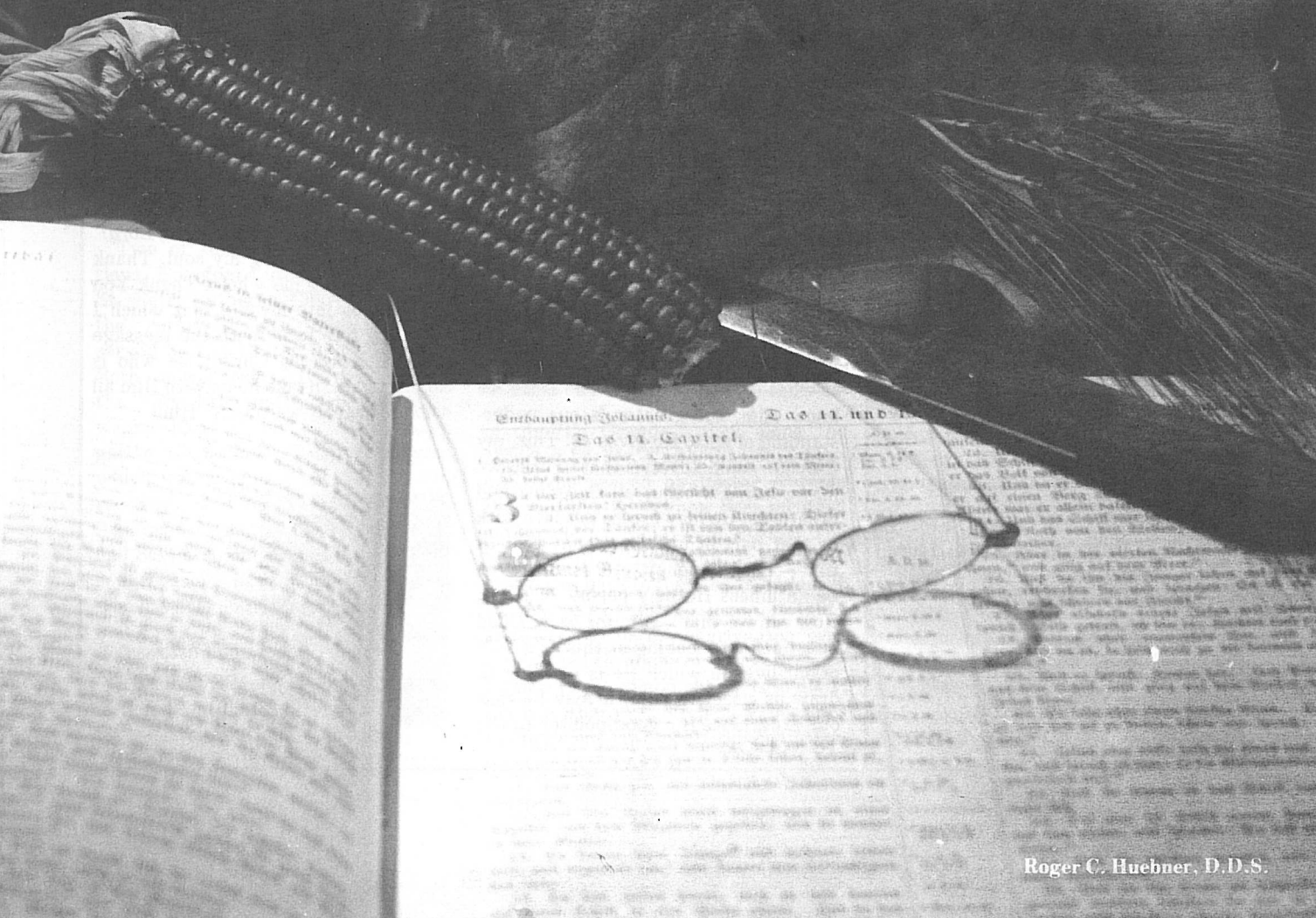


THE LUTHERAN AMBASSADOR

November 17, 1987

*Thanks, Lord,
for all
Thy benefits.*



Roger C. Huebner, D.D.S.

at the MASTER'S FEET

Thanksgiving

We are privileged people! Together with all the people in the world, we have the privilege to be *thankful!* God has blessed us with this privilege. We have the privilege to know *Who* blesses us, *with what* He blesses us, and *for what* He blesses us. David, the psalmist, once said: "O give thanks unto the Lord, for He is good; for His mercy endures forever" (Psalm 107:1).

As a Christian I can know who blesses me! I know, without a doubt, that God is the One who provides for all my needs and blesses me with many extras. He has made it possible for me to know who He is through Jesus Christ our Lord! In Christ, we can know that God is a wonderful God of love! He is not only the God of Abraham, Isaac and Jacob, but also the God of all who know His salvation in Jesus! God is holy! His gifts to us reflect His desire to make life worth living! God in His holiness does not go for second best. He proves

Himself by what He does. Jesus told those who were criticizing Him, "Look at My works." Yet, of all that I can see of what He has created, I only can know very little about Him, since I am a sinful person. His Word gives us the assurance that there will come a day when we shall see Him face to face (I John 3:2).

Knowing Who blesses us can give a completely different view of what He has created than our neighbors in the world may have. One of the problems that we read of in Romans 1 was the fact that the people had taken their eyes off the Lord and placed them on the creation. Soon the creation became so important, that they forgot to recognize the Giver of every good and perfect gift. This then caused a definite collapse of their spiritual life. We may review that with shame, but soon realize that we, too, can fall into the same deceptive trap of the devil. God is God, holy, righteous, true God of true God, the Father almighty! In His patience and love He teaches us the importance of keeping our eyes on Him.

Secondly, we can rejoice in our hearts concerning that with which He does bless us. Knowing Who He is gives us much reason to be thankful for *what* He gives us. Each one of us could fill many lines of paper with specifics as to what He has given us. The more we know Him, the greater is our understanding of what He gives us. This, my friends, could involve that which we may receive without all the glow and greatness. He may prefer to share with us that part of life which may cost us time, energy, money, etc. It may even be an illness He may permit to come. How can we thank Him for that? Good question! Yet, looking at this as a part of our lives in which He is working to draw us closer to Him, it may be that our experience is a good pointer to the

Lamb of God, who shed His precious blood for us. We do see life in a mirror dimly! It is a privilege to know that He gives and takes away in order to bring a word of counsel or comfort to us.

Thirdly, our thoughts of thanksgiving do go deeper than the world would think to take us. Why? Because as Christians there are special considerations that our Father would want to share with us. *For what* reason does God bless me? *For what* reason does God bless you? This idea of deserving went out of the thoughts when Christ came into our lives. Repentance, seeking His forgiveness and surrendering life and limb to Him are basically to give place to Jesus Christ as Lord and Savior! This means that personal passion and pride are to be crucified daily and the new man who is to honor and glorify Christ takes over. New life in Christ is a transforming experience with Him becoming the Lord of thought, word and deed. He, then, through our prayers, His Word, fellowship with other Christians and personal meditation begins to reveal His best plan even though life can be less than what we think it should be.

You and I have a most wonderful privilege to say, "Thank You, Lord!" Thank You for saving my soul. Thank You for making me whole! Thank You for bringing into my life that which I can bring into focus with the message of the resurrected Christ, He who is coming again to take home with Him all who are eagerly waiting for Him!



by Pastor
Harvey Jackson

THE LUTHERAN AMBASSADOR

USPS 588-620 ISSN 0746-3413

is published biweekly (except for the first issue of July and the second issue of August) by the Association of Free Lutheran Congregations, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

All communications concerning contents of this magazine should be addressed to: Rev. Raynard Huglen, Editor, Newfolden, Minn. 56738.

Layout design: Mrs. Wayne Hjermstad, Editorial Board: Mr. Sheldon Mortrud, Rev. Francis Monseth, Rev. Robert Lee.

Send \$10.00 subscription to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn., and additional mailing office.

Postmaster: Send address changes to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

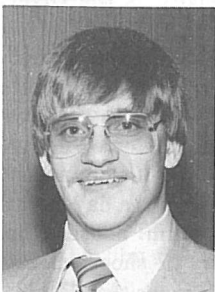
Vol. 25 No. 21

A lot can happen in a little over a year. Consider the change of going from mere religious protestors in your homeland to pilgrims. I'm referring, of course, to the events that led up to the first Thanksgiving. Miles Standish, William Bradford and another 33 brave individuals who sailed on the Mayflower were called Puritans, or people who were "separatists" from the Anglican church. They were Calvinistic in theology with the goal of purifying the Anglican church of its "popish and Romish trappings" (Dowley, ed. Eerdman's handbook to *The History of Christianity*, p. xvii intro.).

Many escaped English persecution by crossing over to Holland where they received religious toleration, but were allowed to work only in unskilled labor. Some, feeling life in Holland was unacceptable, went back to England where they made arrangements to travel to the New World. These "pilgrims" were in search of a land where they could practice their faith without persecution and spread the Gospel of the kingdom to the far reaches of the earth.

"With the November winds blowing, they quickly settled in as best they could and prepared for the long winter."

After spending almost two months crossing the Atlantic, the passengers aboard the Mayflower arrived not at their supposed destination of the mouth of the Hudson River, but at Plymouth in Cape Cod. With the November winds blowing, they quickly settled in as best they could and prepared for the long winter. At the arrival of



by Rev.
Tom Tuura
McIntosh, Minn.

Thankfulness and Thanksgiving

spring, only half of the Pilgrims remained. Scurvy and exposure were responsible for the deaths, but as the summer months passed, God gave them a satisfying harvest of sustenance with the help of Samoset, Squanto and Massasoit, friendly Indians.

Such is the setting for the first Thanksgiving. Thanksgiving for the Pilgrims was a recognition of God's supply of their basic needs. It was an act of worship. Because of the Word in their hearts, it is natural to believe that their first tragic year in the New World caused them to depend on God at every turn. Their lives, goals and commitment are evidence of this.

I have traced the history of these brave people so that we may understand the context from which this holiday we celebrate year after year has

come. It is a context of hardship and trial, suffering and death. It is a context of life, and left for us to remember is our response. Thanksgiving is a response to life, life that is authored, preserved and governed by God.

How much has changed over the years! One fears that the spirit of our land is not only independence from the rule of the throne, but independence from God. We have become an unthankful people. As a result, Thanksgiving has become one of the most meaningless holidays. It is not that we lack religion. Like the Israelites, in Psalm 50, we are very religious. It is just that the sacrifices we are offering are not the ones God wants. Read Psalm 50:7ff and get a picture of what God is saying. God says, "I do not rebuke you for your sacrifices. . . I have



THANKFULNESS . . .

no need of a bull from your stall or of goats from your pens . . . If I were hungry I would not tell you . . ." But then He tells them the type of sacrifices He wants, in verse 14, "Sacrifice thank offerings to God, fulfill your vows to the Most High, and call upon Me in the day of trouble; I will deliver you, and you will honor Me." Then in verse 23, He says, "He who sacrifices thank offerings honors Me, and he prepares the way so that I may show him the salvation of God."

Thankfulness or gratitude is a mother of several other virtues. It is much like love which is also a mother of virtues. For example, if one lacks love he can hardly be expected to demonstrate patience or kindness. In the same way, if someone lacks gratitude, it can hardly be expected that that person can be generous, appreciative or content.

Perhaps that is why God is more interested in the thank offering. One can sacrifice many things only for temporal reasons. Thankfulness and gratitude, on the other hand, are a response of submission to the Giver. What can honor God more than recognition of His authority and His kindness? True thankfulness honors God also because it recognizes Him as the Source of all that we have. "He who sacrifices thank offerings honors me" (Ps. 50:23).

One is greatly encouraged to see pools of generosity in times of tragedy. A good example of that was in Midland, Texas, where a child fell into a well. The whole nation was hurting with the parents. And as the child was rescued the gifts poured into the hospital where she was staying.

Almost all of us can relate to the

"True thankfulness honors God also because it recognizes Him as the Source of all that we have."



TO HEAVEN I LIFT MY EYE

To Heaven I lift my eye,
To Heaven, Jehovah's throne,
For there my Saviour sits on high,
And thence shall strength and aid supply
To all He calls His own.

He will not faint nor fail,
Nor cause thy feet to stray:
For Him no weary hours assail,
Nor evening darkness spreads her veil
O'er His eternal day.

Beneath that light divine
Securely shalt thou move;
The sun with milder beams shall shine,
And eve's still queen her lamp incline
Benignant from above.

For He, thy God and Friend,
Shall keep thy soul from harm,
In each sad scene of doubt attend,
And guide thy life, and bless thy end,
With His almighty arm.

John Bowdler

generosity expressed when we've experienced a death in the family. It is at times like this when appreciation and contentment are alive and well in our hearts. Thankfulness has a special richness at that time, thankfulness for life.

Sadly, this family of virtues is only seen in pools. The status quo is not gratitude or appreciation, generosity or contentment. Too many of us think we deserve offered blessings. We think nothing of the sacrifice of others on our behalf. We think that contentment is found in the multitude of things. We utter complaint, criticism and words of strife. Again, it is no wonder God desires the thank offering. I mentioned the sacrifice of others; do we think little of the sacrifice of Christ on our behalf, the sacrifice of God to send His only Son, to see Him ridiculed, scorned and rejected?

Loss has a way of making us thankful. Maybe not right away. But we begin to appreciate what we had. Think of the Pilgrims after they had suffered the loss of family and friends through that first cold winter. Think of them as they did without comforts and ease in those early days. It is true that recognition of God's provision of our basic needs makes us truly grateful. And along with that is a recognition that He, not ourselves, is the Giver, the Source.

So we've made Thanksgiving a holiday. And year after year we celebrate that day with festive moods. We have so much to be thankful for. We have the Word of God, places of worship, the family of God, three meals a day, a roof over our heads, warm houses, hot water, several pairs of shoes, closets full of clothing. But are we thankful?

Christ must be ALL IN ALL

The second of two parts.

(In the first part of this sermon Rosenius discussed the point: Many are seeking the kingdom of God, but not earnestly enough to go in through the narrow door. His overall text for the message is Luke 13:23-30.)

II. *A stumbling block and a stone of offense.* We can express this by saying that many zealously try to go in through the narrow door, even giving up father, mother, brothers, yes, even their lives, to do it, but they cannot go in precisely because they do not know which door the narrow one is. They are shut out precisely because they will not renounce that which they hold on to even more than their lives: their own thoughts and their own opinions as to what they might renounce and how they might improve themselves. In other words, they seek to go through the narrow door but they will not let themselves be told where that door is. No, they go away and insist upon taking the way which leads to no door at all. These are the people whom Christ really means and describes in the figure of the man at the wedding who did not have the proper garment, and the foolish virgins who came to the wedding with all the lamps they needed but who had to leave and go for oil because they did not have enough in those lamps. Christ tells us: "They will seek," they will try to come in. He does not say: "They shall not seek earnestly." Rather, it is precisely His doing and His purpose in this passage to point out those who sought Him and ate and went around with Him (v. 26) only to be found wanting: "I don't know you or where you come from." We were not rightly united; I was not for You all that I might have been. And what are the wedding garments except Christ and His merit, the white robes of His righteousness, or being washed in His blood? (See Revelation 7:14). And what is the oil but the faith which burns from the overflowing of grace and the quenching of sins? He who is forgiven much, loves much (cf. the penitent sinner at Jesus' feet, Luke 7:37-50).

Those who thus seek to go in through

the narrow door but cannot make it are, then, those who have everything else save Him who is the door and the way. Probably they have Christ and believe in His teachings in both mind and mouth, but in their hearts is nothing but *their* way and nothing is more important or pertinent for them than this—what they themselves, with God's help, to be sure, can become and do. Some are so superficial as to engage themselves with good works and spiritual exercises without ever a concern about their hearts, about the new birth. They have gone out of the world and forsaken its way of living; they have started to associate with the Word and its friends, taking part in manmade organizations and in religious activity on behalf of the unfortunate brethren inside or outside of Christendom, and the like; and on such grounds they are sure that they have no more to do with the world and that they are saved. Others go more deeply into the matter, even striving for the new birth of the heart, for self-improvement, for repentance, for prayer, for renunciation, and for other good causes—but through it all they probably do not have much real assurance or comfort in all these things in which they place their hope. This is why Christ said that "Out of the overflow of his heart his mouth speaks" (Luke 6:45; cf. Matthew 12:34). First, last, and always we are going to speak of what we should do and be. Yet there are those who speak a brief, regular word about Christ and about faith as a kind of sinful tribute to Christ and to the doctrine, following it up with a solemn, significant "But" and a whole multitude of zealous words about what we should do and be.

"And what is the oil
but the faith which burns
from the overflowing
of grace and the
quenching of sins?"

ARE YOU REALLY GOING TO BE SAVED?

by Carl Olof Rosenius

What should we say then to all this? "Do the one without leaving the other undone" (Luke 11:42, paraphrased; Matthew 23:23)—but *only one* is the door! All our doing, watching, praying, striving, etc., are certainly good; they have their place and their importance. But *Christ*, Christ and what *He* does should occupy the uppermost place in the heart! Everything we do will come to naught and Christ will become our All in all, the sole help, comfort and treasure of the heart. And notice: the heart, not just our confession and our understanding.

Let there be no lying, no hypocrisy about ourselves! It matters nothing that you understand and confess that Christ must be the heart's All in all. It must genuinely and in truth *be* that way in your heart, and that is what must come from your mouth. What you sing must be taught but also evidenced, or it is exposed as a mere "shibboleth." For your hearts must sing a different melody than "what we should do and be." And the reason is that you have not yet come so far along with your "improvement" that you can look with shame upon it. You have not yet experienced the work of the law described in Romans 7:7-13 that sin makes our life and our zeal sinful through the word of the commandment; or in Romans 5:20, that sin abounds; or in Romans 3:19,

◇

SAVED? . . .

that "every mouth may be silenced and the whole world held accountable to God." No, you will not understand this awesome teaching, you will not hear its import, without taking up God's Word for sheer joy and despising its import as it is presented, seeing (in all the legalism) a counterfeit of yourself and of the Word.

That these people have not experienced the work of the law just described appears not to concern them. They think their piety gives evidence that Christ and faith live in their hearts. Yet they should realize that their own offering-up of repentance is what counts more for them than Christ and all His merit, even though thousands without faith *have a zeal for God and strive for righteousness but never attain to it* (Romans 9:31f., 10:2f.).

"They think their piety
gives evidence that
Christ and faith
live in their hearts."

Oh, that for their eternal salvation they might let the word of the gentle Savior be their truth when it says that they might well be in the wedding but then could be cast out into the outer darkness if they come wearing their own clothes! If only such people who try to go in the narrow door, who may have eaten and drunk with Christ and even prophesied in His name and done many mighty words in His name (Matthew 7:22), could see their danger of being told: "Go away from me; I never knew you" as they begin their terrible agony of eternity! (v. 28) The Lord Himself said all this.

But those in distress who are unhappy with their improvement, repentance, prayer and zeal but who love the Gospel and simply hunger for the grace of reconciliation—these people are assuredly safe from all peril. The Lord is the Redeemer of those in distress, "the Friend of sinners," that He might be honored by all and might become all in all.

—*Samlade Skrifter av C. O. Rosenius*
1896, Translated by Rev. Edward A.
Johnson, Batesville, Ind.

from the files
of **Folkebladet**
April 1, 1931

REVIVAL

in the

Lutheran Free Church

"Almost all of
our congregations
were more or
less gripped
by that wonderful
Spirit-filled
stirring . . ."

by Rev. Christian Ytrehus

I have noticed that recently there are several brothers who write about revival in the Lutheran Free Church some years back and who wait and long for revival and more spiritual life in the Lutheran Free Church, because they believe that things are quiet and dead among us.

If that is true, that no one is being saved in the church, that there once was revival in the Free Church, it seems to me to be a gratifying phenomenon that people think back to that wonderful time and long for and wait for such a time when God's rich blessing might again come upon us; and if that desire is strong enough and prayer heartfelt, then it is certain that brother Hansen's prophecy, "Revival is coming," will soon be fulfilled.

It is wonderful to think back to that time when the great revival swept over the Free Church 25-30 years ago and after. Almost all of our congregations were more or less gripped by that wonderful, Spirit-filled stirring and a large number of new congregations were organized exclusively of awakened or believing people.

Our Home Mission department organized from 15 to 20 new congregations each year for several years running and if we had had men and means enough at that time in our Home Missions, it is certain that the Free Church today would be twice as strong as it is. It was through that revival that the Free Church, so to speak, was born and grew strong in the Lord, and made marvelous progress among our people.

I was at that time a pastor in LaCrosse, Wis. In a little congregation in North LaCrosse there were not so few

believers, most of them newcomers from Norway, but their spiritual life was quite weak and poor. Among them was a man who had been a Christian about 20 years, but we couldn't get him to take part in prayer in our prayer meetings. He hadn't received "the gift of grace for prayer," he told us. But when the revival came he received the "gift of prayer." Sometimes he prayed in such a way that there was hardly a dry eye at our prayer meetings.

Yes, it was a wonderful period! A man stood up at one of our meetings and related that he and his wife were awakened at almost the same time, without daring to reveal it to the other. They had never talked to one another about spiritual things and Satan had fooled the man into believing that if he should tell his wife what happened, that he had begun to seek God and wanted to be a Christian, that a wall would rise between them and their home life would be disturbed. And the wife was thinking the same thing.

Then one night the husband couldn't sleep and he thought his wife was sleeping so soundly, so he scrambled out of bed, fell on his knees and poured out his heart's need before God; but he forgot himself and prayed so loudly that he woke his wife up. And while he still was on his knees by the bed, to his great surprise his wife began to thank and praise God that He had changed and saved her husband. We had a number of similar experiences at that time.

We had steady meetings, some larger, some smaller. (Mr.) O.M. Anderson was with us several times. One series of meetings he had together with Pastor (Elias) Berlie lasted a full two weeks, although Pastor Berlie could be with us for only one week. Anderson had the practice during the after-meetings of writing down the names and addresses of those he felt had been awakened through the meetings. During the day he would go to the homes and speak privately with those persons. From those two weeks' meetings he had quite a long list of those he believed had been awakened.

The meetings were better and better attended as the revival grew. People who ordinarily didn't go to church, even those who called themselves "free-thinkers," came to our meetings, and it seemed as though God's Word had an effect on them.

Unfortunately, not all whom we thought had been awakened turned to God. It was rather their feelings which had been touched. God's Spirit was unable to work a true acknowledgment of sin in the conscience, and such went back to their old life. But a good many were converted and became Christian members of the congregation, and many of them are now home with God.

The revival continued for several years and Bethel Congregation grew considerably in number of members until the work had to be laid down because nearly all the sawmills, most of them in North LaCrosse, quit and our people had to seek to make a living in other places. In my travels I have met many of my old members from LaCrosse, spread around in both the U.S. and Canada.

And just as the revival was real in LaCrosse, so it was in most of our congregations. Sometimes the meetings could be quite violent, if we can use such an observation. In a congregation in Minnesota where there were four days of meetings and where the revival hadn't yet begun, it broke out like a violent hailstorm. The first days of the services things looked quite unpromising. It was like a man was preaching to a wall and the audience seemed to be more and more hard and unreceptive to God's Word.

". . . something quite similar had taken place on the first Pentecost when Peter preached . . ."

One afternoon much was made of the necessity of confessing one's sins, not only alone before God, but in many cases also before people: "Therefore confess your sins to one another, and pray for one another, that you may be healed." The first one to speak the evening of the same day spoke along the same lines. Then the pastor of the church asked to speak and began to confess his sins before the congregation. He said that he knew that there

were several of his people who were not right with God and that he had often thought about talking personally with them about their soul's salvation, but he had not to that time had the courage to do so.

I don't recall that he mentioned any names, but they likely knew who they were. The pastor had hardly talked for more than ten minutes before several of his members got up and went over to him and talked and confessed their sins, and asked their pastor for forgiveness because they had been such poor members of the congregation. And in just a few minutes the whole gathering was on its knees in prayer to God.

Perhaps there wasn't the best church order in that evening meeting because a number cried aloud to God at the same time, but many souls were saved at that meeting. I have often thought about it since that something quite similar had taken place on the first Pentecost when Peter preached to the people. There didn't seem to be any particularly good church order there either, for the one after the other asked while Peter preached: "What shall we do, brethren?" But 3,000 souls were added to the congregation.

I shall also mention one meeting before I close. It was in a congregation in North Dakota where I was very well acquainted, as I had taught parochial school there a few summers while I was a student at Augsburg (Seminary, Minneapolis). It was Pastor Peter Nilsen who held meetings there and he could be quite sharp and quite personal. Sometimes he could even mention people in the audience by name.

A man whom I knew very well became extremely angry with Nilsen, went out the door and drove home. As he went about at home thinking evil thoughts, he came to wonder if there was anything in the Bible such as Nilsen had said. And since God's Spirit had already begun to cast light into his soul, he came to see, to his great surprise, that Pastor Nilsen hadn't said anything other than what was found in his Bible. But anger flamed up in him again, he reported himself, and he threw the Bible across the table.

But the next day that broken man had to go to church again. Then there were tears and prayer and salvation for him and others also at that meeting.

Translated from Norwegian.

Get your Luther League started or revitalized!

How do you get a Luther League started or revitalized? In our AFLC we have several different styles of organization being used. Some congregations or parishes have a Family Luther League where every member of the congregation attends. Others have a Luther League where only the youth attend, together with interested adults. Still others have both! The important thing is to do what is the best for your congregation or parish.

Doing the best would be to try to meet the needs of the youth so they are better equipped for ministry. We need to organize a planned program which will meet those needs in a non-judgmental way. This will require knowing our youth and it will mean we must be willing to pray and wait upon the Lord for our plan of ministry.

It is always good to involve as many young people as possible in the planning. Christian youth wish to be involved. They will develop leadership abilities when they are involved in the planning.

Call together all your parents and ask them what they would like to see in the youth program of your church. You can include the Junior High and High School Sunday School teacher, the pastor and other leaders of your congregation. You will need their co-operation. Without their co-operation, you will reach fewer youth for the Lord. Try to meet with them every once in awhile. Get to know your parents.

Sit down with your Luther League and ask them what they would like to do. Make a list. Every idea is important. Talk about activities to do, topics to discuss, movies or videos to rent, and service projects of various kinds.

Have them elect officers and then put the officers to work planning every detail, getting the speakers, getting ushers—whatever needs to be done. We need to make a plan which involves our youth and then we need to work the plan, getting as many youth involved as possible.

Gearing your "youth program" to meet the needs of your youth means you must listen to them and then help them to work on meeting those needs, using resources at your disposal. Even small Luther Leagues can plan effectively if they are aware of those needs. Sometimes small congregations can get a "We are too small complex." Look around in awareness. Are there other congregations of the AFLC you could exchange programs with or meet with? Then, too, do we really need the big groups of youth to have a good youth program? Some of the times I have spent with youth have been in the smaller groups.

Sometimes the needs are not spoken. It may be too sensitive to mention them. Youth leaders need to be on the alert for those needs which are not expressed. The reading of some good books on the subject of youth needs are important.

We must, however, not begin to think that youth are filled with problems. Most church youth are not "filled" with problems and have a pretty good grasp on things. We need to work with them and not provide everything for them and do everything for them. Youth leaders can be helpful when those times come when someone forgets or doesn't have enough time to do his assignment.

It is good to borrow ideas from other congregations. There are some exciting things happening in our AFLC churches. However, we should not compare ourselves with others. Such could be unfair to you and to your youth.

Besides, some of the things they do may not be useable in your situation. Developing a good youth program may take years and then it may have to be restructured for a new group of youth, depending on their age and other important factors.

You might have to start your youth program by working with pre-teen ages. If they can develop a desire to be

together, that may last up into those high school years. Youth who like to be together will find ways of getting together. They are eager to have fellowship and are eager to serve the Lord Jesus Christ.

Next, in this advice department, please do not compare yourself with another youth or adult who seems more successful than you. Just be yourself and rely on the Lord to lead you. There are no experts in youth work, even though there are some with many talents which the Lord has used to reach youth. The Lord wants us to be found faithful to Him. He calls us to faithfulness and not to be successful. Through faithfulness will come success and we will praise Him for it! So, if you get discouraged, look to Jesus and keep on keeping on!

Give your fears to Jesus. There are many youth and adults who could go into leadership roles but who do not because they are fearful. So, whether we be leaguers, pastors or lay persons, we should give our fears over to the Lord Jesus Christ. Just loving youth will get you out of the fear "mode." Jesus will give you strength, power and wisdom for the opportunities before you.

There are also no proven methods of youth work. While we can make the best of all the resources around us, there are not proven methods unless it is just plain showing love and concern to each young person we come in contact with. In fact, I believe that just plain showing love and interest is the main ingredient for revitalizing or starting a Luther League.

Amery Lutheran's EAGLE PROGRAM is the basic formula for youth work. "Encourage a Growing Leaguer every day." When you see the person greet him, pray for him, and invite him to Luther League. Don't expect the youth to come because you announce the upcoming event; call them, invite them, even pick them up and bring them with you. It will mean a lot to them, even if they don't come. Keep on keeping on serving the Lord, looking to Jesus for your guidance and direction.

—Pastor Dennis Gray
Youth Resources Director

editorials

THE BAPTIZED

The Lutheran Standard, official organ of the American Lutheran Church, is to be commended for printing an article by Dr. Trygve R. Skarsten, "Evangelizing the Baptized," in its Oct. 16 issue. Dr. Skarsten is a professor of church history at Trinity Lutheran Seminary, ALC, Columbus, O.

Some of our readers will remember that the *Ambassador* carried a lecture, in three parts, by Dr. Skarsten, at the request of our seminary several years ago. You may be surprised to hear that it was as long ago as 1983 (Oct. 25, Nov. 8 and Nov. 22). The title was very similar: "The Evangelization of the Baptized." We invite you to check back to this article in three parts and read it.

That lecture goes into much more detail than the current *Standard* article. Dr. Skarsten shows what Baptism is and the great treasure we have in the Sacrament. In our own church we have the tendency to undervalue the glory and power of Baptism. That is not as it should be and the earlier Skarsten articles can help to strengthen our understanding of the Sacrament.

But where we may undervalue the Sacrament of Baptism, many fellow Lutherans grant it an efficacy which goes too far the other way. And it is that tendency which Dr. Skarsten warns against. Would that more teachers and leaders in his church were doing the same.

While stating that Lutherans don't preach "once saved, always saved," he writes that that impression is given in much preaching and teaching. Interestingly, in the same issue of the *Standard* there is a guest editorial by James M. Huber, managing editor. He identifies himself as not a Lutheran and he declares that some evangelicals look at Lutherans as depending on their baptism alone for salvation. Mr. Huber says that if that isn't what Lutherans believe, they should say so. Back to Dr. Skarsten. People can fall away from God's fellowship, he asserts. And we should remember that every person baptized as a child has at least at one time been a member of God's household of faith. Baptism regenerates or saves.

Dr. Skarsten sees the need of reaching out to the unchurched and those who are no longer in a relationship with Christ they once had.

This is the type of preaching and writing we need today. Many people are being lulled to spiritual sleep in our beloved Lutheran Church. We need to hear Dr. Skarsten's concern from others, too, not least from professors of Systematic Theology (doctrine).

There is no question but what just this matter makes it hard for the Association to have fellowship with many another Lutheran. We dare not assume all our church members are in living fellowship with Jesus Christ, not even those who are faithful in coming to church. If we understand correctly, this is the very point Dr. Skarsten is emphasizing, too. He says in the *Standard* article that every Sunday church audience contains those who are saved and those who are lost.

In our Annual Conference packets last June, we were given among other things a booklet entitled "*Georg Sverdrup for Our Day*" by Dr. John Stensvaag, since deceased. Dr. Stensvaag rightly brought out that Sverdrup didn't see the congregation(s) as perfect, although that was the ideal. Dr. Stensvaag wrote: "How then did Sverdrup expect the congregation to be liberated? By direct, fearless, Spirit-filled preaching of the Gospel." It is the same idea as expressed in the AFLC's *Guiding Principles* (No. 4), where it is stated that "it is the sacred obligation of the congregation to purify itself by the quickening preaching of the Word of God..." To quicken means to revive, arouse, stir, all of which give a picture, for our purposes, of bringing back to life, which is exactly what happens when a fallen baptized Lutheran is returned to fellowship with the Lord.

Georg Sverdrup worked and prayed for "living" congregations in his church body. They became living only as spiritual change took place in those on the church rolls, as new life came forth through penitence for sin and faith in Jesus Christ.

Dr. James S. Hamre, professor of religion, Waldorf College, Forest City, Ia., in his biography of Sverdrup, *Georg Sverdrup: Educator, Theologian, Churchman* (1986), also correctly points out that Sverdrup didn't hold church membership as synonymous with salvation but that faith had to be living and commitment personal. By the way, Dr. Hamre's book ought to be in the library of every Association pastor. We are fortunate indeed that a modern day biography of Georg Sverdrup, a leader of the Lutheran free movement in America, is available through the Norwegian-American Historical Association, Northfield, Minn.

One other thing must be kept in mind concerning this about which we write today. The tendency to consider all baptized persons, at least the church-active ones, as presently saved does not come only from a low view of Scripture, if we wish to use that term. It can be found equally among those who hold a high view, that is, say all the right things about inerrancy and infallibility. Therefore, it doesn't seem to be an issue tied to one's attitude toward Scripture as such. The matter goes to something different, to interpretation. What seems clear and self-evident to us does not appear so to others. There's the rub.

But we must stand by truth as we see it and work for living congregations where we have some influence and responsibility, knowing that it can never be wrong to call upon people, even the baptized, and ask whether they be in the faith. An article such as Dr. Skarsten's in *The Lutheran Standard* gives encouragement in this mission.

PASTORAL MINISTRY

A pastor we know and who sends us his parish paper (not Association) routinely includes a monthly statistical report of activities in the parish he serves and of calls he has made, hours spent in counseling and meetings and classes attended.

fellowship corner

MEETINGS A BLESSING

Recently we at Section Ten Lutheran (Cumberland, Wis.) were challenged and blessed by a series of meetings with Pastor Wesley Langaas, Mc-Ville, N. Dak.).

He asked the question several times: "Do we really want to get well?" He brought out the danger of letting the little sins in our lives go unchecked and how little sins can cause big problems.

We think of this, too, as we ask God for revival within our Association and nation. Do we really want to pay the price for a genuine Holy Spirit-revival? We know our Savior stands ready to

forgive, cleanse and give victory!

Let's make the words of Hebrews 12:1, 2 come alive within us!

*Mr. and Mrs. Orrin Nyhus
Cumberland, Wis.*

PASTOR TENNEBOE

When we heard the news, sad, sad news of our beloved pastor's home-going, I felt a great loss, as I understand many do, but also it's a great victory, too. That's what I want to talk about. It hadn't been many weeks ago that Arnold and I drove to Park River to see the new, beautiful church and to visit with Pastor and Mrs. Tenneboe.

We could see the work was coming along beautifully and that God was blessing our dear friend's ministry

there. Now I realize that I have one less godly friend to write to, and think about here on this earth, but rather there is still another pull toward heaven, where he now is.

And I feel like our president, Pastor Snipstead, said at the funeral, God wanted Pastor Tenneboe there, home with Him, and that his work will continue here on earth. I have never been at a funeral where the audience was given an opportunity to say something. That so blessed me and still challenges me to let the Lord so shine through my life that others will be helped and blessed.

Thank God I got to know this precious brother while he served the Lord so faithfully here on earth!

*Mrs. Arnold Jodock
Hatton, N. Dak.*

EDITORIALS . . .

While a pastor may give some of this information in an annual report to the congregations, we don't know if any of our pastors do so (this writer never did) on a monthly basis, nor may it be necessary to do it. The practice would keep a pastor on his toes, that's for sure.

Pastors in small, largely rural parishes such as we have mostly have a great deal of freedom in how they use their time. Perhaps few keep regular office hours, nor may that be essential in those situations except that time can be used for study, prayer and meditation when there are not callers to the office.

At any rate, a pastor, unless he is in a very structured situation, comes and goes at his own discretion. His conscience and sense of responsibility are his guides. Certainly there should be the desire to be a good workman, one needing not to be ashamed about his husbanding of his time.

It may be in regard to visitation that a pastor might not want his record public on a monthly basis. The pastor whose parish paper we refer to has a good monthly report to make. His people can feel good about a pastor who is out among them in their homes and in hospitals. A different kind of effort is needed in going out calling. It is all too easy (we speak from experience) to let some other activity or trip cancel plans for visitation, especially to homes. Nowadays it is more difficult to find people at home, too, than it used to be.

But the pastor must make the effort. Pastoral calling is an essential of the ministry. As Dr. Gerberding wrote, "A home-going pastor makes a church-going people." With our on-the-average small congregations and small population even in multiple parishes, AFLC people should be well called on, better than in most Lutheran bodies. This is one of our strengths and we should make the most of it. Our pastors keep in touch with their people.

All of us pastors would do well, for our own discipline, to note how we use our time from day to day, week to week, and month to month.

THANKSGIVING

A week from Thursday we will be observing Thanksgiving Day in the United States. Our Canadian friends observed theirs on Oct. 12.

To many Americans Thanksgiving is better known as "Turkey Day." For many masculine family members football games will vie with feasting for top importance for the day.

With these temptations and pressures it is good, then, that we gather in our churches to begin the day by publicly praising and thanking the Lord God, the Giver of every good and perfect gift. What a hopeful sign it would be to our church fellowship and our country if our churches were filled with worshippers on Thanksgiving morning, one of two days our country has set aside as religion-based holidays, the other being Christmas Day.

Let us count our blessings. We have so much for which to be thankful. The very poorest American or Canadian, to say nothing of an Association member, lives like a king compared to many people in the world. Always remember that.

A child was drawing up a list of things for which to be thankful. His mother pointed out that he had left out some very ordinary but necessary things in life. "Those don't count; everybody has those." Oh, but they do count, be grateful for them.

Above all let us be thankful for spiritual blessings if we have embraced them: life through Jesus Christ, work to do for God, our congregations, the Bible.

May you have a blessed, joyous Thanksgiving Day. Enjoy visiting with family and friends, may your festive table be bountiful. But above all, in a special way, give thanks to the Lord for all His mercies and benefits to you and yours.

"I will praise the Lord as long as I live; I will sing praises to my God while I have being" (Psalm 146:2).

AFLTS Seniors Introduced

First of four parts

CRAIG JOHNSON

Astoria, Oregon.
Son of Mrs. Alice
Johnson and the
late Floyd Johnson.
From Bethany Lutheran
Church
Alvin Grothe, pastor.

Graduate of Willamette University
Salem, Oregon.

Enjoys relaxing with sports-especially tennis
and with music.

Personal testimony:

I was baptized as an infant and taught the Word of God at home and church. I thank God for His keeping of me and His giving me assurance of salvation particularly through my Sunday School training. Revelation 3:20 spoke to me when I was an elementary school student of Jesus' desire to always live in my heart and walk with me every day. I thank the Lord for His loving, gracious care and His holding me safe in His hand unto this day. I thank Him for my family and my church home.

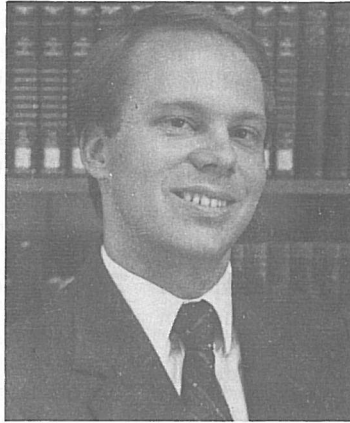
Seminary experience:

God's Word spoke to me while in college that I needed to not lean upon my own understanding, but to let God direct my paths (Prov. 3:5-6). Soon after that I felt God giving me the conviction that the best way He wanted to use me was as a preacher of His Word. Having grown up in an AFLC congregation, I applied to AFLTS upon college graduation.

Being at seminary has rooted me in God's Word. I realize the Scriptural basis of our beliefs. The more I study the Bible the unfathomable riches begin to unfold. Being at seminary has also given me vital support and encouragement from the students and faculty.

My year of internship was split. Six months were spent at Valley City, N.Dak. with Pastors Curtis Emerson and Terry Olson. The final six months were spent in Brazil with Pastor Connely Dyrud.

As I anticipate the future, I recognize I have nothing except for a great God who has given us His Word and has promised to work through that Word. Because of God's greatness I go forward eagerly anticipating what He will do when His Word is proclaimed in its truth. By God's grace, I hope to declare God's Word clearly so that lost sinners would be saved and Christians would be strengthened and equipped to be more effective ambassadors for Christ. My prayer



JERRY MOAN

McIntosh, Minnesota.
Son Mr. and Mrs.

Morris Moan.

Married to Rebecca Wall.
From Trinity Lutheran
Church

Tom Tuura, pastor.

Graduate of AFLBS and St. Paul Bible College
St. Bonifacius, Minn.

Enjoys relaxing with his wife, sports, woodworking and reading.

Personal testimony:

What a blessing it is to be born into a Christian home, to be brought to the Lord in baptism as a child, and to be trained to love and fear Him. Yet as a nine-year-old boy, I came under conviction of my own need of surrender to Christ. I began to realize that this faith which God had begun to work in my life had to be a personal conscious experience. By the grace of God and through His Word the assurance of salvation became mine.

Seminary experience:

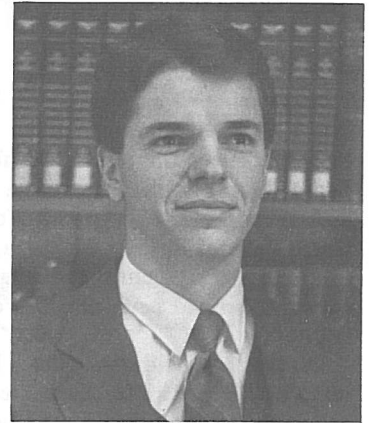
I was led to attend AFLTS because of two reasons. First, through the Word God worked within me a desire to serve him in full-time ministry (I Tim. 3:1). There has been much encouragement and opportunity along the way. Second, along with this desire, God opened doors each step of the way.

Throughout my Bible school and seminary experience the doctrine which I have been taught has by faith more and more become my own.

My year of internship was at St. Paul's Lutheran Church, Cloquet, Minn. Coming from a small country church, I appreciated being a part of the ministry of a larger congregation. I had three supervisory pastors: Herbert Franz, Tony Stockman and Michael Brandt.

I look forward with joy to the ministry that God will give me. On the basis of Ephesians 4:12, my burden is to "equip the saints for the work of ministry" by means of Biblical teaching and example. Pray for me that I might be a faithful shepherd in the AFLC.

It is that people would not see me, but my wonderful Saviour. My desire is to serve as a pastor in AFLC congregations and, the Lord willing, on the AFLC mission field in Brazil at a future date.



Fall rally review

Western North Dakota, Eastern Montana, Canada

Hearty singing unto the Lord, blessings and good fellowship filled Faith Free Lutheran Church in Canada on September 19 as the Lake Alma WMF hosted the Fall Rally for the Western North Dakota, Eastern Montana, Canada District. About one hundred people filled the pews and the dining hall.

District president, Mrs. Einer Unseth, Bismarck, N. Dak., led the meeting. Vice-president Verna Iverson led the singing. National president Laurel Johnson presented a Bible study and Pastor Wendell Johnson was the afternoon speaker. His message was titled "No Other Name." The Johnsons provided special music and were assisted in one of their songs by their daughter Mary.

Faith Free Lutheran received an extra bonus that weekend as the Johnsons stayed over at Pastor Les and Dawn Johnsons' and sang for us again Sunday morning during the service.

Minneapolis

The Minneapolis District WMF Fall Rally was held October 17, at Our Saviour's Lutheran Church, Zumbrota, Minn., with the ladies of Mt. Zion Lutheran Church, Kasson, Minn. as hosts.

"Christian Women-Universal Lights" was the theme, based on Matt. 5:14-16, "You are the light of the world...Let your light shine." Rev. George Knapp gave the morning message on the theme referring to various lights used to illumine darkness, each illuminating to a certain degree. If our lights are not shining brightly for Christ, they are shining for Satan. Helen Knapp showed slides of Brazil and in the afternoon gave a beautiful chalk talk, drawing a lighthouse, etc. There was also a panel discussion in the afternoon. Mrs. Curtis Emerson, St. Cloud, Minn. was the soloist, and Mrs. Marlin Benrud, Zumbrota, the song leader.

Northwestern Minnesota

The Northwestern Minnesota WMF Fall Rally was held on Tuesday, October 13, at Our Saviour's Lutheran Church in Thief River Falls, Minn. There were 83 registered for the day.

Missionaries George and Helen Knapp were the guest speakers, both in the morning and afternoon. Two men from India who were leading special meetings at Our Saviour's, brought greetings and short messages.

Solveig Swenson sang for the special music and Mrs. Phil Rokke and Jan Galland led the singspiration.

The spring rally will be hosted by the Spruce and Norland WMFs.

North Central Minnesota

The North Central District Fall Rally met at Calvary Lutheran Church, Foston, Minn., on October 17. The theme for the day was "Watch and Pray."

The welcome was given by Evelyn Johnson. Singspiration time was led by Diane Roed with devotions given by Mrs. Tom Tuura. Arlys Thompson provided special music.

Pastor Lyle Twite led the morning Bible study. Mrs. Marlyce Bilden spoke at the afternoon session. Mrs. Bernice Ness led the prayer time and Mrs. Luella Karevold sang. Mrs. Myrtle Broden was re-elected president along with Clarice Dahl as Cradle Roll secretary. Maybelle Holt was elected secretary.

There were 94 registered at the Rally.

Lake Superior

The Fall Rally of the Lake Superior District WMF was hosted by Our Saviour's Free Lutheran Church in Mason, Wis. Saturday, October 3. The theme for the day was "God will Revive the Lowly and Contrite." Gertie Iwasko presided over the sessions.

A warm welcome was extended by Sou Bourbeau, president of Our Saviour's WMF. Bonnie Roberts led us in opening prayer and read Scripture from Psalm 33.

An interesting Bible study on revival

WE GATHER TOGETHER

We Gather Together was originally a Dutch rather than an English song. It was brought to America by the first Dutch settlers who expressed their hope for a better life in the new land, as well as gratitude for God's provision already enjoyed. It was first published in Holland around 1630. May it be our song as we gather in our homes this Thanksgiving.

We gather together
to ask the Lord's blessing,
He chastens and hastens
His will to make known.
The wicked oppressing
now cease to be distressing,
Sing praises to His name
for He forgets not His own.

Beside us to guide us
our God with us joining,
Ordaining, maintaining
His kingdom divine.
So from the beginning
the fighting we were winning,
Thou Lord was at our side
and all glory be Thine.

We all do extol Thee,
Thou leader triumphant,
And pray Thou still
our defender wilt be.
Let thy congregaton
escape all tribulation,
Thy Name be ever praised in glory,
Lord make us free.

was given by Mrs. Michael Crowell.

The offering was taken for Home Missions.

Pastor Van Someren was the afternoon speaker. He based his sermonette on the theme for the day, "God will Revive the Lowly and Contrite." He said we have to acknowledge God if we are to be revived. The humble and contrite in the end will be exalted, not the proud. Revival starts with each of us.

Musical numbers, group singing, readings and an interesting skit by the ladies from Cloquet were enjoyed by all.

You're So Real To Me

Words by Andrew Webster
Music by Darrell Haugen

Andante Smoothly *mf*

1. Je - sus You're so real to me, Hum - ble man of Gal - i - lee,
2. I wor - ship You in all my ways, When I rise and when I lay.
3. When I die I will re - ceive, All the bless - ings meant for me - for

Migh - ty God and Prince of Peace, Thank You for Your love for me.
Prayers of joy and Songs of praise, Ev - 'ry mo - ment ev - 'ry day.
on the cross of Cal - va - ry God's own blood was shed for me.

Chorus: more lively *Em* *f*
Je - sus, Je - sus, You're the man and God of Light.

Je - sus, Je - sus, You're the Way, the Truth, the Life.

Copyright, 1987.

A number of AFLC young people have written music. Here is an example of what two young men have done. A choir arrangement of "You're So Real to Me" is available by writing Mr. Darrell Haugen, Rt. 1, Box 52, Michigan, N. Dak. 58259. The above song was copyrighted this year. Cost for copies is 30 cents apiece.

Pastor Dennis Gray

EVANGELISM — THE COMING GENERATION

James Davison Hunter
The University of Chicago
Press, \$19.95, hardcover.

The title of this book aptly describes its content. The author is an assistant professor of sociology at the University of Virginia. The book is up-to-date, having been copyrighted in 1987. It is the product of the author's research done among students of nine evangelical liberal arts colleges and seven evangelical seminaries. You would recognize most of the schools as being considered among the best in our country. The book sets forth the author's attempt to analyze and interpret the results of his research and to show what they mean for the future of evangelism in our country. If you are one who has come to the conviction that evangelical Christianity has moved, and is continuing to move, toward an uncomfortable liberal orientation in belief and practice, this book will confirm your convictions.

The book deals with the area of theology, work, morals and ethics, the self, the family, and the evangelical church within the modern world. The importance of the book, according to the author, is that it reveals the beliefs and practices of the best of evangelicalism's youth and that these youth will be the leaders of evangelicalism in tomorrow's world.

You will find that the attitude of a significant number of those surveyed regarding the Bible's inerrancy is less conservative than that with which we in the Association profess to be comfortable. That being the case, you will not be surprised to find that a considerable portion of the youth (32% in college and 31% in seminary) agree with the statement "The only hope for heaven is through personal faith in Jesus Christ except for those who have not had the opportunity to hear of Jesus Christ." This forces us to face the truth that for a goodly number of evangelical leaders in the coming generation, missionary work will not be necessary; in fact, it would be harmful since the unevangelized will have some

NOTES

The Illinois District Luther League met for its first rally at Grace Lutheran, 1121 South First Street in DeKalb, Illinois, on Sunday, October 18 at 4:30 p.m.

At least 55 youth viewed the movie, "Like a Roaring Lion," which deals with peer pressure. A short discussion of the film followed. Also, there was discussion of continuing to meet on a

regular basis. A committee of youth, two from each congregation, was chosen to plan the next events. An election of officers will take place at the next meeting.

Pastors and youth workers are urged to send in their AFLC Youth Work Questionnaires and include a listing of their current Luther League officers and advisors.

Pastor Gray

REVIEW . . .

other means for having the hope of heaven.

Regarding gainful, productive work (the Puritan work ethic), the author concludes that its importance has been replaced by the importance assigned to self-realization, self-fulfillment and a satisfying life. He also concludes that the boundary lines containing what is considered morally acceptable within the evangelical Christian life has been expanding outward (and continues to so expand), resulting in them becoming more unclear. Thus the separation between the world's lifestyle and evangelicalism's lifestyle is becoming less distinct. One is tempted to say, "No wonder there seem to be fewer radical conversions today than there were in former times."

Regarding the family and the roles of husband and wife, the effect of the spirit that has given birth to the feminist movement is clearly seen. For example, 71% of the college students and 58% of the seminary students believed the woman within the marriage had the right to refuse to have children even against the desires of her husband to have children.

The author points out that the coming generation of evangelicals has a strong inclination not to be out of step with the modern world, lest it be considered uneducated. He claims this saps evangelism of its unique power to make a change in her world.

The young evangelical has a significant tendency to live within the religious pluralism without giving the impression that his religious teachings are the only right teachings. He does not want to be considered narrow-minded. One has to wonder how people may come under the conviction of sin and a personal lostness when the truths of God's Word are so hidden.

One reviewer of this book has said that if what the author says is true, then evangelicalism stands today where present-day liberalism stood 100 years ago. This observation has some merit and it ought to cause us to be very concerned. The situation is such that Hunter claims that only a revival such as the First and Second Great Awakenings in our land can save historic evangelicalism. But Hunter continued on p. 16



Eden church has 90th anniversary

Photo by David Gordon

Buffalo Lake Lutheran Church, rural Eden, S. Dak., observed her 90th anniversary Oct. 3-4. The congregation, organized on June 20, 1897, has been a member of the Association of Free Lutheran Congregations and the Lake Region Parish since 1971. It is presently served by Pastor Rodney Stueland of Roslyn.

The church was built in 1903 on land which belonged to John A. Peterson. A basement was placed under the church in 1944. In 1972, a large ground level entry was added to the church with inside access to the basement for the first time. That was dedicated at the congregation's 75th anniversary, June 25, 1972, by Rev. Luthard O. Gjerde, son of a former pastor (Mons Gjerde) at Buffalo Lake, officiating.

Rev. Raynard Huglen, Newfolden, Minn., was the first AFLC pastor to serve the congregation. He was followed by Rev. Howard Kjos and then Pastor Stueland.

Anniversary festivities began with a bazaar on Sat., evening, Oct. 3, and a social hour. Some of those present for the anniversary came from great distances.

The theme for the occasion was "I will lift up mine eyes unto the hills from whence cometh my help" (Psalm 121: 1). Pastor Huglen spoke on the whole of Psalm 121 at the morning service, emphasizing that it is the God who made the hills who is our help. Pastor Stueland led the service and his wife Barbara was organist on the old pump organ. Special music was by Mr. Thor-

leif Hovland and the Sunday School.

Following a bountiful dinner served by the Ladies Aid, and a chance to visit old friends, an afternoon program was given. Pastor Stueland gave devotions. Doreen Weidenbach sang a solo. Mrs. Leonard (Norma) Johnson, the church's historian, read a poem, "My Church." Several spoken greetings were given.

The anniversary concluded with the serving of the anniversary cake made in the form of the church by Mrs. Roy Block of Summit, S. Dak.

A large crowd had attended the day's activities.

EGG ON OUR FACES

To make a mistake proves one's humanity. *Errare humanum est*. Mistake-free life will have to await the world beyond this one.

Pastor Harvey Jackson and I were caught short in his article "Come Back to God's Word" (At The Master's Feet) in the Oct. 20 issue, when we attributed the hymn "God's Word Is Our Great Heritage" to Martin Luther. It was, of course, written by the great Danish hymnwriter, N.F.S. Grundtvig. The music is by Luther and that's where it is easy to go astray as to the words, too. They sound so Luther-like.

Our apologies go to Mr. and Mrs. Mitch Johnson and Christopher, pictured on p. 12, November 3, 1987, issue. Christopher was misnamed Benjamin.

The Editor

New AFLC congregations

The recent AFLC surge of growth continued during the month of October, as the Co-ordinating Committee voted to receive six new congregations. Three of them are newly organized and three date back many years.

Minnesota

Abiding Faith Lutheran Church, Ortonville, Minn., is one of the more recent to be established, and will be served temporarily by Dr. Francis Monseth, seminary dean, with student assistance.

Maranatha Lutheran Church, Glyn-don, Minn., is served by Pastor David Molstre, Fargo, N. Dak. A large plot of land has been purchased, with a commercial building that is readily adaptable for the present as a church home for the growing young congregation.

North Dakota

Living Word Lutheran Church, Edmore, N. Dak., was also organized this fall and is served by Pastor Christian Oswood from nearby Hampden. The Edmore congregation has already embarked upon an enthusiastic building program as their temporary meeting place has been filled to overflowing. More on this congregation next time.

Illinois

Two of the new AFLC congregations, Freedom Lutheran Church and St. Petri Lutheran Church, make up the rural Ottawa, Illinois, parish served by Lay Pastor Odell Kittelson. Both congregations have their roots in the "First Free and Independent Norwegian Evangelical Lutheran Congregation in LaSalle County," Illinois, which was organized in 1847. Having recently voted to withdraw from the American Lutheran Church, Freedom and St. Petri join the other new AFLC congregations in the Fox River Valley who have taken the same stand.

Texas

The most recent former ALC congregation to affiliate with the AFLC is Faith Lutheran Church, Weslaco, Texas. Located in the "snow-bird country"

news of the churches

Personalities

Rev. Thomas L. Baker resigned as pastor of Section Ten Lutheran Church, Cumberland, Wis., effective Sept. 30. He is now serving a new congregation, Good Shepherd Lutheran, in Rice Lake, Wis. The congregation is seeking affiliation with the AFLC. Section Ten is now being served by seminarians Jim Rasmussen and Craig Johnson. The address of Pastor and Mrs. Baker is 314 W. South Street, Apt. 207, Rice Lake, Wis. 54868.

SUPERVISOR POSITION OPEN

Mustard Seed Faith Academy is presently looking for a learning center supervisor for grades 4-12 beginning in March, 1988. This is a full-time position. Applicant must have teaching certificate or equivalent. Membership in Amery Free Lutheran Church will be required. Please direct applications to Pastor Brian Davidson, Mustard Seed Faith Academy, RR 2 Box 359A, Amery, Wis. 54001, (715) 268-9218.

In Memoriam

Key: The name of the town was the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he held membership.

MINNESOTA

McIntosh

Ole Johnson, 90, Oct. 5, Trinity.

of the Rio Grande Valley along the Mexican border, Faith Church continues to be served by Pastor Norman Dornquast, who has now been included on our clergy Fellowship Roster. The first record of Lutheran work in the area dates back to the visit of a pioneer German Lutheran missionary in 1911 and the Weslaco congregation was established through the merger of two former Texas Synod churches in 1931. Faith Lutheran Church now becomes the first old ALC (pre-1960) congregation to join the AFLC.

from here and there

Ishpeming, Mich.—"God loves you just the way you are but too much to leave you that way" was the supporting theme to the New Life in Christ Bible Conference held at Hope Evangelical Lutheran Church from Oct. 11-14. The speaker was Pastor Richard Anderson of Lakeville, Minn. Pastor Anderson spoke prior to the series at the congregation's Men/Boys' Fall Banquet on Oct. 10, with the theme being "Soldiers of the Cross." Bible studies were given by Pastor Anderson on the theme, "God's Great Plan of Redemption" (from Exodus). God blessed His Word!

—Corr.

Drummond, Wis.—Pastor Harvey Jackson, Ishpeming, Mich., was guest speaker at special evangelistic meetings at Our Savior's Lutheran, Mason, Nov. 1-3, and at Drummond Lutheran, Nov. 4-5.

The Focus on the Family Fellowship sponsored a Reformation Day Festival on Oct. 31 at Our Savior's Lutheran. Children were dressed as Biblical characters or in patriotic or ethnic costumes. Games were played and there was coffee and cookies for the adults.

Grafton, N. Dak.—Pastor Allen Monson, Dickinson, N. Dak., preached at special meetings at Bethel Lutheran, Nov. 1-5.

Kalispell, Mont.—Faith and Stillwater Lutheran Churches conducted special meetings each Sunday night during October with the local pastors, Stephen Snipstead and Jeff Swanson, respectively, being in charge. The services began at Stillwater, then alternated.

The annual Father and Son Banquet at Faith featured Mark Halland, area director of Youth for Christ. It was held on Oct. 10.

Roseau, Minn.—At a recent Family Night at Roseau Lutheran music was provided by a male quartette consisting of four doctors. The message was brought by Rev. Jerome Nikunen, Minnewaukan, N. Dak., a former pastor of the church.

Goodridge, Minn.—The singing duo, Ralph Peterson and Wendell Berg, of Valley Lutheran Church, Portland, N. Dak., presented the program at Family Night at Telemarken Lutheran on Oct. 18.

AFLC Seminary gets grant

Association Free Lutheran Theological Seminary, Minneapolis, Minn., has recently received \$400 from Lutheran Brotherhood's IMPACT program, Inviting Member Participation in Aiding Lutheran Colleges and Theological Seminaries. The latest payment covers four gifts of Lutheran Brotherhood members made during the third quarter of 1987.

The IMPACT program matches, on a percentage basis, Lutheran Brotherhood members' gifts of \$25 to \$100 per year to Lutheran institutions of higher education nationwide.

Since the beginning of the IMPACT matching gift program in 1979, \$35,418 in IMPACT funds has been received by AFLTS. During that same period Lutheran Brotherhood has allocated more than \$10.1 million on behalf of the 69 participating Lutheran colleges and seminaries.

REVIEW . . .

doubts that such revival can be repeated because of the present-day mindset of evangelicals functioning within our modern society.

This book is not light reading, nor is it happy reading. But it is "must" reading, especially for pastors and teachers within the Church. Serious-minded parents should read it, too. Each one in the Church of Jesus Christ should answer the question, "Am I contributing to the continuance of the erosion of historic Christianity, or am I standing for the eternal truth regardless of the cost?" I believe the cost of standing for this truth may be greater than many suspect, but, thank God, there are some still willing to pay the price. This book underlines, in no uncertain terms, the need for a supernatural, miraculous, reviving visitation from God within the fold of evangelicalism now!

The price of the book is high (\$19.95, hardback), but for the concerned Christian who wants to be rightly informed, it is worth it.

—Rev. Emerson Anderson,
Cleveland, O.

He Touched My Hands

My hands were filled with many things,
Which I did precious hold,
As any treasure of a king's,
Silver, or games, or gold.
The Master came, and touched my hands,
The scars were in His own.
And at His feet my treasures sweet,
Fell shattered one by one;
"I must have empty hands," said He,
"Wherewith to work My works
through thee."

My hands were stained with
marks of toil,
Defiled with dust of earth,
And my work did oft'times soil,
And render little worth—
The Master came, and touched my hands,
And crimson were His own.
And when amazed, on mine I gazed
Lo, every stain was gone.
"I must have cleansed hands," said He,
"Wherewith to work My works
through thee."

My hands were growing feverish,
And cumbered with much care,
Trembling with haste and eagerness,
Nor folded oft in prayer.
The Master came, and touched my hands,
With healing in His own,
And calm and still to do His will,
They grew, the fever gone.
"I must have quiet hands," said He,
"Wherewith to work My works
through thee."

My hands were strong
in fancied strength,
But not in power divine,
And bold to take up tasks at length,
That were not His, but mine,
The Master came, and touched my hands,
And might was all His own.
But mine, since then,
have powerless been,
Save His were laid thereon.
"And it is only thus," said He,
"That I can work My works
through thee."

Author Unknown
(The Lutheran Messenger)