

THE LUTHERAN AMBASSADOR

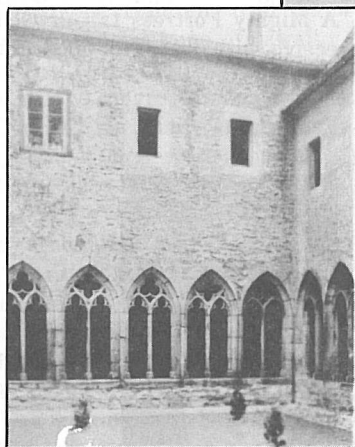
October 20, 1987

Luther and his adherents were excommunicated from the Church by Pope Leo X in 1520 in the bull Exurge Domine. The German translation of the bull pictured is by Wilanesius-Albergatus. (Wittenberg Luther Museum)



Reformation Day
October 31

Pulpit in the Castle chapel at Torgau, a city not far from Wittenberg. In 1544, Luther preached from this pulpit and dedicated the chapel, the first structure built as a Protestant church.



The Cloister of the "Black Monastery of the Augustinian Hermits in Erfurt" where Luther lived from 1505-1508. His cell was at the upper left. The cloister has recently been restored.



at the MASTER'S FEET

Come back to God's Word

Greetings to you in the name of our Lord Jesus! Reformation: a time of remembering what we have learned, talked about, studied and shared. A man named Martin Luther, whom God used to speak to the Church concerning her relationship to Him. Yet, before we move ahead too far on that subject, we realize that God spoke to him as an individual and it was through that one man God spoke. Through him a whole church was hearing a message loud and clear: "He who through faith is righteous shall live." Romans 1:17 was not the only text, there were others as well, such as: "Being justified by faith, we have peace with God" (Romans 5:1).

How can God speak to a vast number of people and bring them all into His hearing? The answer is clear. Martin Luther discovered the message he shared from the Holy Scriptures. No other way could this message have such a solid and profound foundation.

God spoke *to* him and *through* him. The Spirit of God directed the attention of the man to His Word! There could be no other way!

What, might we ask, brought it all about? Was it a dream; certainly not! Was it an idea created by the historical events; certainly not. The message was clear. There is no peace without Jesus! There is no knowledge of that peace without the Word of God. There is no forgiveness without Jesus and there is no knowledge of that forgiveness without the Word of God. God really brought it all about! Conviction! A very familiar word that comes forth when one is guilty of a wrongdoing. In this case, it was not a wrongdoing before man alone, but a wrongdoing before God. Like the song we often sing: "Open my eyes that I might see, glimpses of truth Thou hast for me!"

The glimpses of truth that God had for Martin Luther were of his sins and the seriousness of them. What to do about sin! *SIN!* How can a seriously guilty sinner come before a holy and righteous God and find acceptance? A time of personal ill treatment didn't take care of this problem. Sin not only spoke to the now, but also to eternity. God's Word was and is the *TRUTH!* When Martin Luther discovered what Jesus Christ had done about sin when dying on the cross and what He alone can do about it in the hearts of the people who come to Him in faith, he began to realize a new life, a cleansed heart and spiritual victory.

What Martin Luther discovered in the Holy Scriptures about life is just the exact same answer all of us need to realize today! In fact, the only answer for us in the Church is to come back to God's Word of truth concerning our relationship to Him. The greater we realize the tremendous truth of our sins and His forgiving love, the greater

will be our desire to be obedient to all of His commands. The greater prominence Jesus Christ will have in our homes, the greater will be the desire to do His will in thought, word and deed.

"God's Word is our great heritage,

And shall be ours forever;

To spread its light from age to age,

Be this our chief endeavor;

Through life it guides our way,

In death it is our stay;

Lord, grant while time shall last,

Thy Church may hold it fast-

Throughout all generations."

Martin Luther

The Church today has the great and profound privilege to call people to Jesus Christ and to realize His righteousness in their lives. Trusting Jesus to produce His righteousness in one's life is the greatest life experience one can have. One cannot forget for a moment the truth of what sin is and what it means to live in the presence of Almighty God. Nor can one forget God's very real and sincere desire to forgive us our sins and cleanse our hearts (Isaiah 43:25) from those sins which so easily beset us (whether we like them or not!)

May this Reformation be a real and profound blessing for you when you sing, together with your congregation, "A Mighty Fortress Is Our God" and receive with joy, "His good gifts and Spirit!"



by Pastor
Harvey Jackson

THE LUTHERAN AMBASSADOR

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Vol. 25 No. 19

EVERY BELIEVER A PRIEST



Working to restore an old house, the new owners uncovered a decorative ceiling painting in the living room. A beautiful floral pattern appeared, which had been hidden under decades of wallpaper and dirt. It was quite a find!

The doctrine of the Priesthood of Believers was also quite a find. The Reformation uncovered this beautiful pattern for life in the congregation, which had been hidden under centuries of empty ceremony and impersonal religion. Martin Luther saw that an elite priesthood, emphasizing outward ritual instead of inward reality was a departure from the Biblical standard. He remarked, "If shaving the head and anointing made one a priest, I could even oil and anoint the hoofs of a donkey and make him a priest too."¹ Luther, therefore, boldly blazoned the message that the priesthood was a description of all true believers and was a priesthood dependent upon the work of Jesus Christ as High Priest. It is this unique activity of Christ which is fundamental to the doctrine of the Priesthood of Believers.

The Catechism describes Jesus' work as High Priest in this manner: "He offered up Himself a sacrifice for our sins, and ever prays for us." With regard to the once-for-all redemptive

sacrifice of Jesus, the writer to the Hebrews says, "For it was fitting that we should have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; who does not need daily, like those high priests, to offer up sacrifices, first for His own sins, and then for the sins of the people because He did this once for all when He offered up Himself" (Heb. 7:26,27, NASB). The finished work of Christ was sufficient to reconcile us to God. This toil of our Perfect Substitute at Calvary is the basis for Christians as priests. "...To Him who loves us, and released us from our sins by His blood, and He has made us to be a kingdom, priests to His God and Father" (Rev. 1:5,6, NASB).

But, also, as High Priest, Jesus regularly intercedes for believers. "...who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us" (Rom. 8:34, NASB). Christians are empowered and encouraged by Christ's constant intercession for His own.

Christians, consequently, are those who have placed their confidence in the finished work of Christ at the Cross and are those who are trusting in the unfinished work of Christ at the throne of God. This High Priestly work of Christ is the essence of the priesthood of all believers. "And coming to Him as to a living stone, rejected by men, but choice and precious in the sight of God, you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (I Pet. 2:4,5, NASB). Luther comments: "Thus, only those are the holy and spiritual priesthood who are

"This High Priestly work of Christ is the essence of the priesthood of all believers."

true Christians and are built on the Stone."²

Believers, as priests, are to "offer up spiritual sacrifices," not redemptive ones, in response to Christ's all-sufficient sacrifice. Luther understood that one of the most crucial sacrifices of the believer/priest was that of the old nature.

"The true priestly office is practiced when we sacrifice that villainous rogue (old Adam) to God. If the world does not do this, we must do it ourselves; for in the end we must put aside every vestige of the Old Adam..."³

The sacrifice of the old nature is accomplished by daily repentance. Believers/priests abhor their sins and earnestly desire to break with them. There is a longing to live apart from the world's system. Sin is hated by the sinner.

Other sacrifices for priests to offer include the giving of their bodies (Rom. 12:1,2); the praise of their lips (Heb. 13:15); the doing of good works (Heb. 13:16); and, the sharing of financial resources (Phil. 4:10-20). These sacrifices are pleasing to the Lord.

In addition, priests pray for one another in the congregation. There is, at the same time, a commitment to prayer for the unsaved, to make intercession for them just as the Old Testament



by Pastor Steven C. Lombardo, Newark, Ill.

PRIESTS . . .

priests interceded for the Israelites before God.

Moreover, priests preach the Gospel. They tell the Good News, they speak of what God has done in Jesus Christ. In so doing, they witness, they testify of God's grace. Yes, according to Luther, every Christian has the authority to preach — "...all Christians have the authority, the command, and the obligation to preach, to come before God, to pray for one another, and to offer themselves as a sacrifice to God."⁴

But not all do preach. For the sake of order in the congregation believers have different functions: "For although we are all priests, this does not mean that all of us can preach, teach and rule. Certain ones of the multitude must be selected and separated for such an office. And he who has such an office is not a priest because of his office but a servant of all the others, who are priests. . . . The preaching office is no more than a public service which happens to be conferred upon someone by the entire congregation, all the members of which are priests."⁵

Priests proclaim the eminence of God. "But you are a chosen race, a royal priesthood, a holy nation, a people for God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light" (I Pet. 2:9, NASB).

In Luther's mind, therefore, the true priesthood embraced these three cate-

gories: offering spiritual sacrifices, praying for people, and preaching. "He who can do this is a priest."⁶

One writer sums it up: "There can be no mistaking the revolutionary narrowing of the gap between clergy and laity that occurred with the Reformation. The movement toward equalizing the stature of clergy and laity rested on the principle of the priesthood of all believers. This doctrine had the double effect of removing the church as a necessary intermediary between people and God for salvation and of generally raising the spiritual status of the ordinary person."⁷

This delicate doctrine dare not be left in the smoldering ashes of Reformation fires. The Priesthood of Believers is a Biblical concept intended to shape life in our congregations.

The Priesthood of Believers eliminates the sharp distinction between "minister" and "laymen." All Christians are ministers, not a select few. Where does this leave pastors? They serve as "player-coaches" who teach and train believers for their work of ministry (Eph. 4:11,12) and who lead by example (I Tim. 4:12). Obviously, for this to happen a pastor must forever put to rest the notion that he is a "professional holy man." He must drown in a sea of humility the idea that he is the only one able or willing to minister. His credo must be: "I'll train ten men to work rather than doing the work of ten men." Equipping the saints for their ministries is difficult work but it's worth it. Perhaps some of us who are pastors may need to repent of our

WHO AMONG US HAS

by Rev. Henry Johansen,
Willmar, Minn.

When the flood of Noah's time was over, Noah worshipped God with a burnt offering on an altar he had built. God promised Noah that "As long as the earth endures, seedtime and harvest, cold and heat, summer and winter, day and night will never cease" (Genesis 8:22 NIV).

He also told Noah, "Everything that lives and moves will be food for you. Just as I gave you the green plants, I now give you everything" (Genesis 9:3 NIV). These things remain with us to this day.

We are now in the closing days of the harvest of grain. Tomorrow morning many of us will participate in a different kind of harvest. We will enter the woods, the ravines, the willow breaks and shelter belts to hunt the white-tail deer.

This hunt has not been without its preparation. Early last spring vacation times were chosen to coincide with the hunt. Upland bird season has helped to condition our reflexes. Rifles and shotguns have been cleaned and oiled,

rather carnal enjoyment of being known as "the minister." Furthermore, some of our congregations may need to repent of the complacency which is all too eager to have pastors do all the ministry.

The pastor who is intent on equipping others will need the understanding of his people. They will have to guard their pastor's time for prayer and study so that the equipping ministry can be a reality. It is common for pastors to be routinely commended for their visitation work. Yet, it is rare,

"He (the pastor) must drown in a sea of humility the idea that he is the only one able or willing to minister."



Tabernacle furniture and priest.

NOT "MISSED THE MARK"?

perhaps new sights have been installed. Bullet and slug groupings have been checked and rechecked at 50, 100, 200 and even 300 yards. Some have decided to retire the old gun in favor of a new one. These have been talked about, shown and drooled over, perhaps even coveted by the onlookers.

All the attributes have been extolled, a better caliber, a faster action, all with the apparent certainty that should a buck be seen, it is as good as in the bag. This leads to the recounting of hunts past. Amazing incidents grow with the retelling. Wives look at each other, saying, "They are at it again."

Opening day arrives, all is ready, nothing is left to chance. The buck is sighted, the gun comes smoothly to the shoulder, the sight picture is perfect, carefully squeeze the trigger now! There is no sensation of kick from the recoil. The ideal is for the buck to fall in its tracks, a clean kill. But the deer is running. Did I miss? Is it wounded? Much time will be spent to find out for sure.

There is not one hunter that can truthfully say, "I have never missed, I have never wounded any game." There

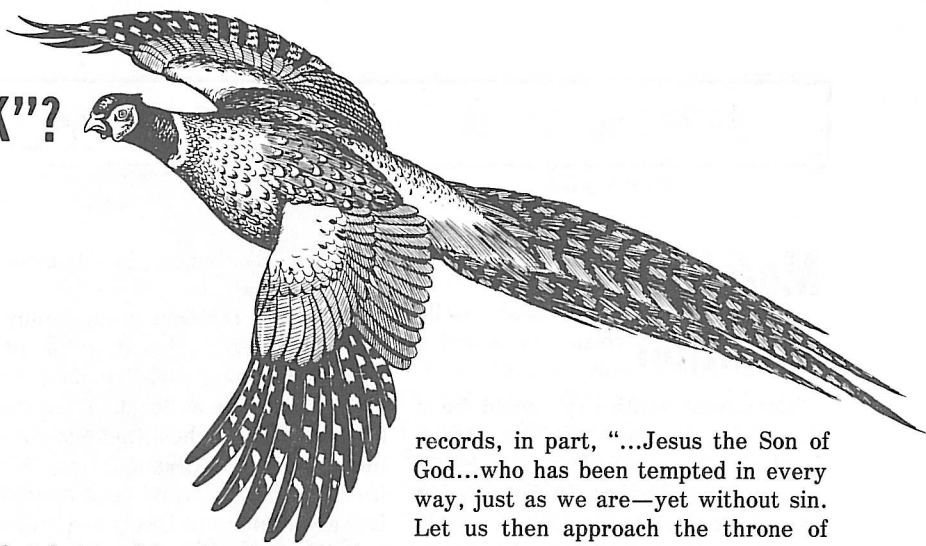
is that factor of human error. In the same way the Bible tells us that "All have sinned and fall short of the glory of God" (Romans 3:23 NIV). The Greek word translated "sinned" means to miss the mark. In spite of our best efforts we discover that we have missed the mark. In spite of our best efforts we discover that we have missed the mark that God has set for us in His law. Even worse, we may find that we have "wounded" some other person with our sin and time must be spent in setting things right.

There is a master marksman who came into this world of ours and He hit the mark God had set every time, perfectly. Of Him, Hebrews 4:14-16

records, in part, "...Jesus the Son of God...who has been tempted in every way, just as we are—yet without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need" (NIV).

We who are not sharpshooters at all in a spiritual sense may come to Him, ask to be forgiven, claim His forgiveness, appropriate His perfectness as our own through repentance and faith in His finished work in our behalf, and thus be as Paul taught in Romans 5:1—"Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ" (NIV). To be justified means to be as if we had never missed the mark!

—West Central Tribune,
Willmar, Minn.



indeed, for a pastor to be lauded for spending a day in his study, poring over the Word of God, preparing messages to feed the flock.

The Priesthood of Believers is a dynamic doctrine which impacts the congregation. Georg Sverdrup clearly communicates this doctrine when he says:

"...the congregation is not a group of people who by worldly power or superstitious fear are forced and coerced into supporting a hated priestly caste... the Christian congregation is a fellowship of volunteers, brought together and united by the Spirit of the Lord and through His Word and sacraments, one body with the Lord who lives in them and they in Him, God's household and His habitation in the Spirit."⁸

In such a wondrous fellowship the Lord is first and, as a result, nobody cares who is second. That's the Priesthood of Believers. We all are on the

same ground and maybe, just maybe, it might even be holy ground. Long live the Priesthood of Believers!

NOTES

¹Jaroslav Pelikan, ed., *Luther's Works* vol. 30 (St. Louis: Concordia Publishing House, 1967, p. 55.

²Pelikan, *Luther's Works*, Vol. 30, p. 53.

³Ibid. p. 54.

⁴Pelikan, *Luther's Works*, Vol. 30, p. 54.

⁵Ewald Plass, *What Luther Says* Vol. III (St. Louis: Concordia Publishing House, 1959), pp. 1139-1140.

⁶Pelikan, *Luther's Works*, Vol. 30, p. 55.

⁷Leland Ryken, *Worldly Saints* (Grand Rapids: Zondervan Publishing House, 1986), p. 119.

⁸Andreas Helland, *Georg Sverdrup* (Minneapolis: The Messenger Press, 1947), p. 257.

PASTOR LOMBARDO

Rev. Steven C. Lombardo, pastor of West Lisbon Evangelical Lutheran Church, Newark, Ill., since 1978, was born in Des Moines, Ia., to Carmen and Thelma Lombardo. He has a BA degree from Drake University in Des Moines, a Master of Divinity from Luther Seminary in St. Paul, Minn., and a Doctor in Ministry from Trinity Evangelical Divinity School, Deerfield, Ill.

He married the former Angela Asp and the couple have five children: Gina, 15, Steven II, 10, Heather, 10, Joseph, 8, and Hope, 5.

In addition to his present call, he was assistant pastor at Ascension Lutheran, Thousand Oaks, Calif., 1972-73; served in Proclaim Evangelistic Ministry, Des Moines, 1973-75; and was an evangelist for the Lutheran Evangelistic Movement from 1975-78.

Formerly a clergyman of the American Lutheran Church, he is now on the fellowship roster of the AFLC.

More than just tradition

"Consistent continuity" could be a phrase that would describe the manner in which a rural Abercrombie, North Dakota, family has been represented at Association Free Lutheran Bible School over the last 19 years.

Mr. and Mrs. Percy (Judy) Strand have been witness to more than one graduation ceremony at AFLBS; in fact, they have attended no less than eight, one for each of their eight children who attended AFLBS between 1968 and 1987.

Ron was the first of the family to attend. He had already registered for college in the fall of 1968, but through the influence of a close friend and encouragement from Pastor Francis Monseth he became an AFLBS student, a decision he has not regretted, in light of the fact that it was at Bible School that he met his wife, the former Barb DuBois. Ron, Barb and their family have recently moved back to the Abercrombie area. Using their new home as a base, Ron works his territory for the Northrup King Seed Company and Barb works as a nurse at the Veteran's hospital in Fargo, N. Dak.

Fall of 1970 saw Dennis enroll at AFLBS. Since graduating he has pursued a career in teaching and up until

this fall has taught in Hannaford, North Dakota.

Elaine was the next in the family to attend AFLBS, graduating in 1974. Some people have said that Bible institutes often serve as "bridal institutes." It was at Bible School that Elaine met the man of her dreams, Dan Mundfrom, and they were later married. Dan and Elaine and family are presently living in Ames, Iowa, where Dan is pursuing a Doctorate in Education. Elaine keeps busy as a wife, mother and licensed day care provider.

Duane, or "Dewey," was the next Strand to make that awesome 220-mile trip to the Twin Cities to enroll at AFLBS. Graduating in 1977, he began the arduous task of studying to become a medical doctor. At present he is in his third year of residency at Hennepin County Medical Center and Mount Sinai Hospital in Minneapolis.

Percy and Judy are quick to point out that the first few of their children to attend AFLBS were not real enthusiastic about the idea, but once they tried it they wanted to stay on and graduate. The friends that they would sometimes bring home with them on weekends or holidays served as catalysts in the decisions that their younger children would later make to go to Bible School.

In the fall of 1978, Jean joined the ranks of her older siblings and enrolled at AFLBS. It was there that she not

only received a good grounding in the Word, but she, too, left AFLBS with the occasion of her marriage to Bobby Rudebusch to look forward to. Now living in Minneapolis, Jean is a full-time homemaker and part-time child care provider, while Bobby works as a vocational rehabilitation therapist.

In the fall of 1979, the "Strand Saga" took on a different dimension as two Strands attended at the same time. While Jean was starting her senior year, Joyce had just enrolled as a new student. Graduating in 1981, Joyce has since received her degree in education and is presently teaching at the Shema Christian School in Grand Forks, North Dakota.

Paul Strand received the distinction of becoming an AFLBS alumnus on May of 1983, and appears to be the one son in the family who will take after his dad, as he continues his studies at the North Dakota State College of Science in Wahpeton, North Dakota, in the field of Agricultural Business.

While described by his dad as being somewhat of a loner in high school, Charles Strand not only did well at Bible School but developed a whole host of close friendships that he will cherish for a lifetime. Number eight on the list, Charles becomes the last in his immediate family to graduate from AFLBS. Charles is contemplating working for a while before pursuing further education.

When asked what their aspirations were in encouraging their children to attend Bible School, both Percy and Judy agreed that it is tremendous to see how the Bible School served in preparing their children to deal with the many pressures that exist in the world today. In recalling her own experience at Lutheran Bible Institute in Minneapolis, Judy commented that those two years that her children spent in Bible School gave them all a solid foundation to build their lives on and the training to better serve the Lord in His church. Both Judy and Percy expressed their deep gratitude to the Lord for each one of their children and their spouses and claim no personal



Our hymn study

Concordia No. 241

Latin, 6th or 7th Century, Anonymous

Tr. John Mason Neale, 1851

Tune: REGENT SQUARE

Henry Smart, 1867

This "rugged and fine old hymn," designated by its unknown author for "The Dedication of a Church," is based on two Scripture portions: I Peter 2:5 and Ephesians 2:19-22.

success but give the Lord credit for what He has done in each of their lives.

The Strands heartily recommend the Bible School as the best two-year investment that any young person could make. Who knows, perhaps a whole new generation of Strands will show up at AFLBS sometime in the future!

*Pastor Rob Lewis
Abercrombie, N. Dak.*

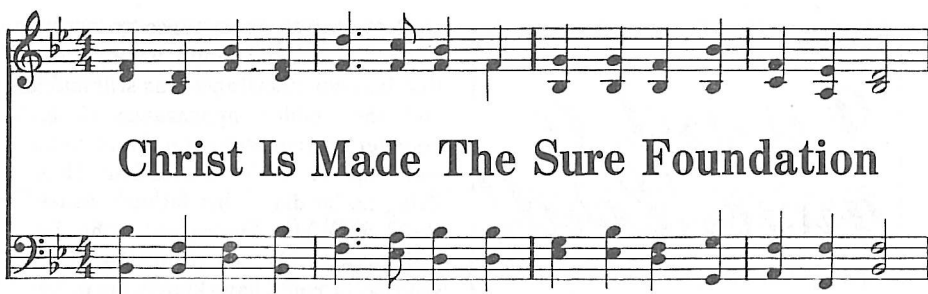
News notes

The Southwest Central Minnesota District Luther League will have its fall retreat on November 6-8 at Faith Haven Youth Lodge near Battle Lake, Minnesota. The dean of the retreat will be Rev. Robert Lewis of Abercrombie, North Dakota. The assistant dean will be the Rev. Lynn Kinneberg of Wadena, Minnesota.

Each of our AFLC Districts are encouraged to select someone from their pastors' fellowship to send in announcements of retreats, camps and special youth events. Each congregation is encouraged to send information on such events as well. Send to AFLC Youth Resources, 112 West Milner, DeKalb, Illinois 60115.

Youth Work offering envelopes are now available. We do receive a special offering for Youth Work in July. However, congregations and individuals are also encouraged to pray for and give to our AFLC Youth Work on a regular or monthly basis.

*Pastor Dennis Gray
Youth Resources Director*



"...You also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (I Pet. 2:5).

"So then you are no longer strangers and aliens, but you are fellow-citizens with the saints, and are of God's household, having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in whom the whole building, being fitted together is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling of God in the Spirit" (Eph. 2:19-22). See also Rev. 21.

Christ is made the sure foundation,
Christ the head and cornerstone,
Chosen of the Lord, and precious,
Binding all the Church in one;
Holy Zion's help forever,
And her confidence alone.

All that dedicated city,
Dearly loved of God on high,
In exultant jubilation
Pours perpetual melody;
God the One in Three adoring
In glad hymns eternally.

The hymn combines a mixture of the earthly and the heavenly temple (Heb. 12:22). It also combines praise and prayer. The first two stanzas summon the Church to exultant singing to the Triune God. The last two summon the Head of the Church to impart His richest blessings upon the body.

It is a fitting hymn any time the object lesson deals with the Church as an institution; it is also suitable as an opening hymn for most occasions. It is one of the Church's most noble vessels.

For John Mason Neale, see #34.

For Henry Smart and REGENT SQUARE, see #55.

To this temple, where we call Thee,
Come, O Lord of hosts, today:
With Thy wonted lovingkindness,
Hear Thy people as they pray;
And Thy fullest benediction
Shed within its walls away.

Here vouchsafe to all Thy servants
What they ask of Thee to gain,
What they gain from Thee forever
With Thy blessed to retain,
And hereafter in Thy glory
Evermore with Thee to reign.

The Christian Outlook

A Christian . . . does his work in the fear of God, so that he may live as long as possible to serve God and His kingdom, and may have something with which to help to spread the cause of Christ; whereas the worldling simply lives for himself and for this world, without thinking of God and the demands of His kingdom.

L. S. Keyser

I want to grow, Lord!

by Mrs. Richard (Clara) Gunderson,
Lake Stevens, Wash.

The music penetrated his thoughts as he walked in from the fields with slow, tired steps. He was overburdened by the amount of work still to be done before the harvest would be complete. All he really cared about just now was to change into some clean garments after a cooling bath, have a quiet supper with his father and retire to his bed early. His inward thoughts were pushed to the background as he realized that this interruption was more than just the sound of music... there was the laughter of a happy crowd and, yes, they were dancing! Laughter? music? dancing? and all this work still to be done? What was his father thinking of by wasting this precious time and money on a party now?

Learning from the servants that his wayward brother had returned home and that their father had actually received him back in this fashion only made him more angry and in this mood he was about to go to his own quarters when his father caught him and begged him to come in and celebrate with them.

"Father, don't you know that *you* have offended *me*—I who have been the one you could always count on to get the work done? How can I celebrate the return of this brother who has never cared about the family, only himself? You treat him like a prince, but me like a servant, for you have never given me a party such as this. And frankly, I'd think it would be just the opposite - that he would have to at least *prove* himself. Perhaps you will even want to give him part of my inheritance now!"

Oh, this son did not really know his father! If he had, he would have understood that the very nature of his father was to forgive and receive back into the family even this one who had

wasted away his inheritance by lustful, selfish living. He would have known that his own inheritance was still intact and the sudden appearance of his younger brother was not a threat to his own position with their father. Even living as he did in his father's house, there were still hindrances in his fellowship with his own father. He didn't see that he could have known his father best of all by reason of his position as a faithful son. But he could not be joyful at the appropriate time. He could not see what it meant to his father to have a life snatched back from hell itself - he could neither rejoice for his father nor with his returned brother! He had lost track of what the work goal was: to reunite the family, making it complete. Did he not need a revival himself? But no, he was too busy being offended, too burdened by self pity, too angry in self righteousness to yield to his father's invitation to go inside and be one with the others.

I mustn't be so quick to point a finger, however, for I see myself in this elder brother. I see myself *hindered in my fellowship with my Lord by my own unforgiving spirit, by my own lack of enthusiasm for seeing souls saved, by my own attitude in seeing myself as a servant, burdened by the work* instead of that of a daughter, willingly and joyfully fulfilling my Father's purpose for me. Like him, I see myself as the faithful one, expecting thanks, looking

for my inheritance. How quickly I forget the work goal of the church: to reunite all God's children, making His family complete around the banquet table! Like this brother, my self righteousness and spiritual pride must be evident to all and I, too, need the joy of salvation restored.

"My son, my daughter, I would gather you, too, as a hen gathers her chicks, but you will not! Come, stand watch with Me for your brothers. Stretch out your arms to help gather them in. I am so thankful that you, My son, have not left My home. All that I own is yours also. You mustn't ask Me to leave or forsake these other lambs who have strayed. Do you not yet realize that in keeping My Word - My covenant - with you, I must also do so for all? I do appreciate all you do for Me - what would I do without you? But I am sad that it is a burden for you. I never intended that. I want you to do it for Me out of love and, yes, as your duty toward Me, your Father. It hurts me to see you standing there; come, come with Me to the banquet!"

My brothers and sisters, will you also yield to the Father's invitation to join Him in His watch? Will you also yield to the promptings of His Spirit who calls us to a renewed commitment to serve in joy, revived by His Word, longing to hold out our arms in forgiveness, even as we are forgiven?

Are those not tears of joy I see in our Father's eyes?

The Lord will
indeed give
what is good,
and our land
will yield
its harvest

Psalm 85:12



editorials

REV. NORMAN TENNEBOE

Just this morning (Sept. 25) word has come that Pastor Norman Tenneboe was killed last evening in an auto accident while on his way to a mid-week service at Aspelund Lutheran Church, Walhalla, N. Dak.. Naturally, it was a shock to hear such news. Thoughts go first to Mrs. Tenneboe (Mavis) and the children, one of whom (Kim) I confirmed at Medicine Lake Lutheran Church. One thinks of the whole family, then of the congregations he was serving and has served. Gathered in also is the host of friends of Norman Tenneboe in the Association and beyond.

While I first met him about 15 years ago, I realize others knew him and his work much better than I did. I try to recall some things I do know. Norman Tenneboe was converted in his home community in South Dakota. He was in secular work for a good number of years before coming to the AFLC seminary, from which he graduated in 1975. He had sensed in growing measure after his conversion that God was calling him into the ministry. He was almost 51 years old when he was ordained.

Pastor Tenneboe was a kind and friendly man. His smile was in many ways his trademark. It was genuine and he greeted people warmly. He had a pastor heart and took time for people. I only heard him speak once or twice and that was while he was still a student, but he loved the Word and spoke with conviction. Only last June he made an announcement before the close of the Annual Conference about a building bee to be held in Park River as work was to begin on a church for his congregation. He was full of hope and enthusiasm.

Norman Tenneboe had some health problems along the way in his earlier ministry which caused some concern, but to my knowledge he had enjoyed good health in recent years.

It is hard to know why God has permitted this accidental death to occur. Many times we stand in puzzlement at what happens, but we cling to the Lord for help and for courage and strength to go on. And He will help now also. The death of Pastor Tenneboe is a message, too, that someone is needed to take his place as pastor in the church. May whoever it is show the same pastor heart that Norman Tenneboe did in the 12 years we had him as a co-laborer for God.

May the Lord bless his memory among us.

(Ed. note: The obituary for Pastor Tenneboe will be carried in our next issue.)

COMPOUNDED TRAGEDY

It was tragic that Jessica Hahn, then a church secretary, had the sexual encounter with Jim Bakker, TV host on a Christian telecast, and another man in a Florida motel room seven years ago. It was tragic that "hush money" was paid to keep her from talking, or as she says, to keep them from talking. All participants considered themselves Christians.

All fell that day and only God knows whether any of them are in a restored relationship to the Lord today.

We have to say that Miss Hahn has compounded her part of the spiritual tragedy by telling her account of the episode to *Playboy* magazine. For one thing, no Christian should use *Playboy* as a forum to tell anything. Secondly, it was wrong of her to tell her story for public consumption.

We can only hope and pray that Jessica Hahn finds peace with God again through Christ and that the scars of a chilling experience may be mercifully dimmed.

PLAGIARISM

What it will do to the presidential candidacy of Senator Joseph Biden of Delaware we don't know, as this is being written (he has since withdrawn as a candidate). He is accused of using language original with others, without giving credit. That's where the plagiarism comes in, the failure to attribute.

Oddly, if words are famous enough, they may often be used without giving credit. The speaker knows that his audience knows the words aren't original with him. Examples are Franklin D. Roosevelt's, "The only thing we have to fear is fear itself" (which wasn't original with him but is best associated with him), and Lincoln's, "A house divided against itself cannot stand," which is actually a paraphrase of Matthew 12:25: "And every city or house divided against itself shall not stand." No doubt, when Lincoln spoke the words at Springfield, Ill., in 1858, he assumed his hearers knew he was referring to the words in the Bible.

Plagiarism is all too common in school situations, we fear. Students have papers to write. They need to get background material and so they read. Sometimes they don't know how to use what they have read or are lazy and so they woodenly or even verbatim put down another's words as their own. Teachers can often sense this and, it is hoped, help the students to be honest and fair.

On the other hand, we think that sometimes writers, even professional ones, overload their work with footnotes, as though nearly every piece of information must be attributed to someone, not only the direct quotations. That seems to be being overscrupulous. A good bibliography should be sufficient to indicate sources, except for those direct quotations and certain information the writer wishes to highlight.

So much of what we know has come from others. That is certainly true of the area of history before our own days and our understanding of current events is colored by those who tell us about them in word pictures, audible and written.

What about pastors and their sermons? Sometimes those of us who preach may wonder if we can say *anything* that someone else hasn't said before. Outside of personal experiences and personal remarks, probably not. And even those may be common to others even though in slightly different form.

DON'T FORGET THE ELDERLY

I had a beautiful experience the other day that I'd like to share with you you, if I may. Arnold, my husband, and I went to another town the other day because he heard there would be threshing there and a parade of real old machinery.

It was a chilly day, so I said, "Do you care if I visit this nursing home?" I usually stay with him and take pictures. But I went into that nice nursing home. People were sitting around. I saw a vacant chair so I sat down. I started to talk to a dear lady and found her to be mentally alert. We talked about God and heaven and she kept repeating, "Nobody reads the Bible anymore." And this seemed to be her biggest concern.

I really hated to leave such good company, but I knew Arnold would be waiting in our van for me. So I said goodbye and left.

So if you are near a nursing home and can spare a few minutes, why not go in and be blessed, as I was.

—Mrs. Arnold Jodock
Hatton, N.Dak.

How a quarter can mean so much more

NEW YORK, N.Y., (ABS) — A quarter may not seem to go far these days.

But if you put aside 25 cents daily from Labor Day until November 22, you would have enough to share more than six Bibles with the spiritually hungry people of the world.

This is one of the ways in which the American Bible Society is encouraging churchgoers observing Bible Sunday this year to share Scriptures with others who cannot obtain copies of their own.

Bible Sunday, which has been celebrated annually, continuously and long enough to have earned the right to be called an American tradition, was introduced by ABS at the turn of the century and, according to Miss Alice E. Ball, who heads the Society's National Division, is the longest continuing such observance in this country.

"Living as we do in a country where God's Word is readily available it is hard for us to imagine that in many parts of the world there are many

people who do not have the Scriptures," says Miss Ball.

"When you realize that in a country such as Zaire, where so many people are deeply Christian, it takes more than an entire week's salary just to buy a low-cost Bible, small wonder that many cannot afford to have their own copies."

Christians in Zaire have been singled out to receive Scriptures through the generosity of their American counterparts on ABS Bible Sunday, as have those of Argentina — and in both countries there will be special emphasis on children and young people.

The day set aside to show special concern is November 22, the Sunday preceding Thanksgiving, although some churches may select another Sunday more convenient for them because of other events on their calendars.

We all tend to overestimate our people's acquaintance with Scripture.

—Stephen C. Neill

EDITORIALS . . .

But in knowingly using someone else's words we should be careful to give credit. Sometimes we may simply say, "Someone has said" thus and so. Perhaps the name isn't all that important, but at least we indicate the words have come from someone else. Perhaps none of us can claim impeccability in the matter of always giving credit to words we have used and have pulled a "Joe Biden." "Let him who is without sin cast the first stone."

One time in a pastor's home (not Association) we chanced to see that a sermon had been typed on to sheets of paper from a book of sermons. We hope that if that pastor used the sermon in his church that he told his hearers that the message wasn't his own. To not do so would be a serious deception.

All of us who preach at times use illustrations we garner from books or articles or have perhaps heard others use. Some are very old and in the passing around get to be found in several versions. That is, the details vary and yet the story is essentially the same. It would take a real sleuth to track down the original. This takes nothing away from the impact of the story or illustration, but only goes to show that little of what we say is original and some things get a little changed over the years.

It's good, then, that we have the Word of God as a fixed reference point. That holds us in line and draws us back when we stray afield.

BEYOND BOUNDS

In Christian music, nothing ranks higher in depth of meaning (text) and majesty of style than Handel's "Hallelujah Chorus" in his oratorio "The Messiah." In fact, so gripping and compelling has the Chorus become that audiences traditionally rise when it is being played and/or sung. The other proper response would be to bow down or prostrate ourselves as a sign of reverence for the Lord Jesus Christ, "King of kings and Lord of lords." Those who have attended Christmas concerts at Association Free Lutheran Bible School will know what a fitting climax the Chorus is.

Therefore, it has been extremely disturbing to have one of our well known chain eating establishments, and a fine one at that, use snatches of the music of the "Hallelujah Chorus" in promotion of its food. This strikes us as completely out of order. To take what was written to pay homage to Jesus Christ and advertise "heavenly food" is a great miscarriage.

No doubt some zealous people in advertising thought they had struck on a clever idea by using Handel's triumphant strains to promote their company's food. But to take such revered music! Is nothing sacred?

If you have the chance, tell the management at these restaurants that you disapprove of what has been done. Maybe then they'll be more discerning the next time.



Homecoming - Oct. 9-11
Basic Youth Seminar - Oct. 19-24
Life in Christ Crusade - Oct. 18-22
Fall Qtr. Exams - Nov. 23-25
Qt. Break/Thanksgiving - Nov. 26-29
Winter Quarter - Nov. 30-Feb. 24
Parent's Day - Dec. 12
Christmas Concert - Dec. 13 (4 p.m.)
Student Christmas Party - Dec. 17
Christmas Break - Dec. 19 - Jan 3
Missions Week - Jan. 31-Feb. 3
Winter Qtr. Exams - Feb. 22-24
Qtr. Break - Feb. 25-28
Spring Quarter - Feb. 29-May 20
Campus Days - March 4-6
Easter Break/Choir Tours -
March 19 - Apr. 1
Spring Qtr. Exams - May 16-19
School Picnic - May 19 (tentative)
Spring Concert - May 20 (tentative)
Graduation - May 21 (tentative)

Meet the Sanfords

After twenty-three years in heavy construction work (recently he had owned his own business), Warren Sanford is now full-time caretaker at the Association headquarters and Bible School. His wife Rosanna used to cook at a restaurant and had owned her own cleaning business. She is now the second cook at the Bible School. Both Warren and Rosanna quickly acknowledge the Lord's direction in preparing them for their new assignments at 3110 E. Medicine Lake Blvd.

The Sanfords were active members at Zion Lutheran, Wadena, Minnesota. The hurting farm economy caught up to the business and they began looking for new work and a new home. A North Dakota-Canadian border motel caught their interest. Earnest money was put down. Then someone in church mentioned the caretaking position open at headquarters. Both Warren and Rosanna immediately felt the inner desire and call. The move to Medicine Lake was for them. When the earnest money was returned in full, they knew that was the Lord's confirmation.

Last April 1, Warren began doing "a whole long list of duties." He chuckled as he added, "You don't really want to know . . . you name it and I do it for the AFLC and Bible School."

On June 1, Rosanna and three of their children, Anjanette, Warren and Willis joined Warren in Minneapolis. Their oldest daughter, Rosanna, had just graduated in May from AFLBS.

After a summer of living in a dorm room, family adjustments and cleaning the campus, the Sanfords have moved into their own home in New Hope. Now they are starting to feel settled and having time to enjoy the blessings. "There have been many beautiful people here to encourage us," Rosanna said. "It's a reward," she continued, "just to see the students smile and say, 'That was good.'" Warren summarized their feelings when he said, "It's a joy to see spiritual growth in students. I know I am helping further that growth by being just part of the team."

—Mrs. Wayne Hjermstad

The nature of love

It is the nature of love to insinuate itself into the sorrows and sins of others. It is bound to mourn. It has the doom of bleeding on it. And rightly so, for "when we cease to bleed we cease to bless."

—E. Stanley Jones



Kristi Schmitke, Fargo, N.Dak. along with the other Choral Club members rehearses under the direction of senior seminarian Tom Olson. He also directs the instrumental music. Dean Greven is the Choir director.

My Place

We all live someplace — a town house, a farm house nestled in the midst of rolling wheat fields, a cottage in the mountains or by the lake, an apartment identical to the ones ten floors below and the ones ten floors above, a hut in a jungle, or a room in someone else's house.

Walter Brueggemann has wisely written, "Place is space which has historical meanings, where some things have happened, which are now remembered and which provide continuity and identity across generations . . . Place is space in which vows have been exchanged, promises have been made, and demands been issued. . . . It is a declaration that our humanness cannot be found in escape, detachment, absence of commitment, and undefined freedom."

Woven throughout Scripture are references and examples of women making their homes godly places. Places of warmth, hospitality, kindness, love and respect.

I would like to have known David's mother, though unknown in Scripture. David knew that God was his strength and refuge. David certainly was provided a place of human security and confidence for in II Sam. 23:15, we read, "David longed for water and said, 'Oh, that someone would get me a drink of water near the gate of Bethlehem.' " (his home).

Many people in our mobile society today are seeking to fulfill that human need outside the home, and are frustrated at every attempt. The blessings God provides through a godly home are often absent or overlooked. Oh, that each of us would be more careful, by God's grace to make our earthly dwelling places rich in priceless treasures such as love, joy, peace, self-control and purity - the fruits of the Spirit.

May the presence of the living Christ in our homes provide the permanent sanctuary we all need in a temporary world.

—S. Hjermstad

Binford, N.Dak.



The Bethany Cradle Roll graduated six children and honored four new members. Pictured are Seth Berge, Adam Adrian, Erica Adrian, Brooks Larson and Aaron Boisjolie. The graduate not pictured is Mark Oien. The new members are Brent Adrian, Samuel Twedt, Marissa Schiller and Rebecca Leadens.

Grafton, N.Dak.



Bethel Free Lutheran enrolled (L. to R.) Andrew Maxwell, Anthony, Michael and Mitchell Ward (triplets), Vanessa Simmons, Arika Fedje, Jarrod Hylden, Peder Aadahl and Thomas Hensrud. Not pictured are: Caleb Larson, Andrew Audette, Stacy Samuelson and Ashley Lessard.

Sedan, Minn.



The WMF of the Scandia Lutheran Church, rural Sedan, Minn., participated in Glenwood's Market Day, September 5. They brought in produce, crafts, baked goods and sold on the street in Glenwood.

Lord of all being throned afar

Lord of all being, throned afar,
Thy glory flames from sun and star;
Center and soul of every sphere,
Yet to each loving heart how near!

Suns of our life, Thy quickening ray
Sheds on our path the glow of day;
Star of our hope, Thy softened light
Cheers the long watches of the night.

Our midnight is Thy smile withdrawn,
Our noontide is Thy gracious dawn,
Our rainbow arch Thy mercy's sign;
All, save the clouds of sin, are Thine.

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before Thy ever-blazing throne
We ask no luster of our own.

Grant us Thy truth to make us free,
And kindling hearts that burn for Thee,
Till all Thy living altars claim
One holy light, one heavenly flame.

— Oliver Wendell Holmes
(Service Book and Hymnal)

What does it take to satisfy you?

by Pastor Emerson Anderson
Cleveland, O.

Have you ever felt that you needed a change in the routine of your life to give it more zest, and to give you more satisfaction? Have you ever thought some new clothes, or a new car, or a new job would do it? Then you tried that and found it didn't work. Last month we considered God's call to Abraham. It was for Abraham to leave his established life-style and to come and walk with God. Abraham responded and from that point he had a lifelong relationship with God. From this we conclude that Abraham's new life was satisfying. Abraham learned how to have a life that didn't fizzle out.

There is another person spoken of in the Bible who made a major change of course in life after he had become well established in his culture. He was a

very religious man, having become a top leader in his religion. We would say, "He had it made." He was Saul of Tarsus, later to become the Apostle Paul. He was highly educated and a deep thinker. Some historians count him among the world's greatest intellects. Certainly, he has influenced the world's history a great deal. As he pursued his successful career as a religious leader, he became uneasy about his inner motivations. God's Law was showing him that his basic motive was selfishness. He later confessed that he was a covetous person. Paul was promoting Paul and doing it under the guise of a servant of God.

We believe Paul's conviction about his selfishness was further strengthened as he saw the early Christians suffer wrongfully and do it with Christ-like spirit. He saw Stephen die by being stoned and he heard Stephen's prayer that God would forgive Paul's part in that crime. Therefore, when Paul was confronted by Jesus of Nazareth as he was engaged in more persecutions, he had all the selfish props

cont. on p. 16

Preaching missions

Everett, Wash.

Calvary Lutheran Church
Rev. Del Palmer, pastor
Oct. 23-25
Speaker: Rev. Harold Stoa

Brockton, Mont.

Faith Lutheran Church
Rev. Lyndon Korhonen, pastor
Oct. 25-28
Speaker: Rev. Einar Unseth,
Bismarck, N. Dak.

Stanley, N. Dak.

Our Savior's Lutheran Church
Rev. Gary Jorgenson, pastor
Oct. 25-28
Speaker: Rev. David Barnhart,
Eagan, Minn.

Greenbush, Minn.

United Lutheran Church
Rev. Philip Rokke, pastor
Oct. 25-28
Speaker: Rev. Bruce Dalager
Grand Forks, N. Dak.

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GOD'S DELAYS

Our great danger in this school (of prayer) of the answer delayed, is the temptation of thinking that, after all, it may not be God's will to give us what we ask. If our prayer be according to God's Word, and under the leading of the Spirit, let us not give way to these fears. Let us learn to give God time. God needs time with us.

—Andrew Murray
(With Christ in the School of Prayer)

Sorrow for sin

If anyone should ask: "How much remorse and sorrow for sin must I have before I am fit to come to Christ?" the answer is: You need only so much sorrow for sin as to feel your need of Christ, that you cannot live without Him, that you can find no peace before you come to Him. No greater sorrow for sin is required—and no less will suffice.

C. O. Rosenius

Roseau, Minn.

Roseau Lutheran Church
Rev. Larry Severson, pastor
Oct. 25-28

Speaker: Rev. Ray Martin,
Finland

Stacy, Minn.

Sunnyside Lutheran Church
Rev. Wendell Johnson, pastor
Oct. 25-28

Speaker: Rev. Rodney Johnson,
Spicer, Minn.

Mentor, Minn.

Maple Bay Lutheran Church
Rev. Roy Johnson, pastor
Oct. 25-28

Speaker: Rev. Herbert Franz,
Dollar Bay, Mich.

Park River, N. Dak.

Victory Lutheran Church
Oct. 25-29
Speaker: Rev. Christian Oswood
Hampden, N. Dak.

McVile, N. Dak.

New Luther Valley Lutheran Church
Rev. Wesley Langaas, pastor
Oct. 30-Nov. 1

Speaker: Rev. Robert L. Lee,
Minneapolis, Minn.

Buxton, N. Dak.

Ny Stavanger Lutheran Church
Rev. Kerwin Sletto, pastor
Nov. 1-4

Speaker: Rev. Terry Olson,
Valley City, N. Dak.

news of the churches

Minnewaukan, N. Dak.

Trinity Lutheran Church
Rev. Jerome Nikunen, pastor
Nov. 1-4

Speaker: Rev. Leslie Galland,
Thief River Falls, Minn.

Hampden, N. Dak.

Zoar Lutheran Church
Rev. Christian Oswood, pastor
Nov. 1-5

Speaker: Rev. Alvin Strand

Tioga, N. Dak.

Zion Lutheran Church
Rev. Dale Mellgren, pastor
Nov. 1-5

Speaker: Rev. Herbert Franz,
Dollar Bay, Mich.

Bismarck, N. Dak.

Calvary Lutheran Church
Rev. Einar Unseth, pastor
Nov. 8-12

Speaker: Rev. David Barnhart,
Eagan, Minn.

Pray down God's rich blessings upon these meetings and others which are being held in this year when we emphasize revival in a special way. May the Spirit of God be able to work His way in every heart.

from here and there

DeKalb, Ill. — Rev. Steve Lombardo of Newark, Ill., was the speaker at evangelistic meetings in Grace Lutheran, Sept. 13-17.

Warroad, Minn. — Warroad Lutheran held evangelistic services Sept. 20-27 with Rev. Herbert Franz, Dollar Bay, Mich., as speaker.

Thief River Falls, Minn. — Our Saviour Lutheran's Harvest Festival is to be held on Oct. 28. Rev. Paul Nash of Warroad will be the speaker. The offering will be divided among insurance on the church and parsonage, Galilee Bible Camp and equipment for Dial-A-Devotion.

Fosston, Minn. — Rev. David Barnhart, Eagan, Minn., was evangelist at special meetings in Calvary Lutheran, Sept. 27-30.

Mason, Wis. — Our Savior's Lutheran dedicated its church on Aug. 23, with Rev. R. Snipstead, AFLC president, officiating. Rev. Harris van Someren was also installed at that time as pastor. Approximately 300 people shared in the day's services, morning and afternoon.

Willmar, Minn. — Evangelistic services are in session at Zion Lutheran this week, concluding Thursday. Rev. Willmore Gunderson of the Church of the Lutheran Brethren is the speaker.

Dickinson, N. Dak. — Also holding services this week, through Thursday, is Our Saviour's Lutheran, with Rev. Herbert Franz as the evangelist.

Eagle Butte, S. Dak. — The final service in a series of meetings at Emmanuel Lutheran will be tomorrow night, Wednesday. Speaker is Rev. Jay G. Erickson, Minneapolis, Minn., a former pastor of Emmanuel.

Binford church rallying to help

Bethany Lutheran Church in Binford, N. Dak., is doing what it can to help a member, Dan Oien, Jr., who is in need of a heart-lung transplant. Later on the family, Dan and Pat and their two young children, will be moving to Minneapolis, Minn., to await the surgery.

First of all, the congregation is praying for Dan and his family and urges prayer by *Ambassador* readers in this critical time. This is of first importance.

Bethany scheduled a day of activities on Oct. 17 to raise financial help for the Oiens. The men served a pancake breakfast. A community auction was held in the afternoon and a supper was served in the evening. These events were only a kick-off to what will be needed. The needs are so great.

Should anyone be able to share in

this family crisis in an AFLC family, contributions would be welcome. They can be sent to the Dan Oien Fund, c/o Farmers and Merchants Bank, Binford, N. Dak. 58464.

SOME ANNIVERSARY SHIRTS STILL AVAILABLE

The following AFLC 25th Anniversary shirts are still available and will be sold on a first-come, first-served basis. The shirts are light gray in color.

3 small youth, 3 medium youth, 4 large youth at \$3.00 each;

3 small adult, 2 medium adult, 3 large adult and 2 extra-large adult at \$5.00 each.

All receipts go toward Annual Conference expenses. Please send your order to Miss Judith B. Wold, 324 Arnold Ave. No., Thief River Falls, Minn. 56701.

Personalities

New address for **Chaplain and Mrs. Mark Antal** is CH (1Lt.) and Mrs. D. Mark Antal, 3734 F. McLeod Court, Columbia, S. C. 29206.

Address of **Miss Rachel Mundfrom**, who is studying the French language in preparation for service with Lutheran Bible Translators in Cameroon, Africa, is CUEF, B. P. 25X, Salle Fl, 38040 St. Martin-d'Heres, France.

SATISFY YOU . . .

knocked from under him. After all, this Jesus died from crucifixion and now He was living.

Paul's past caved in around him. He could no longer continue in that way. He could do nothing but learn who this person was and call Him Lord. That was the point of new beginning for Paul and he never again had to look for something to give life zest. He said he counted his past as refuse in comparison with what he now had. He said he had now learned how to be content no matter what his outward circumstances. He wrote letters to churches from prison, teaching them to always rejoice in their Savior. And he never considered himself a prisoner of the Roman Empire, but rather of Jesus, his Lord.

Do you seek a life that satisfies? Is your life a jumping from one new thing to another in order to make it satisfying? And do you find that the new thing you thought would make the difference, really didn't? Would you consider the facts of Abraham's life, and of Paul's, too? Jesus said He came to give life and to give it more abundantly. The psalmist was so convinced, that he encouraged people to "taste and see that the Lord is good." The woman at the well (who had had five husbands, and was living with a man who was not her husband when Jesus met her) drank of the water of life which Jesus gave her, and she was satisfied. These are not special, isolated cases. God is no respecter of persons. His call is to every person, no matter what the circumstances. He calls you to such a new life. Will you answer His call, *today*?

from Luther's morning prayer . . .

"I give Thee thanks, heavenly Father, through thy dear Son Jesus Christ, that Thou hast protected me through the night from all harm and danger. I beseech Thee to keep me this day, too, from all sin and evil, that in all my thoughts, words, and deeds I may please Thee. Into thy hands I commend my body and soul and all that is mine. Let thy holy angel have charge of me, that the wicked one may have no power over me. Amen."

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The Water and the Blood

"This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood" (I John 5:6).

Thus He always mingles blood with baptism in order that the red and innocent blood of Christ may be seen in it. To human eyes there appears to be nothing but pure colourless water. That is true, but St. John wishes to open for us the inward and spiritual eyes of faith, that we may perceive not water only but also the blood of our Lord Jesus Christ.

And why? Because holy baptism was won for us through that blood which He shed for us when He paid for our sin. This blood and the merit and power of it He has attached to baptism, that we should thus receive it. For if a man receives baptism in faith, that is like being openly washed with the blood of Christ and being made clean from sin. For we do not attain to forgiveness of sin through our own works, but through the dying of the Son of God and through the shedding of His blood. Such forgiveness is contained in the holy sacrament of baptism.

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

COUPLES' RETREAT

A couples' retreat will be held at the Association Retreat Center, Osceola, Wis., Friday and Saturday, Nov. 6-7, from 7:30 p.m. to 7:30 p.m. Total cost is \$55, including a \$10 registration fee which should be sent in advance to the ARC, Rt. 1, Box 92. Rev. Gary Skramstad, Minneapolis, Minn., will be the banquet speaker on Saturday.

Welcome.

NOT UNTIL THEN

We are not going to win souls, we are not going to have revival until we believe men are lost and preach the Gospel with that passion of heart that has a heartache and a continual pain. God help us to go out and win the lost!

—Jesse M. Hendley
