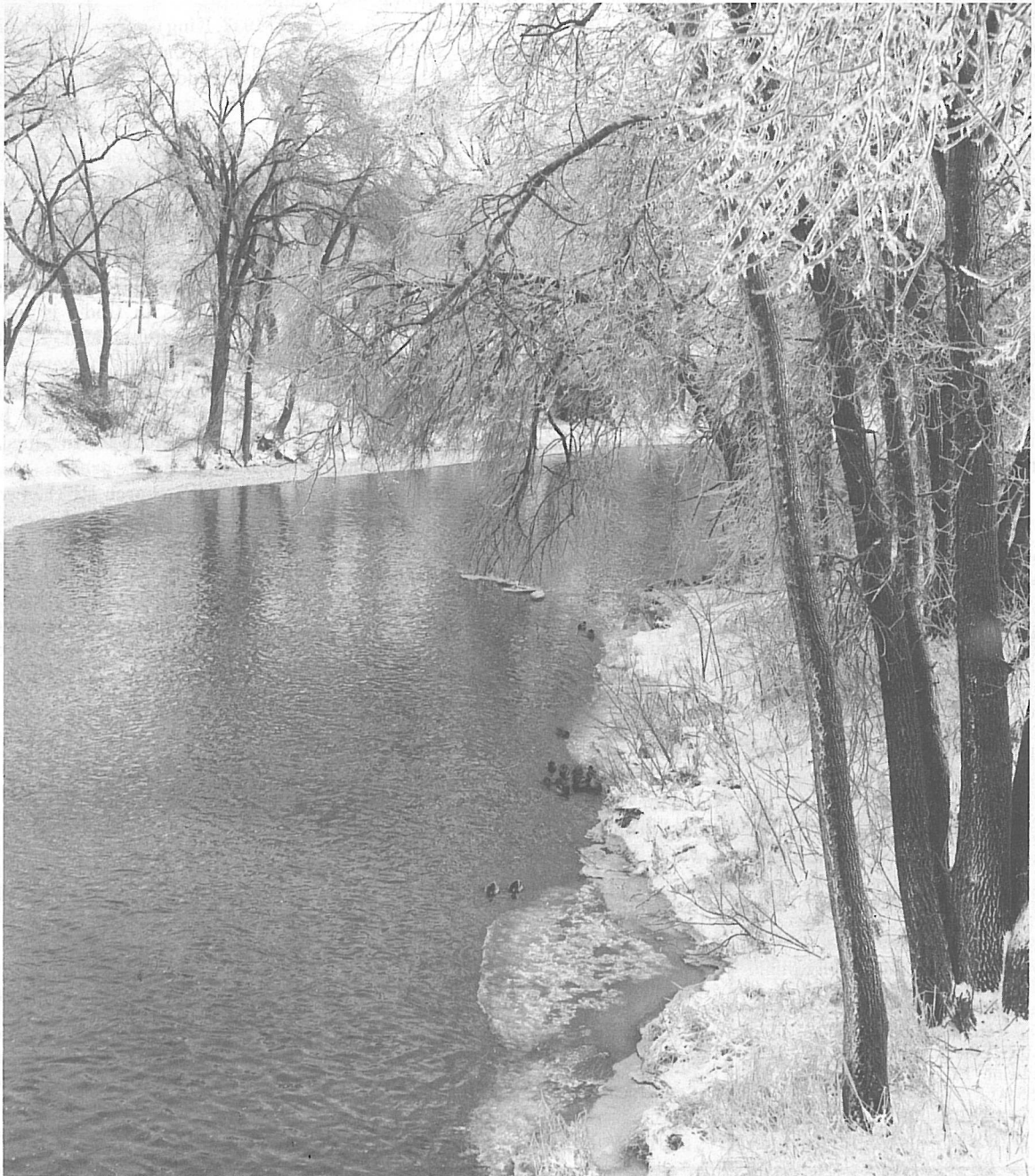


Photo by Roger C. Huebner, D.D.S.

# at the MASTER'S FEET

## Trusting the great I AM

"Jesus said to them, 'Truly, truly, I say to you, before Abraham was born, I AM'" (John 8:58 NASB).

In John, chapter 8, verse 31, the Jews who gathered to listen to Christ were referred to as those "who believed in Him." As the chapter progresses, however, so does the hostility toward Christ. As Jesus seeks to point out His absolute sovereignty and Lordship, those same Jews who believed in Him become so enraged with Him that they picked up stones to throw at Him.

How could such a contradiction exist? The answer lies in the fact that as sinful human flesh we want to prove ourselves to God, and on our own terms. This desire to reach God by our own effort rather than by the merits of His Son, can lead us, as it led the vast majority of people in Christ's day, into rank legalism whereby we actually reject the grace of God.

This rejection is reflected in the life of the Apostle Paul prior to his conversion. In Philippians 3:4-6, Paul stated that his former confidence lay in his own ability and effort. He was circumcised the eighth day, of the nation of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as to the Law a Pharisee; as to zeal, a persecutor of the church; as to the righteousness which is in the Law, found blameless.

This self-produced zeal drove Paul to even persecute the church in the name of the God of Israel. It was not until Paul met the living Lord Jesus on the road to Damascus that he saw his own *unrighteousness* and came to see that salvation was by grace alone. Paul's new theme became: "But whatever things were gain to me, those things I have counted as loss for the sake of Christ. More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I might gain Christ" (Philippians 3:7,8 NASB).

In a conservative church body the danger may exist for us, like Saul of Tarsus, to put our faith in our heritage, our work and our personal righteousness rather than in the sovereign, risen Lord Jesus who said of Himself, "... before Abraham was born, I AM."

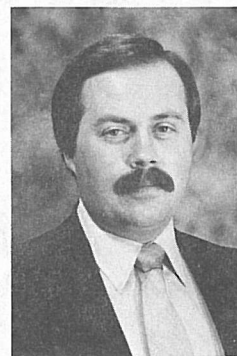
In 1986 we have prayed much about and for revival. This we need to continue to do in 1987 as well. The expectation we need, though, is that God is still Lord of all and will work in His way and in His time. We need to believe that Christ will continue to be the great "I AM." The essence of our prayers is not to demand that God work or that He

honor our work, but to simply believe that He is there, that He is listening, and that He can and will do far more abundantly beyond what we ask or even think.

In 1937, King George VI shared these words with the British people in his Christmas address, "I said to a man who stood at the gate of the year, 'Give me a light—that I may tread safely into the unknown.' And he replied, 'Go out into the darkness and put your hand in the hand of God, that He shall be to you better than light, and safer than the known way.'"

Going out into the darkness and putting our hands in God's is not blind optimism but simple faith. The way of works' righteousness, however, is blind optimism in uncertain human effort. God invites us to be saved by His absolute grace alone and to minister and grow by His absolute grace.

In 1987, the church still has work to do, individual Christians have work to do as God's servants. This work will fail if carried out in the strength of human effort or by the merits of our heritage or personal righteousness. The work of Christ goes forward as faithful believers put themselves in the hands of the great I AM.



by Pastor  
Robert Lewis

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## History teaches us several things

It is hoped that by making a study of Bible history and church history we might obtain some insight or some clue as to how we might move God to send a revival. One clue discovered is prayer. History tells us that continuous prayer by many has brought revival.

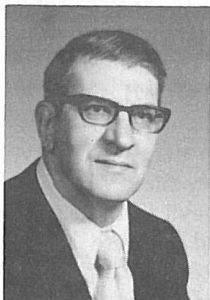
But is there anything else that history, and also the Word of God, can tell us which relates to revival? Let us look at some revivals of the past.

1) In the greatest revival in church history (the Reformation) the thing which sparked the revival was one man, namely, Martin Luther, who exposed the false teachings which were invading the church at that time. He did this by nailing a document known as "The 95 Theses" on the door of the Wittenburg church in 1517. This one act turned the church and the world around.

It is well to note that not only did Martin Luther preach but he also wrote. If he had confined himself only to preaching, very likely his message would not have gone out much farther than to the people of his own congregation and those who sat under him as a teacher in the classroom. Truly it is what Martin Luther wrote which made him famous and what God used in ushering in a great revival.

Now, almost 500 years later, the church, which is made up of many denominations and fellowship groups, has again been invaded by many false teachings. Many within the church today are confused, not knowing what they ought to believe, what they ought to do or where they ought to go. It is a time of a great scattering of the sheep (John 9:36).

Nevertheless, God loves the whole church. He sent His only begotten Son to die for the whole church and not for



*by Rev.  
Gerald F.  
Mundfrom,  
Osceola, Wis.*

# Preparation for revival

just one segment of the church (John 3:16). Preaching alone will never reach many of these scattered Christians, but something written which not only tells the truth but also exposes that which is not true might reach them.

Is it not time that we of the AFLC broaden our writing ministry, writing with the intent of not only reaching our own people but also the scattered sheep throughout the whole church?

The church has been invaded by the liberal ecumenical and charismatic movements and now more recently by the New Age Movement and Humanism, ushering in many false doctrines. Besides this there are the false teachings which have been with us much longer, even before these movements came into being. Should we not be speaking out and writing against these falsities? Is not this a need in our age as much as it was needed during the time in which Martin Luther lived? Because of the much falsity in the church, she is no longer a conscience to society warning of sin and therefore sin has greatly increased in our day in every form imaginable.

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**"Many within the church today are confused, not knowing what they ought to believe . . . ."**

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As we pray for revival we need to let God burden us for the salvation of many within the church who have been led astray by false teachings. We need to seek His wisdom, love, guidance and courage (or inspiration) in exposing all the untruth which is so prevalent. Dare we put on paper, as Martin Luther did, not only what we believe but also what

we do not believe? Dare we take the risk and pay the cost that would be involved?

2) Now let us look at another revival that took place during King Josiah's reign, as recorded in II Kings 23. A revival took place upon the rediscovery and the reading and proclaiming of the whole of God's Word as known at that time. All of Scripture, as much as they had at that time, was read. And one of the things which this led to was a revealing of the falsity of Baal worship, a false doctrine of that time (II Kings 23:4-8).

We as an Association have taken a stand on the whole Bible being the inerrant Word of God. But as pastors and laity have we gone as deeply into God's Word, acquainting ourselves with all of it, to the extent that we might? Is Bible knowledge and truth that important to us that we would make the effort to better acquaint ourselves with all of Scripture? Might there not be something else that God would want to teach us or relate to us as we go deeper into His Word? Might this be what God is waiting for on our part before He sends us a revival? A more thorough study of God's Word will also enable us to better see which of the doctrines that are all around us are true and which are false, and how to better expose that which is false. It will help us to put it in writing for more people to see and become enlightened.

3) Now let me say one more thing about revival, and this has nothing to do with a particular revival but of a truth based on Scripture which I believe relates to revival. We believe that revival is to begin with the Christian, and rightly so. One brief definition of revival could be "to get going."

In the way of illustration, let me ask, "How do you get a horse to go? There are two ways. You can whip the horse or

## REVIVAL . . .

you can encourage the horse. To encourage is often the better way.

I believe the same principle can be applied in reviving the Christian. We can either whip him with the law, or encourage him in his walk with Jesus and in the warfare against evil. As we think of reviving the Christian, we do well to remind ourselves in what way he is different from the non-Christian.

The Christian's sins have been forgiven. As he confessed his known sins and repented of them, Jesus forgave all his sins, even those he didn't confess (I John 1:9). God removed them from him as far as the east is from the west (Psalm 103:12). The east and west are so far apart that they will never meet.

The Bible teaches that once our sins have been forgiven God forgets them, remembers them no more (Jer. 31:34), and if God forgets our sin, then certainly we have every right to forget them and to remember them no more. One of the blessings of confessing our sins and bringing them out into the open is that after Jesus forgives and cleanses us of them all, we have the right to forget them.

Therefore, I would ask, if we are to revive the Christian, is he to be whipped with the law, never reminding him of sins forgiven and which he now has a full right to forget, or might there be a better way? Do not misunderstand me. The Christian also is in need of the law. He needs it as a guide in his Christian walk, but not as a whip to get him going.

I fear that so often in places where mostly Christians are gathered, such as Bible conferences and camps, the law has been used as a whip. Many who came have been in the Christian warfare and are battle-weary. The preaching of the law as a whip only causes them to feel more defeated and discouraged. Rather than revive, it paralyzes and numbs them. It is apt to have the opposite effect of what is intended or hoped for. There must be a better way.

Just as there are two ways to get a horse to go, there are two ways to kill weeds in a field. One is to make a direct attack on the weeds which can be compared to using the law as a whip. And another is to plant good seed, cultivate it and encourage it to grow so as to cover the ground so that the weeds do

not have a chance to grow. This can be compared to sharing the good news of the Gospel, to remind the weary Christians of God's grace which is available, and to encourage them in their Christian walk, to hold their places in the Christian warfare. Again, the second way is the better way.

As Christians, we have two natures. Besides a sinful old nature, we also have a new Christ-like nature which is pleasing to God (Rom. 8:1). If the new nature is allowed to grow and encouraged to grow, it will put down the old nature and it won't be able to grow. Sin will

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"One brief definition  
of revival could be  
'to get going'."

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## My Hand In God's

Each morning when I awake I say,  
"I'll place my hand in God's today."  
I know He'll walk close by my side  
My every wandering step to guide.

He leads me with the tenderest care,  
When paths are dark and I despair.  
No need for me to understand,  
If I but hold fast to His hand.

My hand in His! No surer way  
To walk in safety through each day.  
By His great bounty I am fed;  
Warmed by His love and comforted.

When at days end I seek my rest  
and realize how much I'm blest.  
My thanks pour out to Him and then,  
I place my hand in God's again.

—Author Unknown

be overcome. Love will take the place of bitterness and hate. Zeal will replace indifference and God's kingdom will advance. And is not that what revival is all about?

It seems to me that there is a tendency to believe that the preaching of the law as a whip (and the more powerfully the better) is what will bring revival. That, I fear, is like going onto a battle field, trying to whip the wounded soldiers into action! Restoration and encouragement is what is needed rather than a whipping. Is it not common sense that encouragement is much more apt to revive the Christian than a continuous whipping with the law?

We have many discouraged Christians among us, both clergy and laity, who have not always realized victory in the warfare against evil to the extent that they anticipated or were led to believe would be theirs as Christians. Jesus never promised a quick victory.



A few months ago, my son Craig and I were comparing his General Psychology book with the Abnormal Psychology book I used at Augsburg College back in the early 1960s. We were looking at how homosexuality or sodomy, as it is more correctly called in the Bible, was viewed in each. The differences were astounding, to say the least!

My book emphasized that homosexuality was a serious problem and that persons who had such a problem need much help and counsel. Psychotherapy was encouraged.

Craig's book taught that homosexuality was a life-style which was chosen by a person. It spoke of the idea that people are born with certain sexual orientations. The book urged that those persons with such sexual orientations simply be accepted together with those orientations.

**Just think how far society has come**

My experiences in counseling or try-



*by Rev.  
Dennis Gray,  
DeKalb, Ill.*

## God does not condone it, but will forgive homosexuality

ing to help homosexual persons is very limited. I certainly am no authority in this area. I do believe the Bible teaches us that such sexual orientations or life-styles are not looked upon by God as acceptable. God's judgment rests upon all persons who continue in this sin.

It indeed may take much counsel to lead people away from such sinning. It may require much help from various Christian friends. And, certainly, if a person has this concern, if that person tries to get help from a secular source, it will take even more time and a "cure" may never come! I still hold to the position of my Augsburg College text book of the 1960s. And, with the power of the Lord Jesus Christ, this sin of

homosexuality or sodomy can be broken and real victory can be won. The principles of the Lord Jesus Christ will give victory. When the Holy Spirit begins to lead and direct in the life of the homosexual, that homosexual will be made free indeed from the captivity of this sin and any other sins the person may have.

The one big problem I see very plainly when it comes to those persons guilty of sodomy is that of a judgmental Christian Church. I believe that a church can be so taken up in a stand against this sin that they display a lack of love to those persons for whom Christ has died.

It is very possible to make such a stand against this sin that we virtually excommunicate homosexuals from get-

Christianity is a warfare! In a true warfare there is always the danger of defeat or it would not be a warfare.

Let us by God's help do what we can to hold each other up and give encouragement in every way we can. Let us especially help those who are heavy-hearted, discouraged and, at least temporarily, defeated. The Christian warfare also has its casualties. Let us do what we can, drawing heavily on God's grace, to restore the weary Christians and to help them again take up their places in the battle. Would not God will the same of us? Dare we expect God to give us a revival if we fail in this?

When Jesus went to visit Zaccheus (Luke 19:1-11), He found it difficult to get to him because of the crowd which pressed in on Him. They seemed to care little about Zaccheus and his need. Jesus left the crowd standing in the street as He went in to minister to Zaccheus. Let us hope Jesus does not

leave us standing in the street because of our failure to help those who are hurting inside.

I have one more question to ask. Should we as the Association of Free Lutheran Congregations be praying that God would send a revival at a particular time, such as 1987, our 25th anniversary year? Surely God will send the revival in His time and not our time. He will send it when the time is ripe for it and He is the one who can best determine that. I do not believe He will send it, or at least not send it through us, until we are able to go that extra mile with Him, which will be necessary

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**"Surely God will send  
the revival in His time  
and not our time."**

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for God to work a revival in us and through us.

Although God is the one who sends and causes revival to be, He does limit Himself to certain conditions which need to be present in the world, but even more so in His people, before sending it. Therefore, if we want God to send and work a revival through us, we need to be ready to let God mold and condition us for such a revival. In this sense it also depends on us.

Let us then continue to pray for revival, but let us not pray in a spirit of pressuring God to send revival but in a spirit of complete submissiveness. And as we pray let us be willing that God should mold us and lead us as He wills and that we be ready to sacrifice or pay whatever price He might ask of us. And let us be content to wait on God, believing that He will send revival not only when He is ready but also when He has made us ready to receive it.

## HOMOSEXUALITY . . .

ting the ministry they need, a ministry which could benefit them.

Such can happen with others caught in the jaws of other sins, too. Those sins are alcoholism, pre-marital sex, living together apart from marriage and the like.

Yes, I know one could go too far in accepting sin. Yet, one cannot go too far in accepting the people who commit such sins. We need, therefore, a balance lest we transgress not only the Word of God but the persons whom Christ loved and demonstrated His love for on the cross.

You see, at the same time the church can be so busy gossiping and being a busybody and then turn around and judge others so that they cannot get needed help.

I Peter 4:15-19 aptly tells us where real judgment is to begin! What kind of a pedestal are we on when we loath persons whom Jesus came to save! Judgment truly begins in the church! While we do not accept the sin of sodomy, we must not close the door of ministry to people regardless of their sins. Let us not play at being Christians, let us be Christians! We are called to be witnesses, not judges. Besides, the Scripture clearly teaches us that if we live by the law, then we will be judged by the law!

Built within the old nature of all of us is the possibility of falling into any kind of sin. In the relationship of most families is enough sin to keep us humble servants of the love principle Jesus taught us in the Word!

We are fortunate, are we not, that we can leave all the judging to the Lord Jesus Christ and let him do it? We are to show love to all persons and lead them to the Great Physician, who is the Author and Finisher of all faith! We simply are called to speak the truth in love!

### What causes homosexuality?

I am not certain what causes homosexuality. I am not certain that the "experts" in sexual counseling really can trace the causes either. I would prefer a Biblical basis of cause rather than to try to find some basis outside of the Scripture!

Some claim, for example, with a homosexual male, that he could possibly have a domineering mother. Others say

it is more of a social concern where a person is not certain of self in social situations. Others claim it is caused by a poor self-image. Some claim homosexuality is a "fixation" of the natural sexual process. The person has not grown out of a pre-adolescent sexual development period. Some claim that they learned such from their environment in some way. All of this is very interesting to those interested in psychology. However, psychology can only lead us to what I would call "Square One."

I believe the Bible teaches us that homosexuality comes from an uncontrolled old nature which needs to be placed under the control of the Lord Jesus Christ and His Holy Spirit. "This I say then, walk in the Spirit, and ye shall not fulfill the lust of the flesh" (Galatians 5:16). This is "Square One" or the virtual starting place.

Even if a counselor were to help a person "talk out" things about himself, and even if the counselor were to help an individual find out the things which "play into" the problem of homosexuality, or any other problem, you are still of necessity called to start at "Square One."

I like the ideas of Gordon Allport, also a psychologist from a few years back. He wrote a booklet called "Becoming." In it he stresses what a person can become in the future. "What do you wish to become?" "Do you see yourself five years from now?" "What do you want to be like five years from now?" "For that matter, what do you want to be tomorrow, this weekend or next week?"

The teachings of Scripture speak about what a person can become through the Lord Jesus Christ. All things become new through Him (II Corinthians 5:17). The person who sees his homosexual tendencies as sin, and is ready for the Gospel, will be more than willing to listen to us tell how victory is given through a personal relationship to Jesus. You and I need to show that person that this victory is for everyone, even the homosexual.

Discussing how certain other things "play in" to the problem may have some benefit, to be certain. Sometimes, maybe even often, we Christians need to be listeners with closed mouths whom people can trust.

We need to listen to people before we can help them. Counseling, I believe, is

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one of the gifts of the Holy Spirit. Counseling is to comfort others and to represent the future to them. In counseling we teach others the basic Biblical truths in love so the persons can make application to their lives. After all, the individual is the one responsible for his own life.

Listening is not the total answer. Otherwise, it is like trying to develop a personal relationship with Jesus by



## Songs of Thankfulness

Songs of thankfulness and praise,  
Jesus, Lord, to Thee we raise,  
Manifested by the star  
To the sages from afar,  
Branch of royal David's stem  
In Thy birth at Bethlehem:  
Anthems be to Thee address,  
God in man made manifest.

Manifest at Jordan's stream,  
Prophet, Priest and King supreme;  
And at Cana wedding-guest  
In Thy Godhead manifest;  
Manifest in power divine,  
Changing water into wine:  
Anthems be to Thee address,  
God in man made manifest.



spending time in nature, outdoors. You cannot really find the Lord in nature. You need the spiritual guide book, the inspired, authoritative Word of God. In the Word of God, we find out what God's will is for our lives.

Why should the Church view homosexuality or sodomy as wrong and sinful?

1) The Bible teaches us it is not natural. God intended from the beginning of time that male and female should be together in a special relationship. See Genesis 2:24.

2) The punishment of God rests upon those who continue to use their bodies inappropriately (Romans 1:27 and 28 and I Corinthians 6:9-10). The homosexuals cannot enter the Kingdom of God until they are saved and, I believe, freed from practicing this sin or any other sin.

**"When you become a Christian, you give up your personal rights to your body."**

3) Male and female have special tendencies built into their natures by God. These tendencies complement each other in every way. They cannot be changed. People who violate them will pay for it in one way or another. There is no uni-sex. God intended that in many situations male and female should leave home and be joined together in holy matrimony and that they should pledge themselves to be faithful to one another a whole lifetime!

4) This union of husband and wife points to the union of Jesus and His Church. It is a holy union which should not be broken (Ephesians 5). Marriage remains a high estate in the eyes of God. Marriage has been ordained of God. Marriage offers the only way for proper sexual expression.

Some may remain single. Such may be best for them. They can give themselves to the kingdom in a way that others, perhaps, cannot. Remaining single is a special gift from the Lord. Remaining single does not mean that one has some kind of sexual problem or a homosexual orientation.

5) There are two purposes for sex: a) companionship and b) procreation. The Lord limits to only one of these purposes before marriage and that is to companionship. After marriage both purposes are viable. God said, "Be fruitful and multiply."

#### **How does one overcome Homosexuality?**

1) Commit your life to the Lord Jesus Christ, confessing all sins and praying that the Lord will give you new life in Jesus.

2) Learn to train your mind on the things of God. Study and memorize as much Scripture as possible. Memorize, as an example, Romans 6,7 and 8. When the thoughts or fantasies take place, turn your mind on Scripture. Do it when those thoughts are not present so your life has a Biblical framework. It is not

good to wait for temptations to come and then expect to have victory! Victory comes through practicing a daily life-style acceptable to the Lord Jesus Christ!

3) Learn to walk in the Spirit of God so you will not fulfill the desires of the flesh. When you become a Christian, you give up your personal rights to your body.

4) Learn to pray and to unload your burdens on the Lord Jesus Christ. Let Him carry those burdens. Find a good prayer group to belong to and then attend regularly.

5) Get into the fellowship of a good, conservative Bible-believing church.

6) That is, put yourself under the Lordship of Jesus Christ.

7) Seek out a Christian friend and meet regularly with him. Find someone you can trust and consult with him. Keep on the battle line.

8) Watch and pray that you enter not into temptation.

9) Develop a ministry of your own.

If you are a homosexual, God has demonstrated His love to you in that while you were yet a sinner Christ died for you. Allow Him to remold you and reshape you into His image.

If you and I are concerned about this issue, let us go forth in love and with a prayer that we might speak the truth in love.

#### **Preparing Christians for Revival**

"I never have seen a revival of any sweeping magnitude that came in any other way except as it was swept in by the tears of God's people.

"When I come for a revival meeting, and the first night, and the second night, and the third night the prayer rooms are full, I know in my heart that there are not enough devils in Hell to keep us from having a revival.

"The greatest need in our churches today is travailing Christians."

Hyman J. Appelman



## **and Praise**

**Manifest in making whole  
Palsied limbs and fainting soul;  
Manifest in valiant fight,  
Quelling all the devil's might;  
Manifest in gracious will,  
Ever bringing good from ill:  
Anthems be to Thee address,  
God in man made manifest.**

**Grant us grace to see Thee, Lord,  
Mirrored in Thy holy Word;  
May we imitate Thee now,  
And be pure, as pure Thou art;  
That we like to Thee may be  
At Thy great Epiphany:  
And may praise Thee, ever blest,  
God in man made manifest.**

Christopher Wordsworth  
(*Service Book and Hymnal*)

# He pioneered for God on the prairie

by Raynard Huglen

*This article was written for publication in The Lutheran Messenger in early 1959. It is reprinted now with apologies to those who have read it before. Only slight changes have been made, largely to accommodate the passage of time.*

There is a certain grave in the cemetery southeast of Antelope, Mont., whose marker bears the name George Tangvald. It further shows that he was born in 1874 and died in the year 1915. His earthly sojourn came to an end at the age of less than forty-one years. Yet, the memory of this pioneer pastor lingers on and is a treasured possession of those who knew him. From that cemetery, high on the side of the valley of the Big Muddy Creak, four towns are visible. Thus, from Pastor Tangvald's last resting place on this earth, one can see a part of the territory he served as a young man, bringing the Word of God to early settlers in northeastern Montana and northwestern North Dakota.

In 1958 five congregations (two were once a single congregation) who traced their origin back to Tangvald's leadership, observed their golden anniversaries. Still another one known to this writer marked such an occasion in 1959. Likely there are others, too. When it is remembered that the first real homesteaders came to Sheridan County, (then part of Roosevelt County) Montana, in 1906 (earlier settlers were ranchers and they were few in number) we can better appreciate the fact that this pioneer pastor arrived in "new" country to help establish the Church. Before coming to this particular area he lived at Mohall, N. Dak., where he no doubt was engaged in similar work after graduating from Augsburg Seminary in 1903.

What kind of a man was George Tangvald? All who knew him personally speak well of him. The only criticism given was that he was not a particularly able preacher. In the minds of his people this was more than compensated for by

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"His earthly sojourn came to and end at the age of less than forty-one years."

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the "pastor heart" which he had for those whom he served. They appreciated his concern, his friendliness, his willingness to struggle against hardships in a pioneer area.

An example of the conditions under which he worked is shown in the incident recalled by a man from the Bethel Church, Homestead, Mont., who was a boy at the time. He remembers that one cold day as Pastor Tangvald was to leave the farm home by team and wagon or sleigh, as the case may have been, his mother, realizing that the pastor was not dressed warmly enough for the cold trip ahead of him, lined his coat with paper to aid him in keeping somewhat warmer.

We gain a further insight into the life of George Tangvald through the account he wrote for the Dec. 21, 1910, issue of *Folkebladet* of the death of his first wife.

This first wife passed away on Nov. 18. He said that "as pleasant and peaceful as she had been in life, so was she in death." As she neared the end, she divided her few material possessions and asked that greetings be given from her to her family and friends. Then she called for the reading of the Twenty-third Psalm. Her husband took the Bible and read that Psalm of David and prayed. Mrs. Tangvald said, "I see the Shepherd over on the other side" and then she prayed that she would gain that heavenly home.

She gathered the entire family to her side and said farewell to them. To the little three and one-half-year-old son, she said, "Now Mama is going home to Heaven away up high, where the stars

are; there Mama will wait for you, there with Jesus." It was not long, Tangvald wrote, before Salem's portal opened for her and she was home in the Kingdom of Light. Meanwhile, outside the half-finished house into which they had moved only three weeks before, it was storming and snowing. We can imagine the tiny baby son, born only a week before, was perhaps crying in his carriage.

With unspeakable grief, Tangvald harnessed the horses, called on two of the congregation's trustees and together they went out to the 80 acres of new church land to find a place where they could lay her mortal frame. They had to, first of all, mark off the acre which would be the cemetery and then measure a lot where the grave would be. The three men stood with tear-filled eyes by the place they had determined as the Tangvald lot.

Pastor Tangvald did not expect that anyone from any great distance would come to the funeral, but his heart was warmed in the midst of his sorrow when Pastors O. L. Olson of Carpio, N. Dak., and Nicolay Nilsen of Minot arrived on Monday, having come by train to Culbertson, Mont. and the rest of the way by stagecoach. On the morning of the funeral Sivert Ekness from Oslo congregation in North Dakota came on horseback. He had ridden for 40 miles. Oslo Church had sent him to represent them because he was the youngest and strongest man to make the trip, Ekness told Tangvald. "It was as oil to my sorrow-filled heart as I saw these and other people who had traveled a long way to share in my great sorrow," wrote the young pastor.

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"Pastor Tangvald did not expect that anyone from any great distance would come to the funeral . . ."

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The infant son, now two and a half weeks old, was baptized before the funeral. Pastor Johan Brensdal read the 80th Psalm, led in prayer and spoke on II Tim. 4:7, "I have fought the good fight, I have finished the course, I have  
cont. on p. 14



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# editorials

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## ANNIVERSARY YEAR

The year 1987 may be seen simply as another segment in time's relentless march through the decade of the '80s and waning years of the Twentieth Century. And it is that. But for us in the Association of Free Lutheran Congregations it is more. It is the year marking the 25th anniversary of the beginning of the AFLC. Organization took place in October but the whole year is being considered as special.

Here at the *Ambassador* it hasn't been decided yet just how this milestone is to be observed. But thought will be given to what might be done. The publication of the book *Twenty Years of Beginnings and Blessings* five years ago obviates or makes unnecessary a similar venture now. The histories of the Association and her departments is all there, but for the last five years. Last year the documents of the AFLC were published in the *Ambassador*, so it isn't necessary to repeat them at this time, except for the *Guiding Principles*, which we reprint from time to time anyway.

It is too bad that the 20-year anniversary book isn't available today for new members to see. It is out of print even though it never had the sale that it should have had. Today it would be valuable as an introduction to pastors and people who are looking at the Association as a possible church home. Unfortunately, a book like *Twenty Years* becomes dated almost at once in its list of pastors and where they are serving, but the historical material remains valid.

Our 25th anniversary year comes at a time when there is ferment in the Lutheran Church in the U. S. Twenty-five years ago the Lutheran Free Church was debating whether or not to merge with the newly-formed American Lutheran Church. Today, 1987 will be the prelude to the formation of the gigantic, among Lutherans in America, Evangelical Lutheran Church in America (ELCA) in 1988. There will be some fallout from that merger, how much only God knows. The AFLC will become a church home for some who choose not to be a part of the ELCA.

So that is one dimension of our anniversary year. Another is that this is to be a year of revival in our church. That is the plan, the hope, the prayer. Whether it will be remains to be seen. Officially, we want revival. The Lord wants us to be revived. What can prevent it, then? We have to be willing to pay the price for revival, for one thing. We have to be willing, submissive, willing to have many things in our lives changed. We have to be willing to be at peace with others, as much as in us lies. Evangelist Joe Henry Hankins, out of long experience, said, "Do not blame the sinners around us for lack of revival. Do not blame anything on the outsiders. The people of God hold the key." And then he quoted II Chronicles 7:14, which we have heard so often during the past year.

We must continue to devote ourselves to prayer, individually and in groups. It is good that evangelistic series are planned in congregations and thorough preparations are made in advance. We must wait and watch and work and perhaps the Spirit of God will be able to move in a greater way than many of us have ever seen. Spiritual hosts of wickedness

are working to prevent revival in our churches and in other church bodies. Let us never forget that. Therefore, we have to pray and wait, desire and expect great things to happen.

One more thing. We can make a concerted effort in this anniversary year to strengthen our work by catching up financially. As you know, for some years we haven't met our budgeted goals and there have been deficits. Goals have been sharply curtailed (this year's goal is less than last year's) in order to bring income and expenditures into balance. It would be a great encouragement if we could meet our goal this next year. When that has been done we can better see what tasks in the winning of the world for Christ we can realistically assume in the longer range future. Economically, the times are not good for some of our people. But the goals we have are "doable" if there is the will.

So those are two goals before us. The strengthening of the spiritual life of our congregations is one. We want "living congregations." The other is the firming up of our mission financially. Toward these ends may we work in this anniversary year to the glory of God.

## STATISTICS SOBERING

The Associated Press gives us some sobering statistics about the moral level of our society.

For the first time in our history there are more than two million unmarried couples living together. The rise was almost a quarter of a million in one year.

It can be assumed that a good many of the persons involved in this adultery are members of the so-called Christian churches, including the Lutheran church. An interesting question is that of, not only how do we minister to such people, but what discipline do we exercise vis a vis them?

A Louis Harris poll reveals that more than half of the American young people have had sexual intercourse by the time they're 17 years old. Twenty per cent have done so by age 14. Again, many of these are people from within the church. We cannot hide behind the facade that it is only the unchurched, the agnostics and atheists who "go too far." That is, young people who know very well what God's Word says and what the teaching of their church is commit this adultery.

The personal advice columnists, no doubt in despair, urge greater dissemination of birth control information and devices. We of the churches, in great dismay, reaffirm the law of God in teaching and preaching. There is, to be sure, room for mutual counsel and discussion about ways in which to help people to see that the better way is to yield to God's holy law.

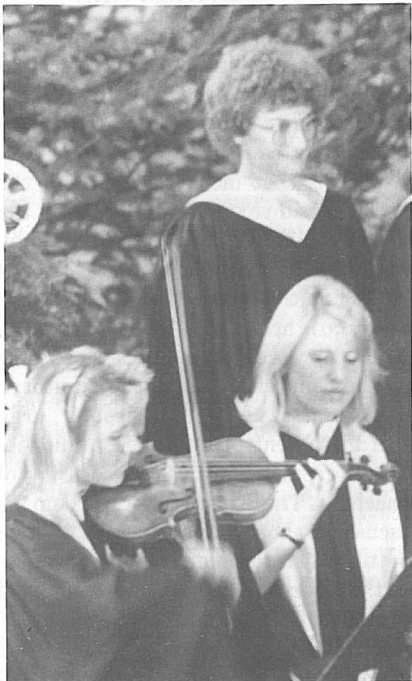
It is interesting to see that there is some call now even from secular sources that abstinence from sexual intercourse apart from marriage ought to be held up as the best way. That sort of thinking should be applauded and supported. It is God's command.



Photos by Michael Crowell

## AFLBS Annual Christmas Concert

At 4 p.m. on December 14, the campus chapel filled with people and the sounds of praise to the newborn King. Mrs. Steve Snipstead directed the Choral Club and Rev. Don Greven led the Choir.



The seminary men sang under the direction of Rev. Don Greven.



3. How does he misunderstand God's kindness and patience?  
vs. 4-5 \_\_\_\_\_  
Acts 17:30 \_\_\_\_\_
4. Of what is he unaware: Matthew 15:19 \_\_\_\_\_
- B. God's Righteous Judgment, vs. 6-16
1. What does Paul say of those who repent and accept God's righteousness? vs. 7, 10 \_\_\_\_\_
  2. Why is their end different from the end of the self-righteous? vs. 6-7, 10-11, 13-16 \_\_\_\_\_
- C. The Self-righteous Jew's Double Self-Conviction, vs. 17-29
1. What claims does the self-righteous Jew make about Himself?  
v. 17a; Phil. 3:5 \_\_\_\_\_  
v. 17b \_\_\_\_\_  
v. 18 \_\_\_\_\_
  2. How was the true Jew different from this self-righteous Jew?  
vs. 25-29 \_\_\_\_\_
  3. What do these verses say to us? \_\_\_\_\_

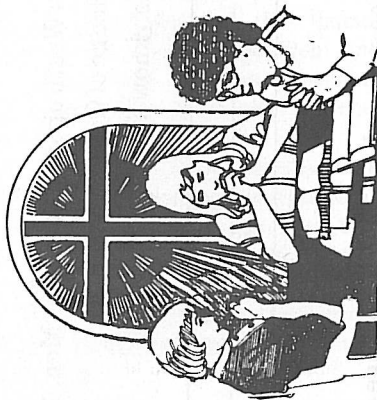
Hymn No. 255 (*Concordia*) - "There is a Sea of Mercy"

—Mary Lindquist

#### WMF Project for February:

##### AFLC Capital Investments

This fund assists in the present and future capital improvements on real estate held by the Association.



## WMF BIBLE STUDY

Studies in Romans  
*God's Righteousness by Faith*

Chapters 1:18 - 2:29

### MAN'S UNRIGHTEOUSNESS

Hymn No. 258 (*Concordia*) - "O Wonderful Words of the Gospel"

In these chapters the theme stated in verses 16-17 is unfolded. First, Paul shows that man is completely lost and under the wrath of God because of his ungodliness and unrighteousness. He can be saved only by the Gospel righteousness of God by which God declares him righteous the moment faith is produced in him through the Gospel.

The revelation of God's righteousness, bringing salvation and life, is made through the Gospel because man could never come to know it in any other way. His second revelation comes to men in another way.

I. God Reveals His Wrath upon Unrighteous Men, 1:18-32

A. Man's Knowledge of God

1. What do men know about God?

v. 18 \_\_\_\_\_

vs. 20-21 \_\_\_\_\_

v. 23 \_\_\_\_\_

2. How did men come to have such knowledge of God?

v. 19 \_\_\_\_\_

v. 20 \_\_\_\_\_

Psalms 19:1 \_\_\_\_\_

Acts 17:25, 27 \_\_\_\_\_

3. What did men do with their God-given revelation about God?

v. 18 \_\_\_\_\_

v. 21 \_\_\_\_\_

v. 23 \_\_\_\_\_

v. 25 \_\_\_\_\_

v. 28 \_\_\_\_\_

v. 32 \_\_\_\_\_

B. The Results of Man's Rejection of God

1. What is God's punishment for man's rejection of Him?

vs. 24, 26 \_\_\_\_\_

2. Paul speaks of two sides of sin, ungodliness and unrighteousness. What are the terrible moral effects of ungodliness, i.e., of refusal to acknowledge God and to have Him in His rightful place in one's life?

vs. 24, 26 \_\_\_\_\_

vs. 29-31 \_\_\_\_\_

C. Man's Knowledge about Himself

What does man know about himself? vs. 18-32 \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

II. The Self-righteous Man Condemns Himself, 2:1-29

Paul has just completed his description of God's judgment upon all men outside God's righteousness. Now he turns to a particular class of men who seek to justify themselves by their self-righteous judging of others. By such judging these men condemn themselves as guilty of even greater sin than those they judge.

A. The Self-Righteous Man's Fatal Error, 2:1-5

1. What does this man think about the judgment of God? v. 2 \_\_\_\_\_

\_\_\_\_\_

2. What does he think about himself? vs. 1, 3 \_\_\_\_\_

\_\_\_\_\_



## our hymn study

Concordia, No. 154  
Charles Wesley, 1740  
Tune: MARTYN  
Simion B. Marsh, 1834



Although it wasn't published until 1740, this hymn was actually written in 1738, the year of the author's dramatic conversion and is one of the first he wrote. That fact is remarkable in that it is regarded as his best and has been translated into at least 116 languages, making it one of the Church's most universal (see Doving, #81).

Some have objected to the intimate expression of the title and first line, "Jesus, lover of my soul, let me to Thy bosom fly." Hymnal editors have tried several alternatives to "lover" and "bosom," apparently overlooking Jn. 13:1: "... Having loved his own who were in the world, He loved them to the end." and Jn. 13:23: "There was reclining on Jesus' breast (bosom in KJV) one of His disciples, whom Jesus loved."

Webster's primary definition of bosom is "the front of the human chest," but he also includes the nonanatomical applications such as "center of thoughts and emotions" and "close relationship" (living in the bosom of the family), "broad surface" and "inmost recess."

All of this is offered because kids can't say certain words without embarrassment, or hear them without giggling, and certainly there's a hesitation and self-consciousness among many adults as well. Indeed, the hymnal committee for the Lutheran Book of Worship spent hours in debate and looking for synonyms for "bosom;" they apparently could not agree because, unfortunately, this hymn is not in the LBW.

As poetry, the hymn is intense but brief, lyrical and simple. Of its 236 words, 200 are one-syllable. If one reads the text without thought of the tune he is still inclined to render it with music and meter. No wonder the hymn has no less than six common musical settings; anyone can compose melody and rhythm with so much help from the author.

Countless children have learned and cherished this hymn and unnumbered adults have found restoration and re-

freshment. Considerable and diverse saints have departed this life with these words in their hearts and on their lips.

The hymn was written before the Wesleyan sermons were inciting riots and assaults upon the brothers, so the legend that Charles penned these words while hiding from thugs in a farmer's milkhouse is humbug and the dove and seagull tales are equally mythical. It would seem to have been inspired by God's Word, with which it is teeming. However, the writing did follow some critical events of that year (recorded in his diary) which metaphorically show up in the hymn, such as the life-threatening sea voyage from America to England which they barely survived.

For Charles Wesley see #10 and #136.

### TEXT FOR HYMN STUDY

H. Augustine Smith (*Lyric Religion*) did a painstaking and thorough cross-reference study on this hymn. We gratefully borrow from his research to illustrate its Biblical syngensis:

**Jesus, lover of my soul,**

"... Jesus knowing that His hour had come that He should depart out of this world to the Father, having loved His own who were in the world, He loved them to the end." Jn. 13:1

**Let me to Thy bosom fly,**

"There was reclining on Jesus' breast one of His disciples, whom Jesus loved." Jn. 13:23

**While the nearer waters flow,**

"I have come into deep waters, and a flood overflows me." Ps. 69:2

**While the tempest still is high;**

"I would hasten to my place of refuge from the stormy wind and tempest." Ps. 55:8

**Hide me, O my Savior, hide,**

"For in the day of trouble He will conceal me in His tabernacle; in the secret place of His tent He will hide me." Ps. 27:5

**Til the storm of life is past;**

"Trust in the Lord forever, for in God

the Lord, we have an everlasting Rock." Is. 26:4

**Safe into the haven guide,**

"So He guided them to their desired haven." Ps. 107:3

**O receive my soul at last!**

"And they went on stoning Stephen as he called upon the Lord and said, 'Lord Jesus, receive my spirit!'" Acts 7:59

**Other refuge have I none;**

"God is our refuge and strength, a very present help in trouble." Ps. 46:1

**Hangs my helpless soul on Thee;**

"The Lord will not allow the righteous to hunger." Pr. 10:3

**Leave, ah, leave me not alone,**

"He Himself has said, 'I will never desert you, nor will I ever forsake you.'" Heb. 13:5

**Still support and comfort me!**

"... And Thou dost comfort me."

Is. 12:1

**All my trust on Thee is stayed;**

"He sets up walls and ramparts for security." Is. 26:1

**Cover my defenseless head**

"Thou hast covered my head in the day of battle." Ps. 140:7

**With the shadow of Thy wing.**

"... In the shadow of Thy wings I will take refuge." Ps. 57:1

**Thou, O Christ, art all I want;**

"... Christ is all, and in all." Col. 3:11

**More than all in Thee I find;**

"... the entire body ... grows with a growth which is from God." Col. 2:19

**Raise the fallen, cheer the faint,**

"The Lord sustains all who fall."

Ps. 145:14

**Heal the sick, and lead the blind!**

"I will lead the blind by a way they do not know." Is. 42:16

**Just and holy is Thy name,**

"... A righteous God and a Savior."

Ps. 45:21

**I am all unrighteousness;**

"... For all have sinned and fall short of the glory of God." Rom. 3:23

◇

## HYMN . . .

**False and full of sin I am,**

"If we say that we have no sin, we are deceiving ourselves, and the truth is not in us." I Jn. 1:8

**Thou art full of truth and grace.**

"And the Word became flesh, and dwelt among us, and we beheld His glory, glory as of the Only Begotten from the Father, full of grace and truth." Jn. 1:14

**Plenteous grace with Thee is found,**

"My grace is sufficient for you." II Cor. 12:9

**Grace to cover all my sin;**

"... Where sin increased, grace abounded all the more." Rom. 5:20

**Let the healing streams abound,**

"... Everything will live where the river goes." Ezek. 47:9

**Make and keep me pure within:**

"Create in me a clean heart, O God." Ps. 51:10

**Thou of life the fountain art,**

"In Him was life." Jn. 1:4

**Freely let me take of Thee;**

"... Let the one who wishes take the water of life without cost." Rev. 22:17  
**Spring Thou up within my heart!**

"... The water that I shall give him shall become in him a well of water springing up to eternal life." Jn. 4:14  
**Rise to all eternity!**

"Whoever drinks of the water that I shall give him shall never thirst."

Jn. 4:14a

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*Martyn* was not composed for Wesley's lines. Simeon Marsh wrote the music for John Newton's hymn, "Mary, at Her Savior's Tomb" about a hundred years after Wesley wrote this hymn. It was Thomas Hastings (Toplady or Rock of Ages) who combined this text and tune in a blessed union.

Simeon Butler Marsh was born and bred in New York state where he conducted schools of music and singing.

—Don Rodvold

## PRAIRIE . . .

kept the faith." Pastor Olson spoke on Psalm 46:1, "God is our refuge and strength, a very present help in trouble." Pastor Nilsen spoke in English and used as his text, John 13:7, "What I do thou knowest not now; but thou shalt understand hereafter." About sixty people journeyed to the new cemetery where Pastor Olson officiated at the grave.

A simple description of a difficult experience in the life of a young home mission pastor. And less than five years later, still young, still with the burning heart, George Tangvald was called by his Lord to the mansions He has prepared for His own. At his own casket another newborn child was baptized.

God alone knows the good this man accomplished in bringing the Gospel of the Lord Jesus Christ to the pioneers of that area. As we consider the work of the congregations he helped begin, even today, we know that that work still lives on.

A number of years ago, some who had known him and known of him decided it was not right that the grave of Pastor Tangvald was unmarked. They gathered money and placed the stone and marker which are there today. You see, the people have not forgotten this saint

## A home away from home

Should you find it necessary to visit Mayo Clinic or a Rochester, Minn., hospital, two AFLC congregations and their pastor, Rev. Martin Horn, welcome you to make their churches your home away from home.

Our Saviour's is at Zumbrota, 1549 East Ave., about 22 miles north of Rochester, off Hwy. 52. Telephone: 507-732-5449.

Mt. Sion Independent Lutheran is at 502 1st Ave. S. W., Kasson, 16 miles west of Rochester, on Hwy. 14.

Their Bible studies are at 8:00 p.m. Tuesdays and Wednesdays, respectively. The Sunday services at Our Saviour's are at 9:15 and at Mt. Sion, 11.

Pastor Horn's address is 815 W. Ave., Zumbrota. His phone number is 732-7557.

Families who can be reached toll free from Rochester are at 775-6639 at Byron and 365-8252 at Rock Dell.

—Corr.

### Women's Missionary Federation

#### *In memoriam gifts*

Annie Vich, Valley City, N. Dak.  
Ann Dykstra, Valley City, N. Dak.  
Walter Bode, Pukwana, S. Dak.  
Helen Johnson, Ferndale, Wash.  
Lev Langsjoen, Ashby, Minn.  
Irene Torgerson, Fergus Falls, Minn.  
Reider M. Wik, Webster, S. Dak.  
Anna Jacobson, Kalispell, Mont.  
Arnold Hulberg, White Earth, N. Dak.  
Earl Joe Erickson, Salol, Minn.  
Mrs. Julius Hermunslie, Fergus Falls, Minn.  
Clara Nylander, Tioga, N. Dak.  
Edna Sjulli, Valley City, N. Dak.

*Blessed are  
those who die  
in the Lord*



## 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 she held membership.

### NORTH DAKOTA

Maxbass

**Mrs. Paul (Melida) Haakenson**, 73, Sept., Bethel, Minot.

### MINNESOTA

Roseau

**Olga Kristine Lindgren**, 99, Nov. 30, Norland, Salol.

Spicer

**Lilly C. Bratland**, 82, Dec. 12, Green Lake.

of God. His memory continues on in that prairie country where he served his people and his Master.

*The Lutheran Messenger*

(The second Mrs. Tangvald, whom he married in 1914, was Emelie Erickson of Lowry, Minn. In later years she lived in Portland, Ore. — Ed.)

# news of the churches



Rev. and Mrs. Dale Mellgren were given this quilt as a farewell gift from the Stillwater congregation in Kalispell, Mont. (See article in Dec. 30 AMBASSADOR).

## *from here and there . . .*

**Newfolden, Minn.** — The Westaker and Bethania church councils met at the parsonage Dec. 5 for the monthly meeting and annual Christmas party.

**Minneapolis, Minn.** — Carol Anderson spoke at the Sunday evening service at Faith Lutheran on Nov. 2, sharing insights gained from a Creation Science conference which she attended last summer. She also showed a filmstrip about God's work of creation.

The new James Dobson film series "Focus on the Family" is being shown on six consecutive Sunday evenings (except Feb. 1) at Medicine Lake Lutheran, and began on Jan. 4. Each showing begins at 6:30.

**Grafton, N. Dak.** — The mortgage on Bethel Lutheran was burned in an appropriate service on Nov. 30 with Rev. Richard Snipstead, president of the AFLC, officiating. The church sanctuary was first occupied 20 years previously.

**Eben Jct., Mich.** — Calvary Lutheran proposes to build an addition to the church which would provide additional Sunday School space, more dining area and a larger cloakroom and also give accessibility to rest rooms by the handi-

capped. It is hoped that half the cost of the project can be raised by this month.

**Minnewaukan, N. Dak.** — The Trinity Lutheran WMF Christmas party was held at the parsonage on Sun., Dec. 7.

**Greenbush, Minn.** — United Lutheran had an evening of fun and fellowship at the Ray Christianson home on New Year's eve.

The Sunday School Christmas program for Bethlehem Lutheran, rural Greenbush, was on Dec. 21 and had the theme "A Night to Remember."

**Dalton, Minn.** — Saturday morning prayer and coffee hours will be continued in the parish in 1987. Babysitting service for younger married couples will be provided if possible, according to Prayer Committee Chairman LaVern Thompson.

**Kalispell, Mont.** — From Faith Lutheran's "Voice of the Valley": "No atheist can injure the Bible's influence so thoroughly as a Christian who disregards it in his daily life."

**Badger, Minn.** — A good group was out at a games night at the high school gym on a Saturday night before Christmas. A film which had been ordered didn't arrive, but Rev. Ortman of Warroad

cont. on p. 16



## Pastor and Mrs. DeBoer honored at Colfax

Pastor and Mrs. DeBoer were honored at Faith Lutheran Church of Running Valley at Colfax, Wisconsin on Aug. 31, 1986 with a farewell and retirement party. This was also their 39th wedding anniversary. Following a congregational dinner, a program was held with greetings given by members of the church representing various organizations one of which included an original poem written by Margaret Anderson. Sandy DeBoer sang a solo and her sister Ann Scherf gave a greeting from the family. Cindy Nyflot, a niece of the DeBoer's rendered a piano solo. Pastor Donald Greven spoke for the Association of Free Lutheran Congregations. The president of the congregation, Jim Peterson presented a gift to the DeBoer's. Later everyone enjoyed a time of fellowship when cake and coffee were served.



Pastor Richard Snipstead installed Rev. Mark Bateson at Faith Lutheran of Running Valley, Colfax, Wis. on Nov. 16, 1986.

## Personalities

The address of **Rev. and Mrs. Ronald Knutson and family** in Canton, S. Dak. 57013 is 420 W. 11th.



## CHURCHES . . .

came with two films which were used and had a good message. The evening was sponsored by Badger Creek and Oiland Churches.

**Ferndale, Wash.** — Rainy, blustery weather didn't hinder attendance too much for the Thanksgiving Family Dinner at Triumph Lutheran on Sun., Nov. 23. There were various musical numbers and a sharing time in which blessings were enumerated. A food shower was given to the Westons.

**Grand Forks, N. Dak.** — Luther Leaguers at Trinity Lutheran offered their services as babysitters on Dec. 5 and 6 for parents so they could more easily get away for some Christmas shopping.

**Tioga, N. Dak.** — Leaguers from Zion Lutheran attended a retreat at the AFLC church in Stanley, N. Dak., on Dec. 6. Coach Hunsker of Newburg, N. Dak., was the speaker at the retreat and a Gospel team from AFLBS took part also.

**Mason, Wis.** — The Drummond-Mason parish newsletter reports that members of Lake Superior District congregations were to meet at Good Shepherd Lutheran in Virginia, Minn., on Dec. 7 to fellowship with and encourage that congregation which has been without a pastor for some time. A program was to be presented and a supper brought along.

## Pulpit exchange in NW Minnesota Dist.

Most of the congregations and pastors in the Northwestern Minnesota District will be participating in a pulpit exchange Sunday on January 18. All the pastors will be using the same text for their sermons, John 4:4-42, and will speak on the need of personal work and witnessing in revival. Here is the schedule for the day:

Roseau Parish—Leslie Galland and J. A. Grimstad; Warroad Lutheran—Tom Olson; Badger Creek and Oiland—Larry Haagenon; Reiner-Telemarken—Charles Knapp; Our Saviour's—Philip Rokke; Hegland-Bethania—Gustav Nordvall; United—Larry Severson; Westaker-Bethania—Paul Nash; Emmanuel—Raynard Huglen.

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## THE LUTHERAN AMBASSADOR

3110 E. Medicine Lake Blvd.  
Minneapolis, Minn. 55441

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paid at Wanamingo, Minn.

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**Thief River Falls, Minn.** — A joint parish service (Our Saviour's, Emmanuel and Reiner) was held at Our Saviour's on Dec. 28 as a farewell to Pastor and Mrs. Connely Dyrud and family prior to their leaving for Brazil early this month. Pastor Dyrud preached at the service. A potluck dinner was served. The Dyruds have lived with her mother, Mrs. Myrtle Hove, while on furlough.

**Goodridge, Minn.** — Mr. Arthur Grimstad, Thief River Falls, spoke on the visit of the Wise Men to the baby Jesus at the annual Christmas program at Telemarken Lutheran on the afternoon of Dec. 28. A fellowship lunch was served.

**Kasson, Minn.** — New members received at Mt. Sion Lutheran on Dec. 7 were Mr. and Mrs. Hilbert Pfeiffer and their sons, Mark, Brad and Kyle. They were honored at a potluck dinner following the service. A few weeks earlier Mr. and Mrs. Brad Mattison, Seth and Katie were similarly honored.

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## Sanctity of Human Life Sunday

The coming Sunday, January 18, is being observed as Sanctity of Human Life Sunday throughout North America. Lutherans for Life is supporting this effort. Its headquarters is located at 275 N. Syndicate, St. Paul, Minn. 55104. Telephone: 612-645-5444.

## Housing information for the Bible Conference at Minot, North Dakota February 13-15

Conference sessions will be at Bethel Lutheran Church, 530 22nd. Avenue N.

(Please identify yourself as attending the AFLC Bible Conference when reserving or securing a room at one of the following motels. The North Dakota area code is 701.)

Holiday Inn, 2305 N. Broadway, 852-4161, \$38 per room—2 double beds.

Select Inn, 225 22nd. Ave. N. W., 852-3411, Toll free reservations, call 1-800-472-1000, 1 adult—\$19.95, 2 adults—\$23.95, 3-4 adults—\$29.95. Continental breakfast, children free.

International Inn, 1505 N. Broadway, 852-3161, Single—\$36, 2-4 persons—\$48.

American Inn, 1937 N. Broadway, 852-5600, Single—\$24.95, Each additional person—\$6.

Super 8 Motel, 1315 N. Broadway, 852-1817, 1 person—\$25.50, 2 persons—\$29.83, 3 persons—\$36.25, 4 persons—\$38.39.

Other AFLC Bible Conferences will be held at: Everett, Wash.—Feb. 20-22; Shevlin, Minn.—Feb. 20-22; Eagan, Minn. (Living Word Lutheran)—Feb. 27-Mar. 1.

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## ANNUAL REPORTS AVAILABLE

Annual Reports for 1986 are available at \$4.00 per copy. They may be ordered from Annual Reports, AFLC, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441. Order one today!