



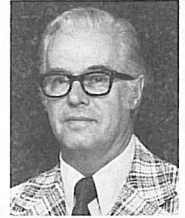
THE LUTHERAN AMBASSADOR

May 8, 1984

*The Lord is my shepherd;
I shall not want
He maketh me to lie down in green pastures;
he leadeth me beside the still waters.
He restoreth my soul;
he leadeth me in the paths of righteousness
for his name's sake.*

COVERED BRIDGE NEAR RURAL, WISCONSIN
Roger C. Huebner, D.D.S.

AT THE MASTER'S FEET



Pastor Wallace Jackson

Displaced souls

The question: "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matthew 16:26). This familiar inquiry by Christ quite possibly does not take well today, given the climate of irreverence for things spiritual. We are told of a savage tribe in the Amazon valley which carries on a strange but understandable practice. As they head out on a lengthy trek, through danger-infested jungle, they frequently stop to perform a ritual unheard of in the civilized world: that of permitting the soul to catch up with the body. The reasoning behind this antic apparently centers in the idea that the soul does not possess the athletic capability of the body it is supposed to inhabit, as it dashes through the briars and leaps the streams in its hasty pursuits.

We smile at this primitive concept of body-soul relationship. We reason

that only a simple-minded, uncultured, unrefined, ignorant savage would demonstrate such "Alley-Oop logic." At the least, it is slightly unsettling, and at the most, mind-jostling, to discover that these aborigines may be one-up on our super-sophisticated society when it comes to the body-soul department.

A particular social order dictates many things. Ours, without apology, informs us that it matters not whether the soul keeps pace with the body or not. The result being that the soul is outdistanced in the rigorous daily routines. We must hope it can at least catch up at night, or certainly in church on Sunday morning! The idea is possibly best seen in the contrast between material and spiritual progress.

A quick glance at our country, the world, and even ourselves, reveals a frightening discrepancy between physical and spiritual momentum. Modern civilization is in character mostly physical. Almost our entire educational system is oriented towards satisfying physical requirements. Body comfort has a decided edge over soul benefit.

It is no secret that the man with commercial talent is more in demand by society than the man who can direct people in their quest for that which endures. A football coach may command a larger salary than a college president. The list becomes increasingly longer in which a young athlete, in some cases literally illiterate, may command a multi-million dollar contract to display his talents in the sports arena, while his classmate, a keen-minded youth who is dedicated to the service of Christ, goes begging for someone to help support him on the mission field. The value placed on a minister of the Gospel is, invariably, inferior to that of a policeman, fireman or a trades-

man, to say nothing of a lawyer or doctor.

All of which simply calls attention to the value structure which governs and directs our thinking. Economics and good lifestyle combine, as a dynamic duo, to dominate the scene and generally overshadow spiritual concerns. Cases in point: The rich young ruler walking sorrowfully away from Jesus, the rich fool who succumbed to the demands of the big "I"; that rich contemporary of Lazarus who "fared sumptuously every day" and whose eyes were beclouded by "legal tender." These all assist to point up the fact, that the eye is drawn, the intellect stimulated and the flesh coddled by that which "satisfieth not."

Paul says it is the "love of silver, (*philargyria*) which is the root of all evil." There is little immunity to be found! A man may seek to liberate himself from what he deems to be oppressive nagging by his soul as it censures and inhibits his freedom to pursue the things that perish. Burial beneath a conglomeration of his own invention is the simplest way to accomplish it. Trying to exhume it at a later date may prove futile!

The viewpoint of Jesus differs drastically concerning first things. Our Lord's searching question places the burden of decision making directly on the shoulders of the individual. "What is a *man* (singular) profited . . . ?" Jesus also said, "Seek ye *first* the kingdom of God. . . ."

The Gospel clearly has the answer and Christ clearly *is* the answer to the soul's dilemma. May Christ be first and foremost now and always in your life. "Nothing between my soul and the Saviour. Naught of this world's elusive dreams. Nothing preventing the least of His pleasure; Keep the way clear, let nothing between."

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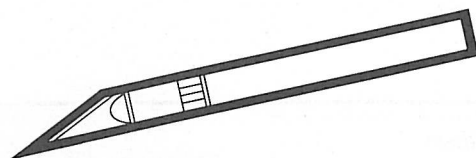
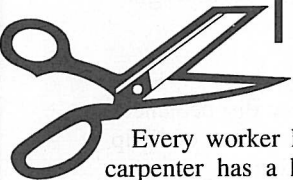
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Volume 22 Number 10

every worker needs some



TOOLS FOR PERSONAL EVANGELISM

Every worker has some tools. The carpenter has a hammer and a saw. The auto mechanic has his wrenches. These tools are very useful. It is difficult to cut wood with your teeth unless you are a beaver, or to loosen rusty bolts by hand without wrenches. The personal worker in evangelism, too, if he wants to be more effective, will use some tools. There are some effective tools available today. In this article, these aids for personal evangelism will be described and evaluated. Some are relatively new approaches. One is relatively old—perhaps it has been neglected or its usefulness has not been recognized. It should be used more.

The purpose of this article is not to condemn or find fault with any genuine method of evangelism. We rather need to encourage even the most feeble effort toward winning the lost, because that is our commission. That is our charge, to bring the Gospel to the lost, and we as a church fail so often. However, we need to recognize that one tool or approach may be more useful on one occasion than on another. One can cut wood with a wrench or loosen bolts with a saw, however crudely, but not without some damage being done. A good worker has several tools he can use. If he has a more universal tool, he will use it more. There is such a universal tool available. Too bad it is not used more, especially by us Lutherans. It is hoped that the reader's desire or curiosity has been sufficiently aroused to continue reading. However, the best will be saved for last. (Read the first first, please.)



by Dr. James C. Gerdeen
Chassell, Michigan

The Four Spiritual Laws

One set of tools is the "Four Spiritual Laws" taught and used effectively by Bill Bright of the Campus Crusade organization.¹

Law One: God loves you, and offers a wonderful plan for your life (Jn. 3:16, 10:10).

Law Two: Man is sinful and separated from God. Therefore, he cannot know and experience God's love and plan for his life (Rom. 3:23, 6:23).

Law Three: Jesus Christ is God's only provision for man's sin. Through Him you can know and experience God's love and plan for your life (Rom. 5:8, I Cor. 15:3-6, Jn. 14:6).

Law Four: We must individually receive Jesus Christ as Savior and Lord; then we can know and experience God's love and plan for our lives (Jn. 1:12, 3:1-8, Eph. 2:8, 9).

These laws are expanded upon fully in a tract available from Campus Crusade. They have been used effectively on college campuses all over the world for the past 30 years. Praise the Lord! They appeal particularly to college students who are seeking a purpose in life. When someone tells them, "God loves them and has a wonderful plan for their life," such seekers are interested.

Steps to Peace With God

A very similar set of tools is described in the tract by the Billy Graham organization, called "Steps to Peace With God."²

Step One: Realizing God's Plan—Peace and Life (Rom. 5:1, Jn. 3:16, Jn. 10:10).

Step Two: Acknowledging Man's Problem—Separation (Rom. 3:23, 6:23).

Step Three: Recognizing God's Remedy—the Cross (I Tim. 2:5, Rom. 5:8, Jn. 14:6, Eph. 2:8, 9).

Step Four: Man's Response—Receive Christ (Rev. 3:20, Jn. 1:12, Rom. 10:9).

Again, these steps are expanded

upon in the tract. Everyone knows how much Billy Graham, his workers and their tools have been used in our generation. Again, one must say, "Praise the Lord!"

The Gospel Outline of Evangelism Explosion

"The Four Spiritual Laws" have been used most on college campuses. "The Steps to Peace With God" have been used most in personal follow-up after mass evangelism crusades. A

"... we need to recognize that one tool or approach may be more useful on one occasion than on another."

recent approach that has been used in local churches all over the world has been developed by Dr. D. James Kennedy of the Coral Ridge Presbyterian Church of Ft. Lauderdale, Florida, and this movement has become known as "Evangelism Explosion."³ What is especially good about this method is the diagnostic approach of first asking questions to find out where people are in their spiritual life. A good doctor always makes a diagnosis before giving a prescription. The two questions are:

(1) Have you come to a place in your spiritual life where you know for certain that if you were to die today you would go to heaven?

(2) Suppose that you were to die tonight and stand before God and He were to say to you, "Why should I let you in to My heaven?" What would you say?

Most people give a "good works" type answer to the second question. Others do not know that they would say. These questions are followed by the gospel outline:

A. Grace

1. Heaven is a free gift.
2. It is not earned or deserved (Rom. 6:23).

TOOLS . . .

B. Man

1. Is a sinner (Matt. 5:48, Rom. 3:23).
2. Cannot save himself (Eph. 2:8, 9).

C. God

1. Is merciful—therefore does not want to punish us.
2. Is just—therefore must punish sin (Ex. 34:7b).

D. Jesus Christ

1. Who He is—the infinite God-Man (Jn. 1:1, 14).
2. What it is—trusting Jesus Christ alone for salvation (Eph. 2:8, 9).

This outline is expanded on in volumes of books from Evangelism Explosion.⁴

Others

A tract many Lutherans have used effectively is "New Life Now" by Evangelist Nels Pedersen.⁵ It has the outline: "I, God's Provision; II, The Sin Barrier; III, Christ Must Be Received by Faith; and, IV, How to Believe." Another approach is "Friendship Evangelism," described in a book⁶ by Arthur G. McPhee, radio speaker for The Mennonite Hour. An excellent help is the well-known book *Personal Evangelism* by A. W. Knock.⁷

Perhaps the most often heard criticism (really excuse) of the first three sets of tools above is that they are "canned." But is not the Bible "canned"? It is called the "canon." It is contained between two covers in the Old and New Testaments. Do we also have the same excuse for not using the Bible? Of course not!

"A good doctor always makes a diagnosis before giving a prescription."

There is no excuse for disobedience. There is, however, a lot of help available for the obedient.

The author has used all of the above tools (methods and approaches) on different occasions. From experience one learns that it is good to have a set of tracts on all approaches available for particular situations. Some seem to fit better at some times than others. (Of course, use the Bible accordingly, but leave a relevant tract.) A person dying in the hospital is not very interested in a "wonderful plan for his life." He thinks it is too late now. However, he is interested and most concerned about the question, "If I should die tonight, am I sure I am going to heaven?"

Also, from the author's experience, it is found that none of the above tools work very well (by themselves) in certain situations and this experience has led to employment of an old secret Biblical tool. The above tools work well when the person has some moral values and some knowledge of God. Then one can start with "Law One" or "Step One"—with God, and go on to man's sin. However, America has changed. "Situation ethics" and humanism have done their work. People in America now determine right and wrong in their own situation by their own intellect. In fact, "brilliant" minds are telling us that bad is really good or that bad complements good. Such is the claim of this century's best known American thinker or genius, R. Buckminster Fuller.⁸ Unfortunately, the same kind of philosophy seems to be proclaimed by a well known TV personality in his book, *Self Esteem—The New Reformation*, received free in the mail without request by this pastor and others. It may be new, but it is wrong. People are not basically good.

As mentioned, in the author's experience, there is a growing number of pagans in America with no knowledge of God, and who have hardly been to church in their lives. I was

Gospel giving

a stewardship meditation

by Pastor R. L. Lee
Minneapolis, Minn.

The Christian life flows from Law or Gospel. Its source is Mt. Sinai or Mt. Calvary.

Why do we witness? Some are compelled to share their faith by a fear that God will condemn those who fail to do so. But Paul confessed that the love of Christ compelled him to be His ambassador. Law or Gospel.

Why do we pray? Some fear the penalty that follows the sin of prayerlessness. But Luther taught that God tenderly encourages us to believe that He is truly our Father and that we are truly His children so that we may boldly and confidently come to Him in prayer. Mt. Sinai or Mt. Calvary.

Why do we give?

Many are moved to give by guilt. "We should be ashamed of having so much when others have so little." Other gifts flow from fear. "Divine judgment will surely rest upon the ones who rob God."

The greatness of need is another motive for much giving. "Home mission outreach may have to be halted due to lack of funds. World missionaries may have to return to the U.S.. The hungry will die for lack of food. The lost will die for lack of the Bread of Life."

Law motivation may lead to large offerings. Budgets can be successful and goals surpassed — but only for a season. People get hard, and new gimmicks are needed. The Law always kills, sooner or later. "Opening purses by means of the Law is no achievement at all" (C.F.W. Walther).

Conscience moves the Christian to the Cross. The blood of Christ cleanses the believer from guilt and fear. Now the greatness of need is transformed from a motive into an opportunity.

God is glorified by gifts that flow from Mt. Calvary. Gospel giving is cheerful giving because it is grounded in God's gift to us. We love because He first loved us. We give because He gave.

once sharing with a 90-year-old man on one of the above points, that man is a sinner. He said, "I have never sinned. My priest was a sinner. He sinned against the girls in my catechism class. That's why I have never been in church since. (Probably not for 80 years.) I am a good man. See that plaque on the wall from the State of Michigan for soil conservation. I am a good man." This man needed the Law. It was shared with him.

In a similar experience, our Evangelism Explosion team was sharing with a 20-year-old Michigan Tech (Houghton, Mich.) student. On the point, "Man is a sinner," he, too, replied: "I have never sinned." It was time for the Law, not the Gospel. I shared the Ten Commandments and what they meant. His face began to get red, especially when we got to the commandment, "thou shalt not commit adultery."

Luther found the same paganism in the 1500s as he traveled in rural Germany, that people were void of any knowledge of God or His Word or the way of salvation. He was concerned enough to prepare an evangelistic tool, a little book, to teach people about God and the way of salvation. We need to realize anew the importance of his Biblical approach. It is called the "Law and Gospel." It is described in his little book, which we know as the "Small Catechism."¹⁰ It has something the aforementioned methods do not have; it describes the Law as well as the Gospel, the Law first and then the Gospel. "Only the sick (that are diagnosed as sick and know they are sick) need the physician."

"He (Luther) was concerned enough to prepare an evangelistic tool, a little book, to teach people about God and the way of salvation."

The Law and The Gospel—the Small Catechism

The author is preparing a tract on this approach that can be used in personal evangelism. We often use the

Small Catechism piecemeal without realizing where it is going, without realizing its outline. Of course, we use it extensively with our own youth in confirmation classes and in our own homes. However, this is a call to use it in personal outreach to pagans in America. The outline of the message in the Catechism is:

THE LAW:

Part I. The Ten Commandments

THE GOSPEL:

Part II. The Three Articles of The Creed

Part III. The Lord's Prayer

Part IV. The Sacrament of Baptism

Part V. The Sacrament of the Altar.

The tract being prepared will amplify these points briefly. Especially, people need to know the Law first. A recent survey showed that only 50% of the people knew even half of the commandments. Some did not know a one.

When the tract is finished, it will be submitted for publication in the *Ambassador*. It is hoped that this tract will be found useful in personal evangelism. But do not wait. Use your *Catechism*. Use your Bible. But first, please read "Evangelism According to Jesus Christ."¹¹ First ask God for a burden for souls. Please! Also read *Law and Gospel* by Walther.¹² Then . . . then go and share what His love compels you to share.

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Holy Communion

I have a rendezvous with
Life
Within the blessed
Sacrament,
When over me the pastor
bends,
And Jesus comes, exceeding
fair;
I have a rendezvous with
Life,
For He has promised to be
there.

I know I am not worthy
thus
To take His life mysterious,
My sins are higher than a
hill,
His love is deeper than the
sea;
And yet in my communion
still
I find His mercy healeth
me;
And I to my pledged word
am true;
I shall not fail that
rendezvous.

Bishop Stewart
(*Youth's Favorite Poems*)

(Ed. note: Readers will note that this poem copies the style of Alan Seeger's World War I poem, "I Have a Rendezvous with Death," but Bishop Stewart has invested his poem with the message of life, not Seeger's fatalism.)

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(Dr. Gerdeen, pastor of Maranatha Lutheran Church, Chassell, is the chairman of the AFLC Commission on Evangelism.)

Carpenter's son

The little shop at Nazareth,
The peaceful life for which it
stood,
The clear, strong, ringing
hammer-strokes,
The droning saw, the riven
wood,
The murmur of the smoothing
plane,
The scent of shavings freshly
curled—
When Thou hadst left them all
behind
And gone Thy way into the
world,
Where men would hate Thee and
revile,
And one betray Thee with a
kiss,
And one deny, and all forsake,
Was there one added pang in
this
That tools of Thy familiar craft
Should be the things that
wounded Thee—
The hammer and the driven
nails,
The wood of that accursed tree?
Ah, no! Thou Crowned and
Crucified,
Thou Power of God that seemed
to fail;
'Twas not of wood Thy cross was
made,
'Twas not the hammer and the
nail
That drove the blows and fixed
Thee there,
And pierced Thy hands and feet
at last;
Man's hatred and man's sin the
cross,
And love—Thy love—that held
Thee fast.

Annie Johnson Flint

Prayer

(The last of ten parts)

By Bernard W. Nelson
Atlantic Mine, Mich.

IX. What Happens When Christians Really Pray?

Prayer is the link that connects us with God! This is the bridge that spans every gulf and bears us over every abyss of danger or need.

Read Acts 12:1-12. How significant the picture of the early church: Peter in prison, the Jews triumphant, Herod supreme, the arena of martyrdom awaiting the dawning of the morning to drink up the apostles' blood, and everything else against the church. But prayer was made unto God without ceasing. And what was the sequel? The prison open, the chains off, the apostle free, the Jews baffled, the wicked king eaten by worms (a spectacle of hidden retribution), and the Word of God rolling on in greater victory.

Do we know or realize the power of our supernatural weapon? Do we dare to use it with the authority of a faith that commands as well as asks? God baptizes us with a holy audacity and divine confidence. He is not wanting great men and women, but He is wanting men and women who will dare to prove the greatness of their God.

The weapon of prayer against the forces of evil prevails. It brings power. It brings fire. It brings rain. It brings life. It brings God. There is no power like that of prevailing prayer. Dare to be definite with God. Dare to lay hold of the promises and to wait in faith until the answer comes. Victory is through Calvary.

Beware in your prayer, above everything, of limiting God, not only by unbelief, but by fancying what He can do. Expect unexpected things above all that we ask or think. Each time you intercede, be quiet first and worship God in His glory. Think of what He can do, of how He delights to hear Christ, of your place in Christ—and expect great things.

Nothing lies beyond the reach of prayer except that which lies outside the will of God.

Are you in sorrow? Prayer can make your affliction bearable and renew hope. Are you in gladness? Prayer can add a celestial perfume to your joy. Are you in extreme danger from outward or inner enemies? Prayer can set an angel at your right hand whose touch could shatter a millstone into smaller dust than the flour it grinds, and whose glance could lay an army low. What will prayer do for you? I answer: All that God can do for you.

The greatest undeveloped resource of our country is faith; the greatest unused power is prayer. May each one of us lay hold on the promises of God and claim that power available in much daily prayer.

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*But seek ye first the kingdom of God and His righteousness
and all these things shall be added unto you.*

Matthew 6:33

AFLC home missions' aim

to impact our country for Christ

God is at work in this world changing lives! He is at work in His kingdom effecting change throughout this world. One of the exciting ministries that God has given us in the AFLC is our Home Mission work. It is thrilling to realize the impact of one congregation on a community. Think of your congregation and what God has done in affecting the lives of your family and people in your community.

God's desire is that we "impact" this world with the reality of Christ. How is this done? Is it possible? Yes, by God's grace! In Acts 1-2 we see a community and a country impacted by the believers. In examining these Scriptures we see the following conditions that God used to bring about a real change.


If we are to impact this world for Christ *we must first allow Christ to impact us!!* In Acts 1:12-14, it says the disciples spent time together meeting for prayer in the upper room. As we allow God to quiet our hearts and minister to us through His Word and the Sacraments He will impress on us His beauty, His power and His purpose in this world. God desires "all men be saved and to come to the knowledge of the truth" (I Timothy 2:4). God desires that He be "lifted up" (John 12:43) in all spheres of life, whether it be at school, at the university, on the farm or in the courthouse. God desires that Christ be known by all!

As Christ becomes real through His Word we can't help but *live out and proclaim His Name*. The early Christians were heard "speaking the mighty deeds of God" (Acts 2:11). What a great privilege it is to witness to the love and care that our Father and the Lord Jesus have given us. To witness for Christ is simply to share with others by action and by word of mouth what Christ has done for us. As the blind man, in John 9:25, said to the questioning Pharisees, "One thing I do know, that, whereas I was blind, now I see!"

If we are to impact this world for Christ *the preaching of the Word must have a central place in our congregations!* The Apostle Peter stood up and began to preach (Acts 2:24). If we are to impact our communities for Christ, the Word must be proclaimed from our pulpits with truth and conviction. Pray for your pastor that He would be led and filled by God's Spirit to proclaim God's mighty Word! It is through the "foolishness of preaching" (I Corinthians 1:21) that God impacts this world.

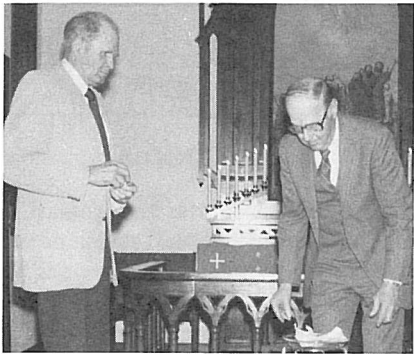
Our hope and prayer is that souls would be saved and that believers would be built up and nurtured in the faith and that this country and this world would be changed by Christ working through humble but faithful congregations. May the Home Mission work of the AFLC be in your prayers. Support it with your gifts.

—Pastor Richard D. Anderson
Elim Lutheran Church
Lake Stevens, Wash.



Having, therefore,
obtained help from
God, I continue
unto this day,
witnessing
both to small
and great,
saying no other
things than those
which the prophets
and Moses did say
should come:
That Christ
should suffer,
and that He should
be the first that
should rise
from the dead,
and
should show light
unto the people,
and to the
Gentiles.

Acts 26:22-23



Everette Eike, left, and Irvin Hodnefield burn the mortgage.

Radcliffe church burns mortgage

Sunday, April 8, was a day of rejoicing for Salem Lutheran congregation of rural Radcliffe, Ia., Marlyn Kruse, pastor. During the regular morning worship service that day a ceremony for the burning of a mortgage was held.

Jason McCoskey led in devotions and read Psalm 100. Lester Hinderaker, who had served on the building committee, brought to memory the time of planning for the remodeling of the church, the needs, the decisions that had to be made, and the evaluation of those decisions. It is, he said, a time to rejoice in our building, our material and spiritual blessings, but mostly for the good heritage that has been passed to us down through the years. That, above all, is most important. The future of Salem is very promising as there are young families to carry on the work in the church. But we give the honor and glory to God.

Irvin Hodnefield, president of the congregation, and Everette Eike, treasurer, burned the mortgage.

After the service a potluck dinner and a time of fellowship was enjoyed by all in the church parlors.

In May of 1975, remodeling of the church began and was completed in the spring of 1976, just before Easter. It included the construction of a large new entry. We, the people of Salem, are thankful for this place of worship. May God use Salem to bring glory to His name.

Mrs. Thilbert Skeie

**To set up self is to deny Christ;
to exalt Christ is to reject self.**

news of the churches



Ishpeming, Mich.—

Received into membership in Hope Lutheran Church, Ishpeming, Mich., recently were Mrs. Roberto (Maria) Ferri and Victoria, bottom, and Mr. Ferri, left, and Paul Dreis, middle row, Pastor Paul Nash is pictured at the top.

LEM names new executive director

The Lutheran Evangelistic Movement, inter-Lutheran evangelism program based in Minneapolis, Minn., has named Mr. Richard G. Erickson, Minneapolis, as its new executive director. He had been associate director for two years.

Mr. Erickson succeeds Rev. Laurel Udden, who held the post from 1974 to 1983 and left it to return to the faculty of the Association Schools in Minneapolis. He has subsequently become pastor of Medicine Lake Lutheran Church of that city.

LEM headquarters are now located at 2721 East 42nd St., Suite C, Minneapolis, Minn. 55406.

Pray hardest when it is the hardest to pray.

Two deaths noted

Rev. Martin Niemoller, 92, German Lutheran pastor who gained world-wide attention as a foe of Adolf Hitler and his Nazi movement, died on March 6 at his home in Wiesbaden, West Germany. He spent eight years in concentration camps.

From here and there...

Culbertson, Mont. - Evangelist Philip Hanson of the Lutheran Evangelistic Movement was the speaker at evangelistic meetings in Bethel Lutheran Church, April 8-12.

Badger, Minn. - A Mother-Daughter banquet was held in the parish on May 5.

Ferndale, Wash. - Miss Vivian Forsberg of the Wycliffe Bible Translators spoke at the Sunday School session of Triumph Lutheran Church on March 25. She told about her work in the Philippine Islands.

Strandquist, Minn. - Rev. Philip Featherstone, Pukwana, S. Dak., was guest speaker at special meetings in Hegland Lutheran Church, April 29-May 3.

Fosston, Minn. - The Canticles of Praise, singing group from Our Saviour's Lutheran Church in Thief River Falls, Minn., presented their skit "Awake, O Israel" on Sun., April 8.

Mason, Wis. - The parish Good Friday service was held at Moland Lutheran Church.

Newfolden, Minn. - The Westaker youth group put on an Easter surprise supper for the congregation and other friends on Fri., April 13. A lot of fun was had by all.

Devils Lake, N. Dak. - The altar in the church comes from the old Lebanon Lutheran Church, rural Brinsmade, N. Dak., and the pews, altar rail, baptismal font and pulpit are from the old Hurricane Lutheran Church, rural York, N. Dak..

Ruth Youngdahl Nelson, 80, passed away on April 6 in Minneapolis, Minn.. A well-known pastor's wife (Clarence Nelson) and author, her late brother Luther was governor of Minnesota. Another brother, Reuben, also deceased, was a popular Minneapolis pastor and author. Her autobiography is *God's Joy in My Heart*.

editorials

MORE ON PASTOR SUPPLY

In our Feb. 14 issue we editorialized ("Pastoral Supply") on the possibility that there might be difficulty in placing the spring graduating class of the Seminary, that there might not be enough openings for the ten men in established or home mission congregations. New pastors coming into the Association compete for these positions and so much wisdom is needed, we suggested.

But now there is added information and we'd like to share that with you. There are eleven men in the 1984 senior class. Two of them seem headed for world mission service. There are eight men who need calls to AFLC parishes, if all progress as expected. Not all the men will have met all their graduation requirements by commencement time later this month, but should have by fall. By that time there should be as many as 12 openings available for pastors (some of them open now), seven in established congregations, as many as five in home mission churches. So that does change the picture.

Furthermore, we are reminded that because of the new internship program which has been inaugurated in the Seminary there will be no seminary graduates next year, 1985, that is, no new supply of pastors via the seminary route. It's the first time that has happened since the very early years of our church.

It also looks like there will be only five graduates in 1986 and four in 1987. In other words, there shouldn't be any problem in placing our seminary graduates for quite a while to come, maybe never, as far as men vs. vacancies go.

It should be borne in mind that some of our graduates should go into world mission work from time to time. There should always be some flow that way. Another thing, pastors retire and they must be replaced. Some go into specialized ministries, such as teaching at the schools, administration, *Ambassador* editor, etc. We now have one military chaplain and other pastors could conceivably feel the call to that work now and then.

So we will still need to pray for more workers for the harvest. And as that is done, congregations, while it is good to see that value is placed on experience, remember that all of us who are pastors needed to start some place and we're grateful for the parishes that gave us that opportunity. Be willing to accept a new graduate, other things being equal, and learn and grow together.

And if our editorial of several months ago provoked some discussion and consideration, we're glad for that. That's what we try to do.

THE PRAYER SERIES

With this issue we complete a ten-issue series on "Prayer" by Bernard W. Nelson, Atlantic Mine, Michigan.

We want to say thank you to Bernard for providing

these articles to us. He compiled the material from a number of sources and added some of his own insights. The result has been some excellent thought on a subject very dear to the Christian. We think that many of our readers have appreciated the series.

"Prayer is the child-like communion of our hearts with God, in which we tell Him all our needs, and earnestly seek some gift from Him." So simply does the *Small Catechism* define the mystery of prayer. Even more direct is the definition: Prayer is talking with God.

We think, too, of the classic words of E. Stanley Jones: "Where there is no effective prayer life, the heart of religion has ceased to beat and religion becomes a dead body of forms and customs and dogmas." And, "In the prayer time the battle of the spiritual life is lost or won."

Again, thank you, Bernard, for offering us the use of your work on prayer. May it have helped us to think further thoughts on this marvelous means by which we may talk to our heavenly Father and He gains fuller access to our souls.

THEY STILL APPLY

Clarence E. Macartney, the great Presbyterian preacher of another generation, wrote in one of his many books: "Which one of His (Christ's) sayings has become obsolete or outmoded, no longer applicable?" Then he listed but a few as examples. Then this: "Which one of these sayings is obsolete today? No; Christ has stood that severest of all tests, the test of time!"

Yes, that is the test. Does what one said ten years ago, 50, 100 years ago, still carry weight? Is anyone paying attention to those words now or are they stumbled upon only occasionally as a student pores over the obscure and hidden?

Recently, we have paid honor to a man whose words, some of them, have lived for soon 500 years. We refer to Martin Luther, the Great Reformer. And it is thought quite incredible that his influence is still felt.

But when we talk of Jesus Christ, we speak of someone whose words go back almost four times as long. And the words of Luther hold their power only because they are based on the words of Jesus and other Scripture.

Yes, which of His words or sayings is obsolete, no longer worthy or applicable? Not a one. Therefore we read them today and every Sunday millions in the world go to church to hear sermons on these words or turn a radio dial or watch and listen to a television set where the words of the Master are being discussed and proclaimed. It is all very remarkable.

Of course, not all who hear the words of Jesus or read them let them get into their lives where they can

◇



Letters to the editor

A GOOD IDEA

Having just returned from visiting the mission fields in Peru and Bolivia of the Norwegian Lutheran Mission of Oslo, I was thrilled to read in the *Ambassador* the new ventures for the AFLC youth in the SYMP program, written by Rev. Eugene Enderlein. I believe this is truly the leading of the Lord.

We saw the fields "white unto harvest" and the doors wide open to the gospel. The natives were *begging* the

missionaries to come and preach the Word in their area. Our hearts were heavy that there were not enough missionaries to meet the needs. SYMP is a golden opportunity for the youth to see the work of the AFLC firsthand. And to the ones that the Lord is reaching out to serve full-time this will be the encouragement to prepare and go. May God add His blessing to this new venture.

Rev. Alvin Larson, Exec. Dir.
Hauge Foreign Mission, Inc.
Ogema, Minn.

Letter from a Friend

I am writing to say how much I care for you. I want you to know Me better.

When you awoke this morning, I exploded a brilliant sunrise through your window, hoping to get your attention, but you didn't even notice.

Later, you were walking with friends. I bathed you in warm sunshine and perfumed the air with flowers. Still you didn't notice me. So I shouted to you in a thunderstorm and painted a beautiful rainbow. You didn't even look.

Tonight, I spilled moonlight on your face and sent a cool breeze to refresh you. As you slept, I watched

over you and shared your thoughts, but you were unaware of my presence.

I hope you will talk to me soon. When you are ready, I will be near. I love you very much,

Your Friend,
Jesus
(Author Unknown)

Personalities

Rev. Rodger Olson, who has served the Grafton, N. Dak., parish since 1976, has resigned to accept the call to the Home Mission congregation at Canton, S. Dak., Redeemer Lutheran. He will take up his work there some time this summer.

Country Style Devotions

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

The Plowman

There is no beauty in old fields of stubble and dried weeds.
Each farmer knows that there can be no fruitfulness
Until the plow's sharp blade erases last year's growth;
Here only weeds will grow.
The ground is fertile
But it needs the cleansing of the plow
Before good seeds can root and make this field produce.

Oh, Lord, how well You know
The fruitlessness of stubble
overgrown with weeds.
You see it in my life.
Each day it needs the cleansing
sweep of Your sharp plow
In full forgiveness
To uproot the sins and worldly cares
And get my heart prepared
. . . to love
. . . and serve.

AMEN

Mrs. Doris Stensland
Canton, S. Dak.

EDITORIAL . . .

have their great effect. This is the sad thing about it. "The unspiritual (natural) man does not receive the gifts of the Spirit of God for they are folly to him, and he is not able to understand them because they are spiritually discerned" (1 Corinthians 2:14).

The Holy Spirit stands ready to illuminate the words of Jesus, yes, of the whole Bible. Where there is openness, willingness, He will do the good work of making the Scriptures meaningful. Where one does not resist and is teachable wondrous things will happen.

Thus it can come to pass that where one has stood to one side and asserted of the words of Jesus: great teaching! wonderful material! beyond the ordinary!, there will now come the testimony of spiritual life of "My Lord and my God!"

Enduring words of Jesus. Christians should bear witness to their timelessness and power by living them in everyday life. They still apply. They're still the guide for all of life.

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS 3110 EAST MEDICINE LAKE BOULEVARD MINNEAPOLIS, MINNESOTA 55441

Budget Receipts February 1-March 31

FUND	TOTAL BUDGET	TOTAL REC'D TO DATE	% of TOTAL
General Fund	\$ 193,152.00	\$26,609.93	14
Schools — AFLTS AFLBS	267,484.00	20,943.94	8
Home Missions	237,739.00	14,720.68	6
World Missions	274,720.00	26,308.74	10
Praise Fund	30,000.00	1,971.54	7
TOTAL	\$1,003,095.00	\$90,554.83	9*
1983-84	\$ 963,916.00	\$64,325.36	7

*Goal 17%

IV. HE GIVES THE CHOICE TO YOU AND ME

15. God gives the freedom of choice to every individual. Let us look at two examples of this. What does God's Word say concerning them?

THE EVIL CHOICE

Proverbs 1:29 _____ Joshua 24:15 _____
Isaiah 65:12 _____ Ruth 1:16 _____
Isaiah 66:3 _____ Luke 10:42 _____
Matthew 27:21 _____ Hebrews 11:25 _____

THE WISE CHOICE

16. a) In Joshua 24:15, it says: "Choose you this day whom you will serve." According to Revelation 3:3b, why are we to hold fast and heed this command? _____

b) Where do you stand today? Are you willing to say with Joshua, "but as for me and my house, we will serve the Lord"?

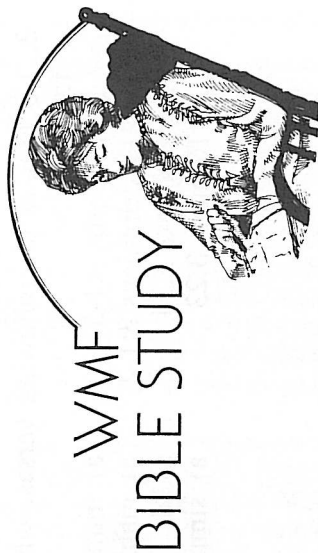
17. The process by which we are to nourish the new nature which we received by accepting Him is by feeding on Him. God's Word is our source of daily Bread which we need as we grow in Him. Read the verses given and tell how God uses His Word in our lives. (Choose from the following: mould, meat, mirror, milk.)

1. _____ to reveal the heart (James 1:23-25).
2. _____ to shape character (Romans 6:17).
3. _____ for young believers (1 Peter 2:2).
4. _____ for maturing believers (Hebrews 5:14).

18. How much time are you giving to daily private devotions? Family devotions? Are you maturing spiritually in your walk with God? Are you sharing the Bread of Life with others around you?

Close your lesson by singing the fifth stanza of "Break Thou the Bread of Life."

Mrs. Gerald Knudsvig
Buxton, N. Dak.



BIBLE STUDY

Lesson VI The "I AMs" of Jesus

I AM THE BREAD OF LIFE John 6:35

Jesus called Himself "The Bread of Life." Bread symbolizes the food needed by all people. Just as people need food to live a healthy physical life, so Jesus said He was the source of spiritual life. I like the way in which Harris W. Lee introduces his study on "I Am the Bread of Life" in his book *That You My Have Life*. If someone has the book, let her read that introduction.

Begin your lesson by singing "Break Thou the Bread of Life" (*Concordia* #87) vs. 1-4.

INTRODUCTION

1. According to Genesis 1:29, 30, we see that food is a necessity of man and that it is given by God.

a) In Acts 9:19, what did Saul receive from the meat?

b) Read I Samuel 30:12. What happened to the Egyptian after he had eaten?

c) What is the object of our daily prayer, in Matthew 6:11?

2. Looking at the following verses, who are in need of spiritual food?

- | | |
|-----------------------|-----------------|
| — Proverbs 9:1-5 | a) immature |
| — I Corinthians 3:1-2 | a) mature |
| — Hebrews 5:14 | a) all |
| — Romans 3:23 | a) simple-naive |

1. *JESUS GIVES OF SELF — PERFORMING MIRACLES* (John 6:1-21)

3. In these verses, Jesus comes to Galilee, where He feeds the five thousand and also walks on the sea. What do these two miracles re-emphasize of the truths in this introduction to the discourse which follows? Look at the following key verses and list them.

1:4

1:14

1:16

4. What may we learn from Philip's (and Andrew's) experience, when it comes to the matter of providing for God's cause?

5. a) What did Jesus do before He distributed the bread? (6:11)

b) What do the following verses say about blessings (Grace) before meals?

I Samuel 9:13

Matthew 15:36

Acts 27:35

I Corinthians 11:24

6. a) After the multitude was fed, what did Jesus ask of His disciples, in v. 12?

b) How much was left over?

7. What does this miracle reveal to us, according to Philipians 4:19 and John 10:10?

II. *JESUS GIVES OF SELF — TO THE WORK OF GOD* John 6:25-29

8. According to John 6:15 what were the people determined to do to Jesus? Did they succeed?

9. a) What kind of interest in Jesus is indicated in vs. 2, 14, 26?

b) What tells us in John 6:42,52, that Jesus' statement in vs. 26 is correct?

10. What does Jesus tell us about aims in life in vs. 27? —

11. What does Jesus say is the most God-pleasing work we can do in life? v. 29

III. *JESUS GIVES OF SELF — FOR ALL MANKIND*

John 6:30-59

12. What definitions does Jesus give us of what He means by "The Bread of Life" in the following verses?

v. 32 — v. 51

v. 33 — v. 54

v. 34 — v. 56

v. 50 — v. 58

13. What does the idea of "Jesus as the Bread of Life" tell us about the deeper meaning of what it is to believe?

v. 35

vs. 47-48

vs. 52-59

14. What do verses 39 and 40 tell us about the will of the Father?

church-world news

SWEDISH ASSEMBLY: MALE PASTORS MUST ACCEPT FEMALE CLERGY

Stockholm, Sweden (LC) — the newly instituted church assembly of the (Lutheran) Church of Sweden, which ended March 16, ruled that no pastors should be ordained who refuse to cooperate with female pastors.

Six of the Church of Sweden's 13 bishops declared after the meeting that they would accept the assembly's 180-71 vote. The other seven said they were willing to go to court over their right to ordain pastors who would not cooperate with female clergy. Before the assembly decision, only two bishops had said they would refuse to ordain noncooperative pastors.

The Rev. Ludvig Joensson, a pastor here, said that any bishop not following the decision could be taken to court.

Some bishops maintained they could still ordain noncooperating pastors. Bishop Helge Brattgaard, Skara, said, "A pastor who is not willing to stand in front of the altar with a female colleague can still become a pastor in my diocese. But the condition must be that in the future they would be willing to start cooperating with female pastors. I am prepared to resign if I am convicted in court for such ordinations."

The six other bishops rejecting the decision made similar statements. Bishop Bertil Gaertner, Goeteborg, who has been a long-time critic of women's ordination, said, "This must be tried in court. I am willing to go to jail over this."

Swedish Archbishop Bertil Werkstroem, who was just elected primate last year, said there should be "no moratorium" on ordaining persons who refuse to cooperate with women pastors.

The Swedish Church assembly which was instituted a year ago, consists of 251 delegates elected from the various districts in the country. They are elected through a complicated process in which the major

political parties in Sweden play an important role, which has created strong opposition from many within the church.

The issue of ordaining women pastors also has precipitated the formation of a free synod within the church of Sweden, made up of the seven "decanats," or free districts, who oppose women's ordination. Some people fear that the Nov. 12, 1983, formation of the free synod is the first step in a complete split between the church of Sweden and these decanats.

MAASAI PEOPLE HAD TO ORDER THEIR NEW SCRIPTURE WELL IN ADVANCE

NEW YORK, N.Y. (ABS) — Advance reservations for flights and hotels are routine these days, but rare for a new book.

So great, however, was the eagerness for a new translation of the New Testament in modern Maasai, the everyday tongue of some 300,000 people in Kenya, that a number of people ordered their copies two years before the first edition came from the printer.

In fact, almost two-third of the initial run by the Bible Society of Kenya of 25,000 copies were distributed the first month of publication, the American Bible Society reports.

The Maasai people greeted the event with joy and thanksgiving. They had waited seven years for their Testaments. And the celebrations were made even more joyful because of the preaching of a man who is very special to them at one of the services of dedication.

The Reverend Mpaayei, himself a Maasai, had been one of the translators. Mr. Mpaayei is still lending his wise counsel to the world-wide Bible cause as chairman of the council which guides the work of Bible Societies all over the world.

The Maasai are a nomadic people who have been deeply influenced by the message of new life from the Scriptures.

ALC BISHOP PREUS 'OPEN' TO LWF PRESIDENCY

New York (LC) — Presiding Bishop David W. Preus of the American Lutheran Church (ALC) said in an interview from Minneapolis that he would be willing to be considered for the presidency of the Lutheran World Federation (LWF).

"I don't see myself as a candidate seeking out the office," said the 62-year-old Preus, who is also an LWF vice president.

Others, he said, have asked him to consider placing his name in nomination and "I haven't said 'no.'"

MALAGASY BIBLE SOCIETY TO CELEBRATE 150 YEARS OF AFRICA'S FIRST LOCALLY-PRODUCED BIBLE

NEW YORK, NY (ABS) — The first Bible produced in Africa was the Malagasy Bible. It was printed on a primitive hand press in Tananarive in 1835.

The Malagasy Bible became a banned book almost at once. Queen Ranavalona feared the influence of those who brought its message of hope to her island nation, known also as Madagascar.

For more than a quarter century, American Bible Society archives reveal, the few copies had to be secreted in remote caves that once served as primitive hospitals for those with smallpox.

Small bands of believers went stealthily to the caves by night, even though they were being persecuted. There, by the light of torches they studied the Bible and held worship services.

When the queen died the year that Civil War broke out in the United States, the ban on Christianity was lifted. It was found that the tiny band of the faithful had grown to almost 100,000 people, despite the years of oppression.

Nowadays, the Scriptures are freely circulated in Malagasy. And the Bible Society is already making plans to celebrate next year a century and a half of the Book in their own language.

(Continued on p. 16)

PLAN NOW TO ATTEND THE ANNUAL

ON CAMPUS

Both dormitories will be open to families and individuals wishing to stay on campus during the annual conference. The rooms are furnished with two (2) single beds with the exception of a few 3-bed rooms. Guests must furnish their own linens and share a common bathroom on each floor. There is *very limited* space on first floor for those who cannot use the stairs.

There is limited space in the parking lot for the setting up of campers. These sites have electrical service but no water or sewer service.

Dormitory rooms	\$4.00 per person per night
Camper space	\$4.00 per camper per night

Those wishing to stay on campus should indicate their needs on the housing reservation form printed in this issue. Reservations should be made as soon as possible. You will receive a written confirmation of all reservations sent in before June 1.

OFF CAMPUS

Cricket Inn - 2955 Empire Ln. (I-494 & Hwy. 55), Plymouth	(612) 559-2400
2 double beds	1 or 2 adults 33.95
	Each additional adult 3.00
	Children under 18 free
1 double bed	1 adult 29.90
	2 adults 30.95
Thrifty Scot - 6300 Wayzata Blvd., Golden Valley	(612) 546-6277
2 double beds	1 adult 32.90
	2 adults 36.90
	Each additional adult 3.00
	Children under 12 free
1 double bed	1 adult 29.90
	2 adults 33.90
Bungalow Motel - 6221 56th Ave. N., Crystal	(612) 533-5371
2 double beds	2 adults 28.00
	Each additional person 2.00
Ambassador Motor Hotel - 5225 Wayzata Blvd., St. Louis Park	(612) 545-0441
2 double beds	1-4 adults 55.00
(Sun.-Thurs.)	Children under 18 free
2 double beds	1-4 adults 49.00
(Fri.-Sat.)	Children under 18 free
Holiday Inn - 3000 Harbor Ln., Plymouth	(612) 559-1222
2 double beds	1 or 2 adults 56.00
	Each additional adult 6.00
	Children under 18 free
Radisson Inn - 2705 Annapolis Ln. (I-494 & Hwy. 55), Plymouth	(612) 553-1600
2 double beds	1 adult 56.00
	2 adults 68.00
	Each additional adult 10.00
	Children under 18 free

Pray now for the Annual Conference

CONFERENCE June 20-24, Medicine Lake, Minneapolis

Camping

Anybody wanting information on the Minnesota State Park system or private camping grounds in Minnesota should call toll free 1-800-642-9747 (in state), 1-800-328-1461 (out of state).

Anybody wanting information on the Hennepin County Park Reserve system should call (612) 473-4693 or write 3800 Co. Rd. 24, Maple Plain, Minn. 55359 and ask for the "Time Out" magazine.

Reservations

All off-campus reservations should be made directly with the motel or campground. They should be made at least one (1) month in advance.

CAMPUS HOUSING RESERVATION FORM

Name _____

Address _____

Phone # (____) _____

DORMITORY HOUSING

1 2 3 4 room(s) with two (2) single beds
(circle number of rooms required)

Number of occupants in room 1 _____ room 2 _____ room 3 _____ room 4 _____

Nights requested: June 19 _____ June 20 _____ June 21 _____ June 22 _____

June 23 _____ June 24 _____

1 2 3 4 room(s) with three (3) single beds
(circle number of rooms required)

Number of occupants in room 1 _____ room 2 _____ room 3 _____ room 4 _____

Nights requested: June 19 _____ June 20 _____ June 21 _____ June 22 _____

June 23 _____ June 24 _____

☐ Require first floor room - two (2) beds per room

☐ Willing to have a roommate (if individual reservation)

CAMPER FACILITIES

Type of camper _____ Nights requested: June 19 _____

Size (when set up) _____ June 20 _____ June 21 _____ June 22 _____

☐ Electrical outlet needed June 23 _____ June 24 _____

Please submit all reservations to: Harold Voth
3110 East Medicine Lake Blvd.
Minneapolis, Minn.

"But we must never forget why we are here. It is not to make a heaven on earth. Christ has put us here to be a salt and a light, that men might observe that we have been with Jesus, and that because of Him our goal is set on eternity."

—Pastor R. Snipstead, "President's Report, 1983"

MALAGASY . . .

Malagasy now has over three million Christians, and the Society wants them and the entire nation to get involved. Festivities are to include radio and TV broadcasts, competitions and exhibits, services of thanksgiving in churches and the open air, and the many other events.

These are designed to bring home to people there the importance of the Word, not just to their history but as a Book for today.

Although the demand for Scripture is great in Malagasy—over 3.3 million copies will be distributed this year—getting them to the people is not always easy. Poor roads prevent the Bible van from covering much of an island whose area is only a shade smaller than Texas.

Furthermore, the country is in severe economic straits. A Bible costs the equivalent of a half week's salary, even at the low Bible Society prices made possible by subsidies from supporters overseas.

Nevertheless, people still insist on a Bible to call their own. And in one recent 12-month period Bible workers exceeded even their own high distribution goals.

One current report shows that Malagasy is ripe for evangelism. That challenge is being met in part by the enthusiasm of young people who have discovered the power of the Gospel in their own lives.

Christianity is not only sweetness and light! It is also iron and salt. It has a message of peace and calm for Mary sitting at the Master's feet. But it has also a message of power and boundless courage for the rugged knights of God braving the stormy mountain heights.

Bernhard Christensen
Fire Upon the Earth

THE LUTHERAN AMBASSADOR
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55441

Second-class postage
paid at Minneapolis, Minn.

light on our way

Friend of sinners

"This man receiveth sinners and eateth with them" (Luke 15:2).

A pastor who ministers to the humble fisherfolk of the Lofoten Islands relates the following: "I was called one day to the death bed of a young man who had fallen overboard, but had been rescued from a watery grave. His health had previously been undermined by intemperance and licentiousness, so that the attack of pneumonia brought on by the exposure left him slight chances of recovery. He sent for me asking that I would administer communion. What a wonderful change had come over him! It was not only that death had placed its stamp on him, but it was clear that a change of heart had taken place. He had learned to see himself as a great sinner whom Jesus had received and pardoned. He had been transformed from death unto life. In his great joy he exclaimed: 'Oh, isn't it wonderful that Jesus will receive such an outcast as I am!' His last words to me were: 'Please write to my father that I have been rescued as a brand out of the fire.' I wrote, and when my letter reached his father, the boy's soul was at home with God."

Yes, isn't it comforting that Jesus does receive even the vilest of sinners! We have from His own lips the

glorious promise: "He that cometh unto Me I will in no wise cast out" (John 6:37). Countless thousands have drawn strength from this assurance, and courage to approach God in spite of their load of sin.

Have you come to Him in the full assurance that He will not cast you out?

"Alas," you say, "I do not feel the burden of my sin as I ought, and my tears of repentance do not often flow."

That may all be true, but Jesus does not ask about how you feel. What He does ask of you is that you must turn away from sin, and surrender your heart to Him. That is true repentance. And God receives him who truly repents.

Perhaps you are so overwhelmed by God's bounteous grace that you find difficulty in believing that it was intended for one so full of sin as you are. Oh, throw yourself with all your load of sin into His embrace. Open your heart to the Holy Spirit, so that He may explain to you how Jesus has atoned for all your sins.

Lord, teach us all to know and believe that salvation is purely a gift of Thy wonderful grace. Amen.

—Søren Dahl
(Courtesy, Tract Mission)