

# THE LUTHERAN AMBASSADOR

November 4, 1986



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

# at the MASTER'S FEET

## Hindrances to Prayer

At the same time that our Lord graciously invites us to pray and gives us so many rich promises, He is clear in explaining what may hinder our prayers, what may prevent us from seeing answers to prayers.

### Unforgiveness

In the Lord's Prayer, which serves as a model for all of our praying, our Lord teaches us to pray, "And forgive us our debts, as we forgive our debtors" (Matt. 6:12). He then explains that if we are unwilling to forgive, our Father will not forgive us (6:14-15). Our Lord further illustrates the consequences of the lack of forgiveness in the account of the man who, after having been forgiven so much himself, failed to forgive his neighbor. Our Lord warns that the heavenly Father will visit similar judgment on the one who fails to forgive another. The reminder of our own forgiveness is helpful as we are confronted

with those who have offended us. "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

An unforgiving spirit is one of the most common hindrances to prayer. Prayer is answered on the basis that our sins are forgiven, but God cannot deal with us on the basis of forgiveness while we are harboring a grudge or bitter spirit against someone who has wronged us. Anyone who is holding a grudge against someone else has closed God's ear to his petition. The psalmist says, "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18).

Perhaps there are those reading these lines who have been praying for a long time that their husband, wife, or their children would be saved. If there is the sin of unforgiveness, however, those prayers are ineffectual. It is through the indwelling Holy Spirit that one is enabled to forgive one's enemies. Through relying on Him, one can pray like Stephen who cried out on behalf of his persecutors as he was dying a martyr's death, "Lord, lay not this sin to their charge" (Acts 7:60).

### Unbelief

While unforgiveness may be the most common hindrance to prayer, perhaps unbelief is the greatest hindrance. In the account of the disciples' inability to handle the demon-possessed boy, our Lord revealed that it was lack of faith which was the problem (Matt. 17:14-20). Again and again He promised answers to prayer on the basis of faith (Matt. 21:22, Mk. 11:24, etc.).

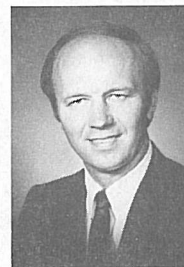
How can our faith be strengthened as we approach God in prayer? It is through the Gospel promises that faith is created and strengthened. Yes, "faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17). Abraham is

described in Scripture as staggering not through unbelief, "fully persuaded that, what He (God) had promised, He was able to perform" (Rom. 4:21). He believed God's promises as he heard them. The promises themselves, through the power of the Holy Spirit, worked faith.

### Selfishness

Too often our prayers are tainted with selfishness. While our Lord invites us to pray for our own needs, too, (e.g., the Lord's Prayer), the larger concern should be with needs of others. It may not be that the thing we ask for is wrong, but our motive for asking may be wrong. We are to ask for God's glory (Jn. 14:13), not simply because our conditions would improve.

Is it possible that a Christian wife or husband is praying for their spouse's conversion so that it will be more pleasant at home? This is selfishness. The godly motive should be that the mate will no longer dishonor God by neglecting salvation. Is it possible to pray selfishly for revival? Sometimes cries for revival may mean nothing more than a congregation wanting to increase its income through added members. It is when we can no longer bear to have God displeased with the worldliness of our churches that we are on the road to revival. O Lord, purify our motives as we pray, "Revive Thy Church."



by Dr.  
Francis W. Monseth

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# ALL-BOARDS' MEETING

The annual All-Boards' Meeting of the Association of Free Lutheran Congregations was held on Sept. 30 at the Association Retreat Center, Osceola, Wis. The meeting brings the membership of all AFLC boards and committees together for inspiration and information. They are joined by the constitutional officers: president, vice-president and secretary. The individual boards also hold one of their meetings at this time.

Rev. R. Snipstead, president of the AFLC, read Isaiah 40:12-31. He pointed out the greatness of God and man's special place in the creation. We look on our needs, said Pastor Snipstead, and they are considerable, but let us remember that our God is great. A prayer session followed.

Mr. Ernest Miedema, business administrator, was the first to report. He said that he and his wife had moved to the Twin Cities six weeks previously (from Valley City, N. Dak.). He spoke of the maintenance problems which arise at the Medicine Lake property from time to time. The rest of the administration-seminary building roof is to be re-shingled this fall. A new used pick-up truck is needed. Mr. Miedema mentioned that the business office is now largely computerized and this is proving very beneficial.

Rev. Robert L. Lee, vice-president, gave a helpful talk on what it means to be a board member. There are nine boards and two auxiliaries in the Association.

Pastor Lee's basic passage was Exodus 18:13ff. He saw Jethro, father-in-law to Moses, as someone who was a builder of the committee system. He suggested to Moses that other men be brought in as helpers in governing the people, leading smaller groups. They were to be able men who feared God, and men of truth hating covetousness. He referred to other passages as well: I Peter 5:2, 3, John 13:1-5, Hebrews 13:5-18, Colossians 3:17 and Hebrews 13:20, 21, as a benediction.

Mr. Lee said that board members help to share the burden. They should be honest in their dealings and strongly

committed to their responsibility. He admonished all members to be discreet and to hold in confidence those things that ought to be.

Pastor Snipstead said that there have been questions asked about the ARC, whether it was purchased by Conference action. He said that it was and cited the 1979 Annual Report which states that Conference approval was by 118-24.

Next, reports were given by the various areas of AFLC work.

## Co-ordination Committee

Rev. Ronald Knutson, former member, told of efforts to keep budgets lower and how some salaries have been frozen during the present crunch. He endorsed the church's support of the ARC. As to maintaining the clergy roster, he said the Committee takes great care in screening those who seek admission as pastors.

## Board of Trustees

Rev. Michael Brandt told of fellowship he has had with former Dean of the Seminary, Dr. Iver Olson and his wife. Mrs. Olson suffered a serious health problem some time ago, but is well again. Rev. Amos Dyrud, another former dean, had open heart surgery several months ago, and has recovered well (he was at the ARC Tuesday afternoon as chairman of the World Missions Committee). Rev. Brandt called the internship program good. Eight men are on internship and 13 students are in residence.

When we go to God  
by prayer, the devil  
knows we go to fetch  
strength against him,  
and therefore he  
opposeth us all he can.

*R. Sibbes  
(Divine Meditations)*

## Dean of the Seminary

Dr. Francis Monseth said that Pastor Robert Lee is working on his Master's degree. In prayer hours each day two of the church's congregations are remembered in prayer. Dr. Carl Fredrik Wisloff of Norway will be guest lecturer in the second week of the Summer Institute of Theology next year. His topic will be the theology of evangelism. A new seminary catalog will be out shortly.

## Dean of the Bible School

Rev. Donald Greven commended the good spirit at the school and he expressed thanks for the prayers for the work. Forty students were at a recent meeting of the Missions Club. There are more older students at school this year, including missionaries and college graduates. There are more non-AFLC students and some foreign students.

## Home Missions

Rev. Elden Nelson, executive director, told that congregations at Arlington, Wash., Cokato, Minn., Duluth, Minn., and Aberdeen, S. Dak., are in the process of calling pastors. Several others would like to also, but must wait. Rev. Eugene Enderlein is serving King of Glory, Eden Prairie, Minn., part-time. Funds from the former Olivet Lutheran, Spokane, Wash., were turned over to Home Missions in July. The AFLC has no work in Spokane. Work is going well in Larimore and Park River, N. Dak., and Warroad, Minn. Attendance was very good at recent meetings at the latter with Rev. Herbert Franz as speaker.

## World Missions

Rev. Eugene Enderlein reported that the well at Campo Mourao, Brazil, will be dug. Rev. John Abel was in the U. S. in August for medical reasons and underwent surgery in Grand Forks, N. Dak. He also visited his mother who had health problems. The Dan Gilesees have moved to Aquascalientes, Mexico, but have found that their home is next door to a male witch. He urged prayer for them. Milton Flores of Mexico is at our

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as we go about  
our daily lives . . .

## WHY IS IT SO HARD TO TELL SOMEONE ABOUT JESUS?

by Lynn J. Wilson, student,  
Association Free Lutheran Seminary

### BOARDS . . .

seminary this year. Nothing new has been heard from Bible Faith Lutheran Church in India. Only designated funds are being sent to the church there until such time as the problems are resolved. Health insurance premiums for missionaries have increased drastically.

#### Mr. Dale Hertle

Mr. Hertle is the consultant for the Board of Pensions. He discussed various facets of the pension and health plans and encouraged more participation. He saw the plans doing well with \$850,000 in the pension plan.

#### Stewardship

Pastor Lee said that the responsibility of the Sunday service bulletins has been given to the Board of Publications and Parish Education.

Other reports were given by the Youth Board, Board of Publications and Parish Education, Board of Pensions and the Commission on Evangelism.

The officers of the Women's Missionary Federation also met at the ARC on Sept. 30.

It was decided that the All-Boards' meeting be held on the last Tuesday of September on a permanent basis.

Why is it so hard to tell someone about Jesus? Have you ever had that almost awful feeling after you let a precious opportunity to witness to someone go by and you *know* you may never have that opportunity to witness to that individual again? Do you ever feel like Jeremiah did as he expressed in chapter 20, verse 9 in his book: "If I say, I will not mention Him, or speak any more in His name," there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot" (RSV)? Ever feel like you just have to share those innumerable blessings (and I'm not just talking about money; I've never been rich and I still can't count high enough in order to number all the blessings God has given one) and indescribable joy *you* feel from knowing Christ as your personal Savior with someone else, so that they can have that same feeling as well? Good! That means it's really your intense desire to witness of the love of Christ to others.

It was Saturday and I knew that that evening at 6 my sister's friend and co-worker, John, would be at my place to pick me up for the Indiana-Minnesota basketball game. I wanted to share with John the joy and peace that I felt from knowing Christ and wondered how I could do that that night. He arrived and as we drove down to the game we discussed music, basketball (of course), the tragedy of the Challenger explo-

sion, where the seven astronauts lost their lives . . . and no Christ. I didn't find or make an opportunity to share Christ with him but I thought, "There's still the ride home . . . perhaps then . . ."

On the way back we discussed basketball, music . . . and no Christ. As he pulled up to my apartment to drop me off, I knew that my opportunity was closing. He stopped the car to let me out. I would have to work fast now if I wanted to tell him about Jesus.

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" . . . I thought,  
there's still the  
ride home . . .  
perhaps then . . . "

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Why *is* it so hard to tell someone about Jesus? There are many possibilities but here are a few:

1. We're not very experienced in witnessing to people who don't know Christ.

2. We focus too much on ourselves and not enough on Christ. The same Spirit that enabled Christ to speak to hostile and friendly crowds alike is with us when *we* share with others. Too often we rehearse scenarios in our minds of what will happen if we witness Christ to this individual. They will say,



"No, don't bring that up in my presence." Or, "Are you one of those fanatics who always talks about Jesus?" Or we'll focus on our own inadequacies: "But I only have five verses memorized. What if he asks me about a verse and I don't know where it is?!" If you wait until you have every verse memorized that you think he might ask you before you venture out to witness to someone, you won't start sharing Christ with people until you're 65 years old.

3. It's too easy to talk about other things. Perhaps we need to evaluate whether these "other" things are more interesting to us than Christ and if so make the necessary adjustments.

4. We're procrastinators at heart. Just like the Procrastinators' Organization that always planned on starting their club tomorrow, we put off sharing Christ until the car door shuts, in my situation. If there's one thing the tragic loss of the astronauts' lives aboard the Challenger on January 28 should tell us, it is that we never know when we're going to die and be brought before the judgment throne of God. Our lives, like the astronauts, could be lost in an instant.

5. We set our goals too high. Just as we rehearse negative scenarios in our minds of what the person will say to us if we witness to them, so, too, do we rehearse the "ultimate witnessing experience" in our minds as well. We see ourselves as getting down on our knees together with this person as he weeps tears of repentance and submits his life to Christ after having only spoken with you for two hours. And when this rare conversion experience doesn't happen, we end up disappointed.

How then can we make witnessing Christ to loved ones and strangers alike *less* difficult? There are many possibilities but here are a few:

1. Practice it more. Practice *doesn't* always make perfect but it does often-times make witnessing about Christ easier. Don't let the first, painful attempts stop you. The fact that there is a heaven for believers and a hell for unbelievers should motivate you to keep on.

2. Be willing to look like a fool for Christ. Paul wrote, "We are fools for Christ's sake, but you are wise in Christ. You are held in honor, but we in disrepute" (I Cor. 4:10, RSV). Always seeking to look impressive in the eyes of

the person you're sharing Christ with will greatly hinder your witness; you're *not* always going to look good. Speak to God in the privacy of your room of your willingness to look foolish for Him, if that is what it takes to witness to that particular someone.

3. You start talking about Christ and what He means to you. Too many opportunities are missed because we wait for *them* to mention Christ. They probably won't. What good team, like the Chicago Bears, for instance, would use only their defense in a game and never let their offense take the field? No matter how good their defense was, they'd lose most of their games. There will be times when the person brings up Christ himself, but a good witnesser should be able to go on offense at times himself.

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"Sometimes, just showing that person love and listening to what he wants to talk about keeps the door open . . ."

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4. Don't put off telling them about Christ until tomorrow, but don't get down just because you haven't been able to do it today either. Sometimes, just showing that person love and listening to what he wants to talk about

keeps the door open for future witnessing opportunities. And don't forget there are such things as phones and writing letters if you want to reach them today.

5. Don't neglect telling them something "small" just because you can't or didn't share the "large" with them. Just because you didn't end up together on your knees with tears in your eyes as this person gives his or her life to Christ doesn't mean you can't invite him to church on Sunday. And don't forget to give him the address.

6. In the meantime, pray. Not the "oh yeh, pray" kind of prayer but an honest before God communication, sharing with Him your failures and disappointment in not being able to share with John, Mary . . . whomever, as well as sharing your victories with God.

"Some Sunday you should come to church to hear my sister play the organ, John," I said "I may be partisan but I think she's very good"(living closer to my sister than to me, I thought he stood a better chance of going to her church than mine). "Yes, that would be nice," John said. "What's the address?" "It's on Como Avenue. I don't know the exact address."

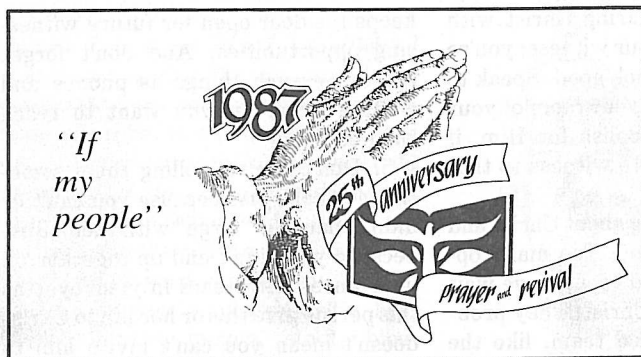
It wasn't what I hoped would happen but it was a start. And it can be a start for you, too.

"If I say, I will not mention Him, or speak any more in His name; there is in my heart as it were a burning fire shut up in my bones, and I am weary with holding it in, and I cannot." How I pray to God that what Jeremiah felt will be felt by all of us.

## The wedding garment

So in the Gospel there is no distinction of persons. All persons, whether rich or poor, learned or unlearned, must by repentance cast off their old garments of sin, and by faith put on the new garment of Christ's righteousness . . . The great and paramount lesson, then, of the wedding garment is, that nothing at last will avail but the righteousness of Christ given to men gratuitously on condition of repentance and faith.

L. S. Keyser



Prayer is a vital lifeline in the family. We thank the AFLC Anniversary Committee for the invitation to write a testimony of blessings resulting from our family having devotional time together.

## Prayer in family devotions

### a family testimony

As in public worship, we have learned that an "order of service" can be God-honoring and effective for family devotions. After dinner, we first gather on our knees in our living room. Dad determines when everyone is ready and leads us in the humbling prayer verse, "May the words of my mouth and the meditation of my heart be acceptable in Thy sight, O Lord, my Rock and my Redeemer" (Ps. 19:14). All children and Mother participate in free prayer. Dad ends prayer time asking God to open His Word to us so we may receive food from it according to His will.

Our story or study from Scripture follows. Children usually like a question afterward that challenges for good thinking. Next in "order of service" is our memory work from Luther's Small Catechism. Finally, Dad asks each one for a song choice, which we sing together. Dad's hymn concludes our family devotion time.

In our prayer time, we believe we have come to God and opened our hearts, by His Holy Spirit, to let God meet our need. God can then work. We all see, as a family, our complete dependence on Him. He sustains us day by day. He provides the daily washing from sin and renewal in Christ. Kneeling helps us to see our helplessness before God; we need this physical stance to help us honor and worship a great and loving God. Our prayers are usually quite short in respect for young children's short attention spans and schedules to be met shortly. Each makes three or four petitions.

It is beautiful. Children hear Mother and Dad humbly rejoicing that we have had food for our children today and clothing and shelter. Children hear Mother and Dad asking for forgiveness of sin. We see as a family that we are dependent on God's provision of everyday needs, spiritual and physical. Over

the years, His provision has been a very real answer to prayer.

Children who live in a humanistic society hear Mother and Dad thank God for the child's good mind, enabling him to do well in school. We thank God for musical and athletic gifts and opportunities and ask for help. "Thank You, God, that our team could win the baseball game." "Help me with my math test tomorrow." "Help me get my piano practicing done." "Thank You for my legs so I can jump rope 100 times without a miss." "Thank You for what we learned on the field trip about marine life; the jellyfish is so amazing."

Children remember grandparents daily, across the miles, and we often pray for cousins and aunts and uncles on birthdays. We grow in our love for them. We find that children are good at intercessory prayer for people with physical needs. Again and again the Holy Spirit calls our family's attention to the need or struggle of someone mentioned in prayer at worship service or in prayer request time at midweek classes.

We do find it interesting as parents to observe the development in prayer life of children as they grow older. Prayer vision broadens from my toy trucks and

cars to the spiritual needs of our country's leaders. Yet we are amazed, at times, when a young child will remember a prayer request far beyond his doorstep or an older child will desire to thank God that "my sunburn is healing." That's the beauty of prayer. We need the simple childlike faith for the near and the far, the little and the big, all of our lives.

We always want the bringing of the lost to Christ to be a family prayer priority. We want to pray daily that our lives can be a salt and a light to those around us for salvation and spiritual growth. We want to pray for the spiritual needs of our congregation and our church body. We want to pray daily for our missionaries as they represent Christ for us and put feet on our gifts in the strength of Christ. One missionary family a week helps us to be specific.

Prayer is a vital part of our "order of worship" in family devotions. Our hearts are opened by His Holy Spirit to let God meet our need. We rejoice together, as a family, that God answers prayer.

*Pastor Kenneth and  
Mrs. (Barbara) Moland,  
Our Redeemer Lutheran Church  
Kirkland, Wash.*

### Soldiers of Christ, Arise

Soldiers of Christ, arise  
And put your armor on,  
Strong in the strength  
which God supplies  
Through His eternal Son;  
Strong in the Lord of Hosts,  
And in His mighty power;  
Who in the strength of Jesus trusts  
Is more than conqueror.

Stand then, in His great might,  
With all His strength endued;  
And take, to arm you for the fight,  
The panoply of God.  
To keep your armor bright  
Attend with constant care,  
Still walking in your Captain's sight,  
And watching unto prayer.



## Recent glimpses into AFLC mission work in Mexico



The students of AFLBS collected \$485.00 through the projects of the Student Mission Fellowship. Pastor Eugene Enderlein delivered this gift to Pastor Samuel Flores at the recent Annual Conference of the Central Mexican Lutheran Church. The monies have been designated for the youth of the church to assist in their project of securing camping equipment for Youth Retreats.



A plaque in memory of Pastor Kenneth Pentti was dedicated at Leon at the recent Annual Conference of the Central Mexican Lutheran Church. The people experienced spiritual renewal through Pastor Pentti's evangelistic ministry in their midst in July, 1983, and desired to honor his memory. Pictured at left from L. to R. are Pastors Ted Kennedy, Eugene Enderlein, Daniel Giles and Samuel Flores.

## world missions



The congregation of St. Andrew the Apostle Lutheran Church of Leon, Gto., is enjoying a new bell tower which they constructed in their church yard.

Nothing is more beautiful than righteousness; nothing is more hideous than self-righteousness.

*E. Stanley Jones*

The Sunday morning worshipers at St. Andrew the Apostle Lutheran Church are challenged by Pastor Samuel Flores. AFLC Missionary Daniel Giles is seated at the right.



From strength to strength go on,  
Wrestle and fight and pray;  
Tread all the powers of darkness down,  
And win the well-fought day;  
That, having all things done,  
And all your conflicts past,  
Ye may o'ercome through Christ alone,  
And stand entire at last.

Charles Wesley, 1707-88  
(From Service Book and Hymnal)

## A missionary story from Brazil

**What is your name?**

My name is Bauer de Oliveira.

**How old are you?**

I turned 18 on the 7th of August this year.

**Do you come from a small family?**

No, my family is big. There are nine of us children, and I'm the third one. You have written stories about most of them, Ditinho, Ivone, Dalva, Edson, Cornelio, Dulce and Ana. Nilton is the only one you have not written about.

**What do you do?**

I have worked at many things. This picture was taken 2 years ago when I was working in a carpenter shop. It was good work. I had to run a lot of errands by bike so it wasn't very often that I was actually cutting wood or planing it. I was working for a Christian man who is a member of the Central Church, AFLC.

**Do you go to school?**

I've had a lot of trouble with schooling. I find it hard to sit still and learn. Year before last, I went to night school and finished the fourth year. I don't care to go to school anymore.

**Are you a Christian?**

No, I'm not. I attend church occasionally. The truth is I go only because of my parents. I think I'm just wasting my time attending. Church doesn't have any meaning for me.

**What do you do to occupy your time?**

I'm going to work with my father. We finished working in the cotton fields lately. I really liked that. We'd get up at 4:00 a.m. and get an early start while it was cool.

**Isn't picking cotton hard on your back?**

No, it wasn't hard on mine. It is a job I really liked. In the real heat of the day, between 2 and 3, we had a rest time. I could pick four sacks, or 180 pounds a day.

**The cotton harvest is over with; now what are you going to do?**

I'm going with my father again. This time we are going up near Vilhena, Rondonia, to clear forest land. A farmer from here at Campo Mourao owns a big farm up there.

**What will you do there?**

I probably will be the cook, if a certain other man doesn't go along to do the cooking. This job is pretty good, although I would just as soon run a chain saw and help cut down the forest.

**What will you cook?**

At 6 a.m., I'll have to have the coffee and bread set out for the crew of six hired men. Sometimes we run out of bread and then they eat flakes of mandioc flour with a spoon.



Bauer de Oliveira at work in a carpentry shop.

At 10 a.m., I must have dinner ready: beans, rice, cabbage salad with tomatoes, macaroni, and maybe meat or at least some cracklings of pork. We have

cont. on p. 10



## MEXICO . . .

Discussing conference business are: Professor Milton Flores of Leon who is presently enrolled in theological studies at AFLTS in Minneapolis. He has served the fledgling congregations at Irapuato and Celaya in addition to his profession as an educator; Pastor Ted Kennedy of Nogales, Arizona; Miss Leticia Flores and Mr. Raul Ramirez, a Bible student in Mexico City. Since Milton Flores' move to Minneapolis in September, Raul travels to Irapuato and Celaya on weekends. He is preparing for the ministry under guidance of Pastors Samuel Flores and Daniel Giles.



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# editorials

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## THE HAUGEAN REVIVAL

Recently we re-read A. M. Arntzen's book *The Apostle of Norway*. It is a life of the layman, Han Nielsen Hauge, who was God's means of bringing revival and awakening to the land of the forefathers of many of us.

Unfortunately, the book is no longer in print. The same is true of Wilhelm Pettersen's much smaller volume, *The Light in the Prison Window*. But readers may be able to locate these books in church libraries or find others on Hauge there or in Christian bookstores.

The outline of his life and work is simple. He was a farm boy, largely uneducated, but from a godly home, which was quite a thing in those days. The thought came as we read, if Hauge hadn't had the environment he did, would he have become what he did? Something to think about. Of simple faith in Jesus as Savior, with the gift of communicating, as we would say, both in the assembly and one-to-one, and motivated by a desire that people come into right relationship to God, Hans Nielsen Hauge was used of the Lord to waken his country from spiritual slumber.

He ran afoul of an unrighteous law, not long in effect, that severely restricted preaching by lay people. Some pastors, fearful of losing their own prestige, insisted on strict enforcement of the Conventicle Act, as it was called, and had local sheriffs arrest the lay preacher. Hauge was arrested numerous times and imprisoned. His longest confinement lasted ten years, although some of the latter period of that time he was permitted out of jail for health reasons. When finally released, in 1814, he was a broken man physically and could not travel, but he continued to be of special influence through correspondence, his books and other writings and his personal counselling.

Many people were converted through Hauge's house meetings conducted over much of the land. His preaching was not dramatic, but singularly used of the Holy Spirit. People heard him gladly. The converts, for the most part, were genuine in their lives and other testimony.

Norway was in bad shape spiritually before the Haugean revival. God used a farmer to spark revival. Effects of that revival live on today. Strengthened by subsequent spiritual movements in Norway, the Hauge influence came to America and Canada with the immigrants. It was particularly evident in the followers of Elling Eielsen, in the Hauge's Synod, which later became a part of the Norwegian Lutheran Church (later the Evangelical Lutheran Church), in the Lutheran Free Church, and still later, in the Church of the Lutheran Brethren. The Haugean influence is that which emphasizes personal, experienced Christianity and the place and need for lay witness and activity.

We in the Association are praying for revival. How and when it will come, we don't know. The Haugean revival came through one yielded man who was willing to give himself, to give up his health and his freedom. He hardly ever preached in a church. Most of the time he spoke in living rooms, sometimes in halls.

Hans Nielsen Hauge died just days short of his 53rd birthday, in 1824. Some of his greatest work was done in his twenties and early thirties. Then came the long imprisonment and the more quiet final years. It's quite a story, isn't it?

The influence of Hauge lives on. Thank God for that.

## AN UNWISE REQUIREMENT

The minutes of the Board of Trustees for Sept. 29 carry this motion: "Moved, seconded and carried that a prospective seminary student be a member of an Association Congregation at least one year prior to entrance into seminary. A change in status from special to regular student may be requested after the first year, provided all requirements are met."

This strikes us as an unusual and strange regulation. While we don't know for certain, it would seem to be a rare thing for any Protestant seminary to have such a requirement, as to church membership, especially if one is speaking of a special student, which this resolution does. Seminaries are generally open to students who meet the other requirements that exist apart from one's church affiliation.

No doubt two factors influenced the Board's decision. One would be the desire that men planning on the Association ministry have a better understanding of the AFLC before they begin their studies at our seminary. The thought is commendable. The other factor would be the financial one. Under a new policy adopted at last summer's Annual Conference at Warm Beach in Washington, the seminary is authorized to charge tuition of all students, not only the special ones. The Board may feel that it wishes a student to be more sure in his own mind about what the AFLC is before he enrolls and before he is granted free tuition.

We can understand these two concerns, but it is quite a thing to say: 1) that only members of AFLC congregations can enroll at AFLTS, and 2) that a man must wait a year before he can begin his seminary education, other requirements having been met. This latter is quite different from asking a man to take an extra year if he is what is called a "colloquy student," having done most of his studies at another seminary, but now desires to enter the AFLC ministry.

Wouldn't it be fairer to admit students as in the past, but making it very clear that admission is no guarantee of either graduation or admittance to ordination in the Association? After all, a student, following regular channels, is under surveillance and guidance of the Seminary and Board of Trustees for four years, including a year of internship. That should be time enough for evaluation. Anyone simply trying to take advantage of a free education should become evident by that time.

The Association welcomes men from outside to study at her seminary. Many will become pastors in the church. But let us also pray that *more* of our pastors will come from the ranks of our congregations, not through a one-year rule, but through growing up in our churches. Our congregations aren't producing the pastors they should. This ought to be a greater concern for us.



### ROBERTSON IS THE MAN

I do not agree with you on your recent editorial about Pat Robertson (Sept. 9). I feel he is the best candidate and the most qualified person the Republicans have other than Rep. Jack Kemp. Pat Robertson is a very knowledgeable person who has travelled around the world, knows economics, and is a lawyer who knows constitutional law and has godly wisdom and charisma. He is more like President Reagan than any one else and

### IS SIZE THE DETERMINANT?

The Christian Church's worship of size and its transformation into a business institution have made it particularly susceptible to this pagan, depersonalized tendency.

Gerald Kennedy

would make a wonderful president. We need a president who will lead the way back to the God of the founding fathers of our nation. God needs to be brought back into the public schools and creationism rather than evolution taught in the science classes. Today the religion of secular humanism, where the elevation of transient human values over eternal, spiritual values is taught. They teach that humans control their own destiny, not God.

Rev. Marvin Undseth,  
Salem Ore.

(Ed. note: It is good to hear from Pastor Undseth. He writes that he is teaching in one of the five high schools in Salem, but plans to retire from that work next June. While we are glad to permit Pastor Undseth this expression of opinion, we must be careful about the direction any future discussion takes. As a non-profit publication, we cannot enter into the normal political give and take that other papers can. Therefore, any further discussion about Pat Robertson, for instance, must be on the issues our editorial raised, whether a clergyman should run for political office and, if he does, what particular problems he or another may meet at the hands of the press. Contributions are welcome if they can deal with those areas, but no endorsements, please.)

### BRAZIL . . .

to feed the hired men real well if we want them to work.

At 3 I serve coffee and at 6 it is suppertime.

Will you live in a tent?

My father has worked at clearing forest land for many years. He helped clear a lot of land in Parana. He was always the boss of a crew. Then they lived under a tarpaulin and cooked over a camp fire. Now an empty house is usually provided so there are a few more comforts.

How long will you be gone from home?

We'll probably be gone for six or seven weeks.

What does your family call you?

— They call me the 'brincalhao' of the family (the one who fools around).

Dear Listener:

Bauer is unsaved.

Do you pray for the "Bauers" in your family, at school, in your neighborhood?

We must pray that the Holy Spirit will awaken those "Bauers" to their need of a Savior.

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" Ephesians 5:14).

Mrs. Helen Knapp,  
Brazil

## EDITORIALS . . .

### "FREE" LUTHERANS

Rev. Paul Burgdorf, retired Missouri Synod pastor, in his article on the interview with Dr. Francis Monseth (*Ambassador*, July 29) in the Sept. 15 issue of *The Christian News*, made a parting jibe at the Association in the next to the last paragraph (page 10). He referred to "the 'Free' Lutheran Church's issue of that publication" (the *Ambassador*). The setting apart of the word *free* with quotation marks was his work.

The word *Free* is one that can invite misinterpretation. It can suggest looseness in doctrine, as Pastor Burgdorf intended it. Or it can suggest avoidance of financial responsibility, that is, that our church is "free" and one need not feel much obligation in supporting it, as though the AFLC lived on air.

Those interpretations are wrong, of course. We are *Lutheran*, we stand on God's Word, as we tried to point out two weeks ago. We take our financial obligations seriously. Many of our people give generously, some to the point of sacrifice. We are free, not to the point of irresponsibility, but in that each person decides in his own heart before God what his share in promoting God's work ought to be.

But what the word *Free* means in our name really refers to our polity or system of government. It is an adjective

modifying Congregation. It means that the congregation is autonomous. It is free; it makes its own decisions. It is not under the control of the church body, the Annual Conference, the church president, the district and its officers or the pastor. The congregation is free.

Yet we always hasten to add that the congregation is subject to the Word of God and the Holy Spirit. Local constitutions make this clear. In other words, the members are to search the Bible for direction; they are to pray about things. A spirit of anarchy cannot be in accord with God's will.

Furthermore, it is the hope that congregations and pastors will work together in love and unity, if at all possible, neither lording over the other. The pastor is spiritual shepherd, but he is among his people as one who serves.

The congregation is sensitive to the needs and contributions of the church body, Annual Conference, president and district. It weighs carefully what they have to offer and advise and cooperates wherever possible. God's work is done as all work together for His glory and honor.

But the congregation is free. We believe this is biblical. We protect the concept zealously. We are an association of free Lutheran congregations. Whatever others may say about us, this is what we mean by our name.



## our hymn study

*Concordia*, No. 38  
Charles Wesley, 1747  
Tune: *Beecher*  
John Zundel, 1870



"Visit me with Thy salvation" (Ps. 106:4).

So few of the English hymns prior to Wesley dealt with God's love for mankind, partly due to the Calvinistic doctrine of "election." This hymn was a remarkably effective tool in the Wesleys' ministry to evangelize the world, one which mirrored that emphasis of their preaching, God's love for all mankind.

While it is indeed a hymn extolling the love of God, scrutiny of its content reveals much more. Primarily, it is a prayer to Jesus, who is the Love Divine.

Love divine, all love excelling,  
Joy of heav'n to earth come down!  
Fix in us Thy humble dwelling,  
All Thy faithful mercies crown.  
Jesus, Thou art all compassion,  
Pure, unbounded love Thou art;  
Visit us with Thy salvation,  
Enter ev'ry trembling heart.

Breathe, O breathe Thy loving Spirit  
Into ev'ry troubled breast!  
Let us all in Thee inherit,  
Let us find Thy promised rest.  
Take away the love of sinning,  
Alpha and Omega be;  
End of faith, as its beginning,  
Set our hearts at liberty.

Come, Almighty to deliver,  
Let us all Thy life receive;  
Graciously return, and never,  
Never more Thy temples leave!  
Thee we would be always blessing,  
Serve Thee as Thy hosts above,  
Pray and praise Thee without ceasing,  
Glory in Thy perfect love.

Finish, then, Thy new creation,  
Pure and spotless let us be;  
Let us see Thy great salvation,  
Perfectly restored in Thee,  
Changed from glory into glory,  
Till in heav'n we take our place,  
Till we cast our crowns before Thee,  
Lost in wonder, love, and praise.

Analysis: "Joy of heaven" is, of course, Jesus Christ, the center of adoration of all the saints and angels in heaven; we invite Him to make our hearts His humble dwelling. In the line, "All Thy faithful mercies crown," Christ is asked to complete, confirm and glorify all His previous acts of grace upon us by becoming a permanent presence within us. The next couplet establishes the profound distance that exists between the Son of God who purchased salvation and the lowly sinner whose heart trembles in awe of its Visitor.

(Watts, the Father of English Hymnody, followed Calvin and believed that God had chosen some men to be saved and some to be damned and man could do nothing about it; it was a fore-ordained and irreversible state. Wesley followed Arminius, the Dutch theologian who believed that man is free to choose; he himself can decide whether he will be saved. Christ's death on the cross atoned for the sins of all mankind, not a chosen few. Salvation is a matter of accepting what Christ has accomplished and God has offered. People are subject to persuasion and it is the function of the Christian to bring them to a decision.)

(While therefore Watts can praise God for the salvation he, fortunately, was elected to receive, he has no word of invitation to "sinners." But the Wesleys were on fire for saving souls and their hymns were full of loving pleas to come to the Water of Life.)

The prayer continues in stanza two that peace will now come, release from worry and ill and sin. "The promised rest" reveals some Wesley doctrine; it refers to the sanctification that follows conversion. Early Methodists called the experience "entire sanctification" or "made holy," the release from the struggle with sin. Wesley's original text used the words "the second rest" which is derived from Hebrews 4:9, "There remaineth therefore a rest to the people of God." This also helps to understand

his use of "Alpha and Omega be." The two experiences of conversion and sanctification were thought of as the "beginning of faith" and the "end of faith" (i.e. the object of faith) by the Methodists.

This Wesley doctrine of earthly perfection is stated in stanza four. John Wesley especially elevated this noble ideal to a doctrine or tenet of faith, which he vigorously defended against all comers, to wit, that it is possible to live without sinning, in fact, that he himself so lived. His "perfectionist doctrine" was the hardest and heaviest thing his friends had to bear and it resulted in broad controversy and some rifts.

There are yet today differences among Christians regarding the "Doctrine of Sanctification." Some assert we are immediately empowered to completely resist sin. Others say we must repeat our act of repentance and consecration daily, and that becoming holy is a matter of progress and growth.

Of course, Lutherans need not be afraid of the Wesley tenet; it means more than freedom from sin. It means "pursuing" as well as "possessing;" pursuing the virtues of character, of mind, and personality; pursuing love for one another and learning and maturing, always clinging to what is good.

Finally, this hymn was written at a time when spirituality and morality were at an extremely low ebb. The Wesleys' Great Awakening aroused tens of thousands to a life consecrated to Christ. Today, 250 years later, conditions are as bad or worse, considering the latitude has enlarged to world-wide proportions. The Church must continue to reach out with the compelling message of Him who can "fix His humble dwelling place within us," dedicating ourselves as useful vessels to carry that truth to those who do not know the Lord Jesus.

(P. S. Notice the use of plural pronouns—all, every, our, us, we—and their frequency.)

Freda Fogelby taught Sunday School. Her career as a Sunday School teacher was a little like the song "Jesus Loves Me." No one could remember a time when he or she didn't know the song "Jesus Loves Me" and no one could remember a time when Freda hadn't taught Sunday School.

Freda was the picture of solidarity. It depended on what century you lived in as to how you would describe her. Portly, ample, buxom, stout, blossomed—all were words that might describe Freda. She had the type of figure for which whalebone was invented.

Freda told Bible stories. And, could Freda tell stories! Her motto was, "Make it interesting and pinch 'em if they don't listen." When she told the story of Noah's Ark and the Flood, you could see the waves and feel the water rise. You could see Freda swaying back and forth, and, believe you me, you felt that you'd been on that ark for 40 days and nights.

When it came time for the offering, Freda passed the plate and watched to see that each child put something in. She believed in the story of the widow's mite and she saw to it that each child gave *something*. Freda stood and waited and tapped her toe while the girls unknotted their hankies and dropped in their pennies. Freda stood and waited and tapped her toe even harder because some girls put two knots in their hankies. Anyone who dared say he'd forgotten his offering got



his ear pulled and Freda didn't let go until the boy produced his offering from wherever he'd managed to hide it. When it was time to pray, you bowed your head, closed your eyes and folded your hands. You didn't look left or right and you didn't fidget.

In church, you didn't squirm and you didn't whisper. Freda Fogelby kept her eyes on all the Sunday School children while they sat in church. She kept her eyes on the parents, too, because they also, at one time or another, had been in Freda's Sunday School class. Many a father who felt his eyes getting heavy during a sermon kept wide awake because he remembered being pinched by Freda.

Each of her students learned the books of the Bible—all 66 of them. No one got out of her class until they knew the 23rd Psalm by heart. And every

Sunday you had to learn a new Bible verse. "Recite it and remember it—or get pinched!" Freda's students grumbled and mumbled and got pinched, but they learned.

Her students grew up, left home and went to all parts of the world—and forgot about Freda Fogelby.

During the Vietnam War, an American soldier was captured by the enemy. He was placed in a tiger's cage and tortured. He was asked to give a statement, for purposes of propaganda, denouncing his country. Instead, he gave his name, rank, serial number and all 66 books of the Bible.

A plane crashed in the Florida Everglades. Many passengers were killed. One stewardess survived. She gathered the few survivors together around her, and, as they stood waist deep in water, they sang a hymn they all seemed to

## HYMN...

John Zundel composed *Beecher* specifically for this hymn at his Pilgrim Congregational Church in Brooklyn, N. Y., in 1870, fully 125 years after Wesley wrote the words. The combination seems perfect and probably inseparable. Zundel tried to indicate the proper tempo for each of his tunes by giving the number of seconds required for singing one stanza. The time indicated for this tune is 65.

— Don Rodvold

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(For a good refutation of the idea of sinless perfection, see "Can a Christian Fall Away?" in the Oct. 7 *Ambassador*, page 3—Ed.)

## The Catechism

"Till I come, give attendance to reading, to exhortation, to doctrine." (I Tim. 4:13).

My advice is that people should not dispute about secret and hidden things, but that they should stay simply by the Word of God and especially the Catechism, for therein is contained a good and true summary of the whole Christian religion and the most important articles put together in brief. For God Himself gave the Ten Commandments, Christ composed and taught the Lord's Prayer, and the Holy Spirit set down the articles of the Creed in the shortest and most appropriate words. But it is despised as a bad, unworthy thing,

because the children have to say it off by heart every day.

The Catechism is the true lay-bible containing the whole Christian teaching as each Christian must know it for his eternal blessedness.

The Catechism contains the best and most perfect Christian teaching. Therefore it should be preached again and again without ceasing, and all the common preaching should be founded on it and related to it. I wish men would preach it every day and simply read it from the book.

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

know. And that stewardess could see a lady playing a piano with one hand, directing with the other hand and tapping out the rhythm with her toe.

A submarine sank. It was never recovered. It became a silent grave for the entire crew. When the crew realized they would not be rescued, one man recited the 23rd Psalm from memory: "The Lord is my Shepherd; I shall not want . . . Even though I walk through the valley of the shadow of death, I will fear no evil for Thou art with me." His Sunday School teacher always said, "Recite and remember."

In the executive offices of the largest oil company in America, a man has just received a phone call from his pastor asking if he could possibly make a contribution to the church's missionary fund. If the church couldn't raise \$5,000, their teacher in Liberia would have to come home. The oil executive says he'll have to think about it and hangs up. Then he sees a lady with an offering plate, and he feels a pain in his ear until he produces that nickel he has hidden in his shoe. The oil executive takes his checkbook, then writes the church a check for \$10,000. His ear feels better.

In every child that Freda taught, she saw God. For she believed the Bible verse she committed to memory: "Whoever receives one such child in My name receives Me; and whoever receives Me, receives not Me, but Him who sent Me."

And the other children saw Freda Fogelby—teaching, demanding, expecting, requiring, forgiving, loving. And the children saw God.

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—Not original with them, this article is taken from *The Exemplar*, St. Paul's Lutheran Church (LCA), Batesville, Ind., Edward A. Johnson, pastor.

## THE ULTIMATE ACT OF LOVE

by Andrew G. Webster,  
Fargo, N. Dak.

Love is something that is very misunderstood in this world. Television portrays love mainly in the form of sex, yet there are other important aspects of love that are not shown. In this article, I hope to show the ultimate act of love that non-Christians can admire, but ironically, rarely possess because they reject the greatest display of this love.

The word *love* in the New Testament is a translation of two Greek words that have a different emphasis. *Eros* is an attraction to another because of personal characteristics. *Agape* is love for another just because of his existence. Love is often thought of as just a feeling. Love is much more. Love is an action. The ultimate act of love is denying oneself for the sake of another.

Non-Christians can relate to the ultimate act of love. I understood this when I was in about second grade and did not know Christ. One evening a couple of friends and I sneaked behind the drive-in theater of my home town to watch the "Poseidon Adventure." A scene in that movie hit me as being so profound that I remember it to this day. Charlton Heston was on a ladder, climbing from water that was gushing through the hallway below. His wife fell from the ladder and was swept away. He took one look at the safety above and dove into unmistakable death below for the sake of his wife.

In that one moment he denied himself and sacrificed himself for the sake of another. This is the kind of love that people imagine, but can often only think of displaying.

At the same time, people look at Jesus Christ and the cross and deny it ever happened. Yet the act of love shown in the movie described above is not even comparable to the ultimate act of love Jesus performed almost 2000 years ago at Calvary. "In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins" (I John 4:10). Jesus demonstrated love in its ultimate expression, denying Himself, sacrificing Himself so that you and I may be saved from sin. This love is so incredibly deep that it leaves me in awe.

God is, in His very essence, love. "The one who does not love does not know God, for God is love" (I John 4:8). From Him Christians receive this love, "... the love of God has been poured out within our hearts through the Holy Spirit who was given to us" (Romans 5:5).

To love another more than oneself is in direct opposition to the secular humanist teachings. The world promotes pride, success and "looking out for number one." There is no inkling of what God's love is through the Lord Jesus. Their response is, "If God loves us so much, how can He send people to hell?" Well, God loves us so much that He provided a way out. That way is Jesus.

All people can understand self-denying love but only those who have denied themselves, taken up their crosses, and followed Him (Mark 9:34) can daily practice this love.

(Andrew Webster attended the Association Bible School in 1984-85).

## Secret of happiness

If you would be happy  
While you walk with life,  
Help a weary brother  
Stumbling through the strife,  
Ease the heavy burden,  
That he has to bear,  
And, by being gentle,  
Show him that you care.

If you would be happy,  
As you climb the years,  
Sing away the shadows;  
Wipe away the tears,  
That are harshly cruel,  
As they blind the eyes  
Of the dreamers seeking  
Pathways to the skies.

If you would be happy,  
When you come to God,  
Succor those who tremble  
Underneath the rod;  
Staunch their anguished bleeding;  
Take them by the hand;  
Show them by your kindness  
That you understand.

—Edgar Daniel Kramer  
—Luther League Helper





Bob Bilden and Palmer Friborg, presidents of the Rice and Grace Free Lutheran Churches, presenting Pastor and Mrs. Lundeen a gift and checks.

## Bagley, Minn.

Pastor and Mrs. Mauritz Lundeen were honored at a dinner at Rice Lutheran Church, rural Bagley, Minn., on Sunday, July 20th. The occasion was for their ten years of service to the Grace and Rice Congregations. A plaque and gift of money were also presented to the Lundeen family as a token of appreciation for their faithful service to the parish. Following his graduation from the Free Lutheran Theological Seminary and ordination they began serving Grace and Rice Congregations, July 4, 1976.

— *Corr.*

## Folded Hands

(In memory of his father)

He folded his hands in prayer;  
Morning, noon and night,  
He walked in the Father's sight.  
In days that were gloomy or fair,  
He folded his hands in prayer.

He folded his hands in sleep,  
Closing each labored day  
In faith that his earthly way  
The watchful Shepherd would keep.  
He folded his hands in sleep.

He folded his hands in death,  
The peace of God in his soul,  
Assured of the heavenly goal.  
A prayer his expiring breath,  
He folded his hands in death.

Victor E. Beck  
(*Youth's Favorite Poems*)

# news of the churches

## from here and there . . .

**Thief River Falls, Minn.** — Mr. Clifford Johnson, Esko, Minn., was the speaker at the Harvest Festival at Our Saviour's Lutheran on Oct. 22. The offering went to the parsonage siding fund.

**Grafton, N. Dak.** — Rev. Elden Nelson, Rev. Connely Dyrud and Mr. James Benson, Larimore, N. Dak., were the speakers at the Missions Conference at Bethel Lutheran, Sept. 20-21.

Rev. John Strand, Remer, Minn., preached at Sunday services at Bethel, Oct. 5 and 12 while Pastor and Mrs. Lyle Aadahl and family were on a vacation trip out East. Pastor Strand is a former pastor in Grafton.

**Newfolden, Minn.** — Westaker and Bethania Lutheran Churches are participating in the showing of the James Dobson film series "Turn Your Heart Toward Home" in the community this fall on Saturday and Sunday nights for six weeks.

**Kalispell, Mont.** — Six people joined Faith Lutheran on Oct. 12. They are Clyde and Peggy Lee, Bob and Elva Reichert, Kathy Rivera and Margaret Stai. A potluck dinner was served following the service of reception.

## In Memoriam

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

**MINNESOTA**  
Willmar

**Mrs. Kaja Helen Johnson**, 97, Sept. 23, Green Lake, Spicer.  
Newfolden

**Arnold Rokke**, 82, Oct. 8, Bethania.  
(Mr. Rokke was the father of Mrs. Dennis Gray, DeKalb, Ill.)

An offered gift must be either accepted or refused.

*Frances Ridley Havergal*

**Dalton, Minn.** — World Missions was emphasized in the parish during October. Special visitors were the Connely Dyruds from Brazil and Gerald Carlson of Africa. Dinners were held in Kvam, Zion and Tordenskjold.

New organs have recently been dedicated at Tordenskjold and Kvam Churches.

**Sedan, Minn.** — Rev. Dennis Gray, DeKalb, Ill., spoke at special meetings at Scandia Lutheran, Oct. 29-Nov. 1. The theme was "Our Walk with Jesus."

**Goodridge, Minn.** — Rev. Gerald Mundfrom, Osceola, Wis., of Mercy and Truth Publishers, spoke at the Family Night at Telemarken Lutheran on Oct. 19. The music was provided by Miss Solveig Swenson, St. Hilaire.

**Tioga, N. Dak.** — Rev. John Strand, Remer, Minn., former pastor at Zion Lutheran, spoke at Deeper Life services Oct. 26-30. He also spoke at the Mission Festival on the 26th. Mrs. Strand was featured at a luncheon for the ladies of the church on Wednesday morning of the week.

**Badger, Minn.** — Lay Pastor Lyle Twite, Cloquet, Minn., was guest speaker at special meetings at Oiland Lutheran, Greenbush, Minn., Oct. 19-23. In the mornings he led Bible studies at Badger Creek Lutheran.

**McIntosh, Minn.** — Special evangelistic services were held in Mt. Carmel and Trinity Churches, Sept. 28-Oct. 1, with Mr. Clifford Johnson, Esko, Minn., as speaker. The Lord used these meetings to convict of sin and to encourage many spiritually to a closer walk with Jesus.

**DeKalb, Ill.** — Pastor Philip Featherstone, Pukwana, S. Dak., was the speaker at Grace Lutheran's "Stop at the Well" services, Sept. 21-25. The messages were on Ephesians. Mrs. Featherstone was along to the meetings.

Pastor David Barnhart of Abiding Word Ministries, Eagan, Minn., was the speaker at Grace Lutheran on Sept. 28-29. He also spoke at a breakfast on Monday morning. His theme for the evening meetings was "The Revival the Church Needs."

# Nation's youth to be involved in Scripture outreach

NEW YORK, N.Y. (ABS) — The American Bible Society's national distribution staff is putting the finishing touches on a program which will soon begin to reach into the hearts and minds of millions of this country's younger citizens.

The program, "Act Now—Go With The Word," has been designed to involve them personally with the most powerful message of all time, the Word of God.

Scheduled to be launched at the end of this year and to continue for two years beyond that, "Act Now—Go With The Word" is designed both to help anchor the Bible firmly in the lives of 13- to 18-year olds, and to encourage them to share the Gospel good news among those of their own age group.

"The people who really put this program together are the young people themselves," explains ABS general secretary Alice E. Ball, "although we also had helpful input from directors of youth programming of a number of the denominations and other Christian organizations.

"These young people told us what Scriptures they need, not only to pass on the message of love and salvation, but also to help them and their peers handle some of the real-life problems we all have to face at times. There was a real creative dialogue, and then we put the ideas into concrete form."

The program is designed for young people in the United States. But its echoes will be heard far beyond, for many of the world-wide partners of ABS in the 102-member United Bible Societies are mounting similar programs, adapting them to the young people of their own cultures.

Details of the program will be sent soon to youth leaders and pastors of churches throughout the country.

Six dramatic new selections from the Bible are being created for the program. Spanish-language portions are also in preparation.

One portion, entitled "The Awesome Choice," deals forthrightly through

cont. on next p.

## ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard

Minneapolis, Minnesota 55441

AFLC Benevolences (8 months) February 1 - September 30

FUND	TOTAL BUDGET	REC'D IN SEPTEMBER	TOTAL REC'D TO DATE	% TOTAL*
GENERAL FUND	208,000.00	13,247.79	101,574.53	49
SCHOOLS - (AFLTS)	115,278.00	3,937.09	36,795.83	32
(AFLBS)	173,200.00	7,720.32	60,002.72	35
HOME MISSIONS	265,000.00	13,742.03	131,417.19	50
WORLD MISSIONS	298,000.00	17,694.46	122,878.04	41
CAPITAL INVESTMENT	25,000.00	743.21	9,276.10	37
TOTALS	1,084,478.00	57,084.90	461,944.41	43
1985-86	1,109,382.00	30,195.27	418,342.20	38
*GOAL 58%				

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## OUTREACH . . .

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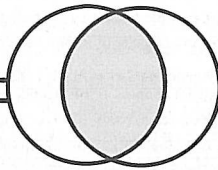
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## Faith unites with Christ

"The righteousness of God is by faith of Jesus Christ unto all and upon all them that believe" (Romans 3:22).

Faith not only leads to the soul being made like the divine Word, full of grace, free, and blessed, but it unites the soul with Christ as a bride with her bridegroom. From this marriage it follows (as St. Paul says, Ephesians 5:30) that Christ and the soul become one body; and in this they have all things in common, be they good or ill, so that what belongs to Christ now belongs to the believing soul, and what belongs to the soul now belongs to Christ. Since Christ possesses every good and blessedness, these now belong to the soul. Since the soul is burdened with sin and wretchedness, these now become Christ's.

Here now begins the joyful exchange, and the struggle. Because Christ is God and Man, and because He has done no sin, and His pity is invincible, eternal, and almighty, when He, through the wedding-ring, which is faith takes upon Himself the sins of the believing soul as though He had committed them. They must be swallowed up and drowned in Him. For this invincible righteousness is stronger than all sin. Thus the soul is cleansed from all sin through her dowry, that is, because of her faith she is free and unhampered and endowed with the eternal righteousness of Christ her bridegroom.

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