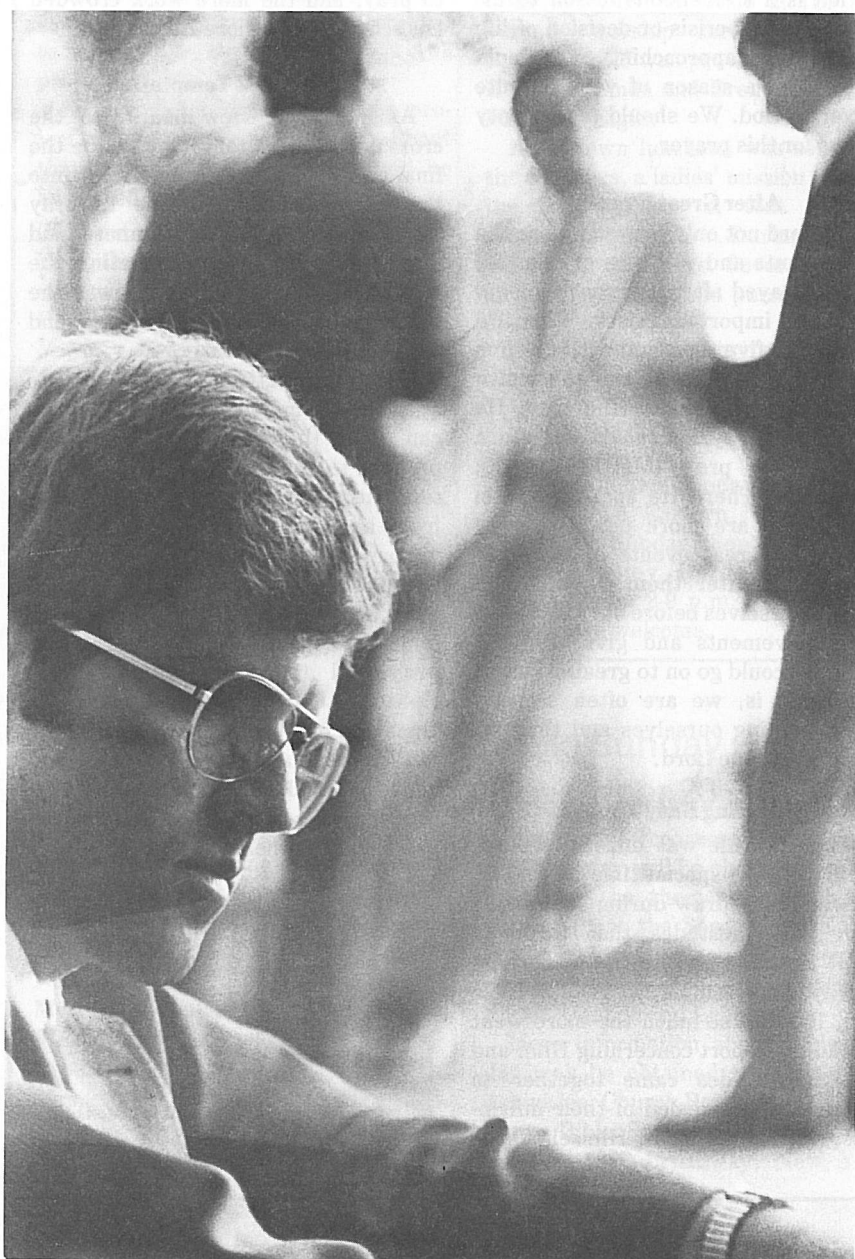


# **THE LUTHERAN AMBASSADOR**

September 23, 1986



**MEN  
SET APART,  
BEING  
EQUIPPED  
TO BEAR  
FRUIT.**

**AFLTS**  
a distinctive seminary

pages 3 - 7

# at the MASTER'S FEET

## The pattern of prayer

### Part II

As we observe the prayer-life of our Lord as revealed in the Gospels, we note that there were definite periods during His ministry devoted to prayer. Last time we called attention to His habit of rising early in the morning for prayer. Also we noted occasions when our Lord would spend an entire night in prayer. Now we want to consider the special "seasons" of prayer in His life before and after great events, during busy times, and before great temptations. As disciples of our Lord, we review His prayer life with the earnest intent of following His example as He enables us.

#### Before Great Events

Our Lord prepared for every important crisis or turning point in His life by a prolonged season of prayer. For example, He prayed before His anointing by the Holy Spirit and subsequent entrance upon His public ministry (Luke 3:21, 22). He prayed before

choosing the twelve disciples (Luke 6:12, 13). He prayed before starting out on an evangelistic tour (Mark 1:35-38). He prayed before announcing to the Twelve His approaching death (Luke 9:18, 21-22). He prayed before the great consummation of His life at the cross (Luke 22:39-46).

Our Lord's practice of prayer preparation is a tremendous lesson to us. Whenever any crisis or decision of life is seen to be approaching, we should prepare by a season of very definite prayer to God. We should take plenty of time for this prayer.

#### After Great Events

Our Lord not only prayed before the great events and victories of His life; He also prayed after its great achievements and important crises. When He had fed the five thousand with the five loaves and two fishes, and the multitudes desired to make Him king, He sent them away and went up into a mountain to pray (Matthew 14:23; John 5:15). There He spent hours in prayer. We are more prone to pray before the great events of our lives rather than after them. If we could humble ourselves before our Lord after the achievements and give Him the glory, we could go on to greater victories. As it is, we are often secretly congratulating ourselves and thus we fail to praise the Lord.

#### During Busy Times

When His life was unusually busy, our Lord gave special time to prayer. He would withdraw during such times from the multitudes that thronged about Him and go into the wilderness to pray. For example, we read in Luke 5:15, 16, "But so much the more went abroad the report concerning Him: and great multitudes came together to hear, and to be healed of their infirmities. But He withdrew Himself in the

deserts, and prayed" (Am. St.).

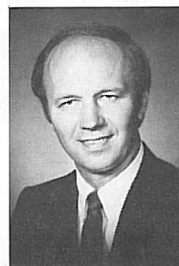
Some of us think we are so busy we find no time for prayer or it's at best quite short. Apparently, the busier our Lord's life became, the more He prayed. Sometimes He had no time to eat (Mark 3:20); sometimes He had no time for needed rest or sleep (Mark 6:31, 33, 46), but He always took time to pray, and the more work crowded His schedule, the more He prayed.

#### Before Great Temptation

As our Lord drew nearer to the cross and realized that it was to be the final test of His life, He went out into the garden of Gethsemane to pray (Matthew 26:36). The calmness and dignity He displayed in meeting the terrible onslaught of Calvary was the outcome of the struggle, agony and victory of Gethsemane.

Many temptations come upon us quickly and unannounced. All that we can do in those moments is lift our prayers to God for help. Many other temptations can be seen approaching from the distance and in such cases the victory should be won before the temptation really reaches us.

While we speak of "definite periods" for prayer, our whole life is to be prayerful (I Thessalonians 5:17; Ephesians 6:18). Though we cannot be alone and on our knees constantly, we can live with an "upward look," walking so habitually in God's presence that prayer comes as the most natural expression of our hearts.



by Dr.  
Francis W. Monseth

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## at the center of our program

As the early Christian Church grew in membership, it became necessary to protect the ministry of the Word through a more concise definition of responsibilities for those who were in leadership positions. Seven men were chosen by the congregation in Jerusalem to administer the daily serving of food so that the apostles could devote themselves specifically to prayer and the ministry of the Word. Even today the AFLC in its congregations and the Association Free Lutheran Theological Seminary in its training of seminarians for the pastorate continue in harmony with this practice. The ministry of the Word and prayer still remain as the very center of all academic study and spiritual development and ministry.

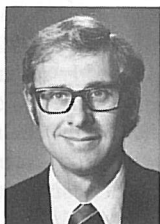
The content of the Seminary's instruction on the subject of prayer is taken from God's Word. A classic study used in the Seminary which summarizes Scriptural teaching on prayer is the book by O. Hallesby entitled *Prayer*. In this book Hallesby defines prayer as "an attitude of our hearts and minds toward God, something deeper than words, which He in heaven immediately recognizes as an appeal to His heart, and consisting of two things, helplessness and faith."

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"Prayer then becomes  
the helpless one  
coming to Christ for aid."

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Prayer and helplessness are inseparable. This helplessness is first experienced as a person recognizes he is hopelessly lost. It is the helplessness because of former sins and the recognition of one's boundless depth of



*by Rev. Ralph Tjelta,  
Member of the Faculty*

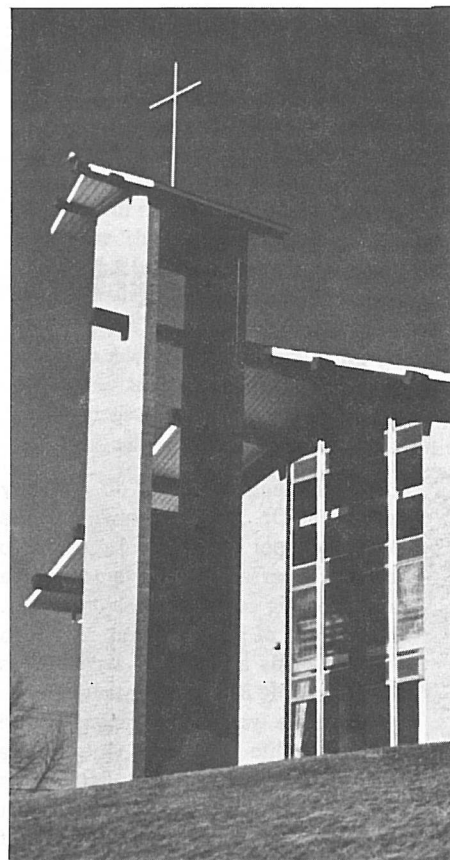
# Prayer at AFLTS

impurity, impenitent coldness, indifference and rebellion to God, dislike of the Bible, and the permanent desire of the weak will to sin. It is the recognition of the forsaken condition caused by sin.

As one experiences this helplessness, God's Spirit then reveals to him that He is forever occupied with hearing the prayer of the helpless in order to help them. This realization leads to the recognition that helplessness is the real secret and impelling power of prayer. One then becomes thankful to God for helplessness and rests on the assurance that He hears and helps. Helplessness becomes the quiet, sustaining power of his prayer life. It is this condition that develops dependency upon God and a bond of sympathy with others.

Faith is also an essential component of prayer. The essence of faith is to come to Christ. Prayer then becomes the helpless one coming to Christ for aid. Faith confesses to Jesus all things, especially how bad things are, and then leaves everything with Him. Through leaving everything with Him, prayer little by little becomes the great centralizing and unifying factor in a person's distracted and busy life. The heart and mind are quietly and naturally drawn toward God. Confidence in God and power in prayer develop and the individual experiences a sweet release from anxiety and an intimate fellowship with God. He becomes a part of the lifelong school of prayer in which the Holy Spirit is the great Teacher.

In the Seminary setting, this school of prayer functions in many different circumstances. Each day begins with the faculty and seminary students together in devotions and prayer as they



remember one another and also the different congregations in their petitions to God. Classes begin with prayer and are conducted in an attitude of prayerful worship to God. Counseling sessions become times when the Word is searched for answers to situations and problems are committed to the Lord in prayer. Prayer chains function for the purpose of joining together in intercession in times of emergency. Students gather together informally in groups of two, three or more to share in prayer. In all of life, seminarians are urged to let everything take the form of prayer. In this way the admonition of Scripture is fulfilled in the spirit of Christ, "Pray without ceasing."

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"Students gather  
together informally  
in groups of two,  
three or more  
to share in prayer."

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# Notes on "Prayer in the congregation"

by Dr. Gesswein  
at the Summer  
Institute of Theology

The challenges began on Monday morning as Dr. Armin Gesswein in the opening chapel hour encouraged us to turn our hearts and minds toward a more growing consciousness of prayer. The concept of prayer began to widen for most of us and to get stronger as the week (July 28-Aug. 1) moved on.

Much time was spent going through the prayer life of Jesus. One simple quote from Dr. Gesswein that helped set this study in motion is "Jesus didn't just pray about things, He brought things about by prayer." An example of this is given in Luke 6:12-16, where Jesus spent all night in prayer to the Father and when it was day He chose His twelve disciples.

There are different aspects to prayer and intercessory prayer was the most dealt with during the week. Each day we studied a portion of the High Priestly prayer of Jesus in John 17, a prayer He prayed just hours before His prayer in Gethsemane. Most intercessory prayer is horizontal, that is, it is prayer for others. However, everything in the horizontal prayer life of Jesus was first in the vertical as it was through this dimension that He received from the Father. The vertical relationship was developed in verses 1-5, where Jesus establishes His oneness with the Father. From there He flows out horizontally in intercession for His disciples that they, too, may be

one with Him and the Father (verses 6-19). Then Jesus expands His prayer and prays for the world that all may be one. Jesus prayed for His life to be lived in His disciples, then that His life be extended in continued outreach to non-believers who will come to Him through those who believe (vs. 20-26). This prayer reveals the full inner life of Jesus as He prayed His whole life into a second phase, that of a New Testament Church.

The fulfillment of this High Priestly prayer begins to unfold in Acts chapters one and two as 120 gather in prayer in the upper room and as a result Pentecost springs forth and gives birth to the Church. The number of 120 in a prayer meeting has now become a prayer meeting of 3120 in just one day. That is revival!

each year in which a weekend be set aside to teach, encourage and practice prayer. The outcome would be that we would gain a greater concept and consciousness of prayer. Fourth, each congregation should have regular prayer meetings as a corporate body. Fifth, it was suggested that each congregation should have a prayer coordinator to help implement these experiences. He should be set apart before the congregation that it may be seen as a very important position in the life of the congregation. These are some excellent guides for us. May we take them seriously and test them out in our congregations.

As well as corporate prayer, we were encouraged to have our own prayer closet where we spend time alone each day before God in prayer.



As we consider the need for revival in our day, some practical helps and principles were shared to help bring the prayer of Jesus to fulfillment in our day. First, we need to desire revival. Second, we need praying congregations. Dr. Gesswein said, "This must begin with the pastor." He gave a rather disheartening statistic that the pastors across the nation spend an average of five minutes a day in prayer. Pastors need to be awakened! Third, it was suggested that each congregation have a prayer conference

We were reminded and challenged with the words of Jesus to His disciples when He asked them to watch with Him in the Garden of Gethsemane and He found them asleep and asked, "Could you not watch with Me one hour?" This is the real question for all of us as we search our hearts in response to God's call for us to pray. "If my people who are called by My name will humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land" (II Chronicles 7:14).



by Pastor  
David Skordahl  
Pipestone, Minn.



# Spiritual awakenings

It was my privilege to attend our Summer Institute of Theology, during the week in which Dr. J. Edwin Orr taught "History of Spiritual Awakenings." Dr. Orr has made it his life's pursuit to study Christian spiritual awakenings and to teach others what he has learned. During his life, he has gone to many places where spiritual awakenings were happening, in order that he might gain on-site knowledge of that aspect of God's work. I found him an able communicator and a spiritual encourager.

We in our Association believe in living Christianity and that in times of spiritual decline our greatest need is for spiritual revival in the Church and spiritual awakening in our society. For these reasons, we have designated our 25th anniversary year as a time for concerted prayer that God would graciously grant us these things. Dr. Orr spoke often on how spiritual awakenings had beneficially come to the Lutheran Church. We learned that such times of refreshing had come to Lutherans much more than many had formerly known. We learned that we can desire and pray for spiritual revival and yet be true to our Lutheran heritage.

Since I believe that one of the great needs of our day is for God's people to be encouraged to desire and seek such revival, I wish to share several encouragements which I received from Dr. Orr's teaching. The first encouragement is that depressing moral conditions and lack of interest in things of God are not signs that we cannot have revival. History shows that revivals have usually come when moral conditions and interest in the things of God were very low. They seem to be conditions necessary for moving some

people to fervent prayer. Surely we live in such times and we may think our situation is beyond hope. We need to remember that revival is the work of God and that nothing is too hard for Him. The second encouragement is that revivals can sweep across nations and continents touching every community and city and town for good. That's what happened in the 1857-1858 revival. That was evident in the 1905 revival, generally called the "Welsh Revival." We need such far-reaching revival in our day. Third (and this should encourage us in the AFLC who have said as a church body that we will pray for revival), when people are greatly moved to begin to pray for revival, the revival is already in its beginning stage. In other words, such extraordinary prayer is a part of revival. When such prayer begins, God is already doing a work which is a part of the revival. Such prayer may issue into a larger work of the Holy Spirit in which He will fill our churches with His life and power and cause us to be instruments for His glory and for the bringing of many lost and concerned souls to Him and into His kingdom. What great responsibility this places upon us, as His people, to continue to pray ever more faithfully and fervently until we know for sure that He has opened the windows of heaven and flooded us with His Spirit to the point



Dr. Orr and Rev. Karl Stendal, Minneapolis.

that our one consuming passion is to serve Him and honor Him by carrying His saving Gospel to people far and near. When that day comes the Church will have His glory upon her in such a way that the world will know it. May that day come very soon.

I am thankful for the privilege of attending the Institute and wish to thank all those who made this opportunity possible. Also, I am thankful for this opportunity to encourage you to be a faithful person of prayer for the revival we so desperately need.



by Pastor  
Emerson Anderson,  
Cleveland, O.



The 1986 Summer Institute of Theology.

a testimony for seminary

# equipping for the ministry

Are you a conservative, evangelical Lutheran with a strong call to serve in the ministry of our Lord? I hope that you might consider Free Lutheran Theological Seminary (FLTS) which is affiliated with the Association of Free Lutheran Congregations. Having earned a M. Div. degree at a large evangelical seminary and having studied theology further at a large Lutheran seminary, I believe that I have a unique vantage point from which to view FLTS. In light of my past experience, it is my firm conviction that the Free Lutheran Theological Seminary is one of the finest Lutheran seminaries in our country, a seminary which will serve to equip you well for the work of ministry.

I would like to share with you some of the reasons why I believe that FLTS is a school you should consider as your seminary in your preparation for the work of ministry.

## Scripture

FLTS stands solidly and without compromise on the divinely inspired, revealed and inerrant Word of God. The Bible alone is the only and final authority in all matters of faith and practice. At FLTS all forms of higher or negative criticism are strongly rejected as the total truthfulness and inerrancy of Scripture in all of its parts is affirmed without compromise. The Bible, which is the divinely inspired Word of God, is the central text of FLTS and the only source and norm of Christian doctrine.



by Pastor  
Mark Bateson  
Colfax, Wisc.

## The Lutheran Confessions

FLTS holds without compromise the Lutheran Confessions and the ecumenical creeds as correct expositions of the Holy Scriptures. At FLTS, the historic Lutheran doctrines of Baptism and the Lord's Supper (real presence) are vigorously affirmed. The indispensability of faith in receiving what God offers in the Word and Sacraments is also boldly affirmed.

## Evangelical

FLTS is deeply committed to training pastors who are effective soul winners in obedience to the Great Commission.

## The Tradition of Lutheran Pietism

FLTS is deeply rooted in the tradition of Haugean Lutheran pietism—a tradition in the Lutheran Church which emphasizes personal piety (prayer, Scripture study), evangelical outreach, and growth in the knowledge and experience of our Lord and Savior Jesus Christ.

## Academics

FLTS is challenging academically. Having attended a number of academic institutions, I believe that FLTS is a fine academic institution. I have found the work at FLTS challenging, demanding and rewarding.

## Student-Teacher Ratio

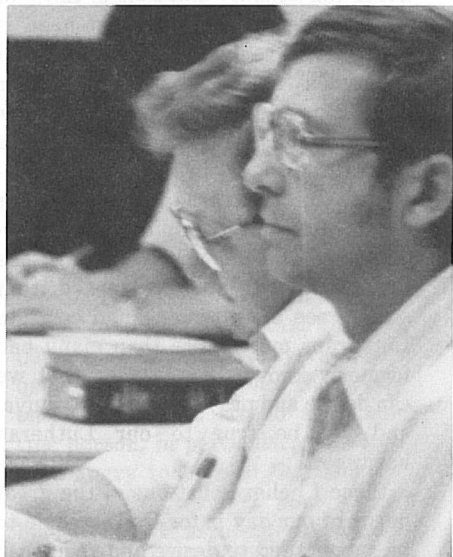
FLTS has one advantage many Christian schools do not have, a low student-teacher ratio. The past school year ('85-'86) the student-teacher ratio has been about four to one.

## Professors

FLTS is blessed with teachers who are first of all men of God, men deep in piety and commitment to Christ and the church's mission. In my experience with the faculty, I have observed a genuine love and concern for the students and a desire to excel in the work of equipping men to do the work of ministry. The professors at FLTS, in my estimation, are well-qualified in their field of instruction and they are constantly seeking greater growth in their knowledge and application of Scripture and theology. I have been especially impressed with the character and fruit of the Spirit that I have observed in the lives of all the professors at FLTS.



Dr. Monseth and Dr. Gesswein.



Pastor Gilbert Schroeder, Tioga, N. Dak. listening to Dr. Orr.



Pastors Wesley Langaas, McVile, N. Dak. and Amos Dyrud, Minneapolis.

### Student Body and Fellowship

One of the most exciting dimensions of my experience at FLTS has been the wonderful fellowship I have shared with the student body. The students at FLTS, in my experience, are men deeply committed to the work of preaching and teaching the Word of God and shepherding the people of God. If you want to attend a seminary with a vibrant, healthy and upbuilding fellowship among the student body, FLTS may be the place for you.

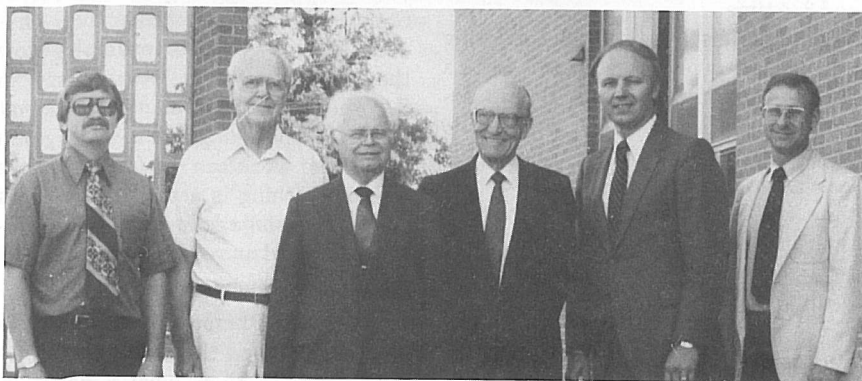
### A Place of Growth and Upbuilding

I believe that FLTS is a great place to prepare for the ministry of our Lord. It is a place where you will be strength-

ened and built up in your faith and personal ministry. I strongly recommend it, and I hope that you might consider coming to FLTS. I am thankful that God has given me a year to study at this fine theological institution.

This testimony was written on my own initiative. I wrote it because I hope that more students may experience the blessings at FLTS that I have experienced.

*(Mark has recently accepted a call to serve Faith Lutheran Church [AFLC], Colfax, Wisconsin. He was ordained at Medicine Lake Lutheran Church, Minneapolis, on August 24th.)*



AFLTS faculty P. Haugen, A. Dyrud, Dean Monseth, and R. Tjelta pose with summer guest instructors, Drs. Orr and Gesswein (center).



Prayer time at the Summer Institute.

## Johann Heermann:

### pastor and hymn writer

It was on October 11, 1585, that a little boy was born to a devout but poor family in Raudthen, in Silesia (then German, now part of Poland). He was the family's fifth child, but the four older children had died at a tender age. This little boy, too, was a sickly child and at one time became critically ill. Then his mother made a promise to God: "If it be Your will, let this little boy live, and let me take him up again as a gift from You. Then I will see that he studies to be a pastor, even if I have to go out begging to raise the money for it."

Little Johann was to be plagued with ill health all his life. As a grown man he could say that he had not been healthy a single day in his life.

Yet his mother did not forget her promise to the Lord; her son did become a pastor. On Ascension Day, 1611, he was installed and gave his first sermon at Koeben, Silesia. He also was married to the mayor's daughter. She died six years later; they had no children. Heermann remarried a year after her death.

His health deteriorated all the while; he apparently suffered from tuberculosis. Besides all this, his life also encompassed the horrors of the Thirty Years' War.

Heermann had already begun writing hymns and poems and produced a large number of them. All his life he was active at this, writing some 400 hymns. One of his better known hymns is his translation of Bernard of Clairvaux's hymn (*The Concordia Hymnal*, No. 181). Here we encounter his personal confession of faith:

cont. on p. 10

Let us take care that no one exalt himself above the most insignificant sinner. If I lift myself up above my brother, even by the breadth of a finger, yes, above the worst sinner, I shall be thrown down.

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



## Meaningful worship for children

# "Children, what is a Collect?"

(Third of four parts)

This is the third in a series of four articles. The series is a listing of the separate parts of a worship service as *Concordia* "Order of Morning Service II" (p. 408) prescribes. This order of service is used in most Association congregations. Thoughts are shared in the series for parents and teachers to use in making worship more meaningful for children. It is intended for use in Sunday School opening or other children's gatherings, in eighteen or more sessions.

### Session 9: Gloria Patri (pot-ree)

After the Confession of Faith, we sing the Gloria Patri. It is a Latin doxology beginning with "Glory be to the Father." We are praising God! After stating what we believe, we are rejoicing.

Teacher, practice the tune to be sure all children know it. Again, review the Trinity briefly. Take the words apart. What is the "world without end"? What does "glory" mean?

### Session 10: Choir Anthem

At this point in the service there is usually a choir anthem or other musical selection shared by an individual or group. Its purpose is to honor God and help all present to honor Him. Listen carefully. Is the selection a song of praise and thanksgiving for what God has done? Is it a prayer for forgiveness? Notice, the purpose is not for showy entertainment or for drawing attention to self. The participant can be humbly thankful to be able to serve God in this way.

Show the children how a choir is well-prepared to best honor God. They practice well in advance. A better sound draws the focus to the message of the anthem. An anthem is likely chosen for a reason. Teacher, ask the children to suggest ideas of how last Sunday's choir anthem fit the overall message of the service.

Some choirs wear robes. Robes look attractive and help portray a unity in the choir. Attention is drawn less to individuals and perhaps more to the message of the anthem.

We want our worship service to be

orderly, again so that we can best honor and thank God. Teacher, help children notice that a choir tries to process and recess in a quiet, efficient manner so as not to distract from the worshipful setting. Act out an example to make the point clear.

Teacher, enthusiastically encourage children to participate in the children's choir. We learn so much about praising God as we learn songs and fellowship together in a choir. A simple directing experience in chapel time may be a seed planted for a children's choir director in years to come. Teach 2/4 and 3/4 time.

Teacher, discuss the value of using instruments in our worship, too. Seek a Scripture-related passage. Ask a student to play in Opening Chapel Time. Encourage children who take music lessons to practice faithfully so that they can honor God in worship with their instrument.

### Session 11: Announcements

What is the pastor announcing? What does announcing mean? As a fellowship of people who work together in God's kingdom, it is important to carry out the work efficiently. This is our opportunity to see where we can learn more and serve. Teacher, pass out bulletins and look at the announcement page. The pastor usually notes and clarifies these and adds, when necessary. Ask a student to prepare an announcement pertaining to Sunday School. What information is needed?

Help children to understand a little more about the workings of a church. What is done at the deacons' meeting? What is the W.M.F.? What is a Christian Education Committee? Why do we have a midweek Bible study and prayer time?

Often the pastor gives a special word of welcome to visitors and all at announcement time. We want everyone to know how very happy we are that they came to worship.

### Session 12: Offertory

The offertory is the time in our worship service when we have the opportunity to give money for the work of God's kingdom. Teacher, have the chil-

dren think of ways our gifts are used. Obtain budget information for your congregation to help children understand. Teach the great importance of praying concerning our gifts. Study the lyrics of the hymn your congregation sings as the offering is brought forward. What does the pastor say in prayer when he receives the plates?

Ushers assist us in efficiently gathering our offerings. Notice ushers likely face the front and move back down the aisle. This position focuses attention again on God. Give Sunday School students opportunity to receive the offering in Opening Chapel Time.

This is a special time for teaching what tithing is. What is the difference between tithes and offerings? What are first fruits? Some texts to explore may include Malachi 3:8-10, Matthew 23:23, Genesis 14:20, Luke 6:38. Help children learn by way of examples how they can be tithers. As we see in Scripture, it is God's plan and will that we tithe. God's kingdom is worthy of a tithe. The work can go forward more rapidly. Tithing is a testimony. God's special blessings follow. It makes giving easier and more joyous.

### Session 13: Pulpit Hymn

The hymn before the sermon is sometimes called the Pulpit Hymn. Be sure students know what a pulpit is. This hymn is likely carefully chosen to fit the topic of the sermon. Pass out *Concordias*. Teacher, review how one finds a hymn number, to help younger children. Take note of what main division of the hymnal the pulpit hymn for today is in. Now study some of the lyrics. Perhaps children could suggest some ideas of what the sermon may be about. Or examine last Sunday's Pulpit Hymn and see if there is reference to the topic of that sermon.

Again we may have the joy of singing the hymn in preparation for the service. Teach it, if necessary, perhaps using an echo plan. Teacher sings a phrase or pianist plays a phrase; children sing it back.

cont. on p. 14

### ON REVIVAL

I told you that I have seen revival meetings without much advertising; but I have never seen a real revival without tears.

Hyman J. Appelman

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# editorials

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## NEW CHURCH TO BE FORMED

When is a new church created? Is it when the decision is made to form a new church body? Is it when the constituting convention is held? Is it when it actually begins operation?

The first of those three steps has taken place in regard to the Evangelical Lutheran Church in America by actions at the conventions of the American Lutheran Church, the Lutheran Church in America and the Association of Evangelical Lutheran Churches last month. The second and third steps will occur in 1987 and 1988.

While a congregation referendum in the ALC congregations and a special LCA convention must still act on the proposed merger it is illogical to conjecture that anything can prevent this union from taking place on schedule. Mergers require compromise and the three bodies which will form the largest Lutheran church in the U.S. and the fourth largest Protestant body have been in the mood to compromise. Those in favor of what is happening will see this as the moving of the Spirit of God. Others will not be as sure.

Now there is to be an ELC in the U.S. again. We knew the previous one for about 14 years, the name of one of the antecedent synods which went to make up the new ALC in 1960. Actually, we wish the word "evangelical" had become a part of our name in the Association. Our church preaching calls for people to repent their sins and believe the Gospel, believe in Jesus, whether they are members of the church or not, if they are out of fellowship with God. A person having been baptized is not considered the guarantee of right relationship with Jesus Christ, ten, twenty, thirty, forty years later that some Lutherans make it. Hence the need for quickening preaching of the Word Sunday by Sunday. We feel that this makes us "evangelical." But whether we have the word in our name or not, we have this emphasis. And where we find it among fellow Lutherans, and there are not other significant problems, we are able to have fellowship. After all, we do share the same confessional symbols.

The new church will be headquartered in Chicago, a "world class city," with good airlines connections. We wonder what Jesus thinks of that as a reason for placing administrative offices. But Chicago is a good choice, not that ELCA headquarters will make much of an impression on the rank and file of the citizenry. Many of the people will never know that it is there. But Chicago is much better known than Milwaukee and will give a distinction the latter couldn't have. We can understand the decision.

The ELCA hopes to reach out to minorities in a greater way. That is a worthy objective. We in the Association must be concerned about that for ourselves also. But neither of us should expect dramatic results. Blacks, Hispanics, Orientals, American Indians, etc., haven't had natural historical associations with the Lutheran church, for the most part. Roman Catholics, Episcopalians, Methodists, Pentecostals, as the case may be, have much more natural appeal to these groups, in many cases. They are more familiar to the ethnic groups. Now that doesn't absolve Lutherans from trying to

reach them, to make up for past sins of omission, perhaps. We only suggest that no one should look for overnight response of any size. The best way to reach out is to minister to our neighborhoods and natural territory, approaching people as people who need the Gospel of Jesus, whatever their race or national origin.

The new church will operate under a quota system for its national conventions and board memberships. Half must be women, ten percent must be minorities. We think this is unfortunate. Does God operate through quotas? Are talents and abilities decided by percentages? Somehow the quota system seems to put artificial restraints on the working of God's Spirit. Sometimes it is going to result in less than the best being put forward.

However, the decisions and choices weren't ours to make. They were for members-to-be of the ELCA. They will have to live with them or change them.

The new church will be very large. Lutherans in the U.S. have never known anything so large. With size comes power. The church must be humble with that power. We hope it will be gracious toward those who are far less in size. For the AFLC it will be like a mouse sleeping with an elephant. We think of what Dr. Julius Bodensieck, of the old ALC, who passed away earlier this year, once said at a meeting at Augsburg College many years ago, prior to the merger of the ALC and the Lutheran Free Church. He said that the LFC was the conscience of American Lutheranism. He meant that the LFC was very small in comparison to some other Lutheran bodies, but it exercised a leavening influence on Lutheranism. Well, that's what the Association and other similar groups must be. They must be conscience, they must champion their own reasons for being among the much larger and more powerful ELCA, Lutheran Church-Missouri Synod and Wisconsin Evangelical Lutheran Synod.

We could wish some things were different about the church-to-be-formed, but we must certainly pray that God can use the ELCA. It would be a shame if such size and resources were wasted.

## GALILEE FAMILY CAMP

There must always be a Family Camp at Galilee Bible Camp, Lake Bronson, Minn. One has been held there since 1975. That would make 12 so far. For five years it was the only AFLC-sponsored one so naturally it was well attended.

But since the first one at the Association Retreat Center, Osceola, Wis., in 1980, attendance has fallen back. This year a Family Camp was conducted in western North Dakota, further siphoning off potential for Lake Bronson. Nevertheless, the 1986 enrollment was 181, compared to 177 last year. But some of these weren't stay-over campers, but people who came in for as little as one session.

There are some people who travel from a distance to come to Lake Bronson. They have become familiar with it and like



## HEERMANN . . .

O what precious balm and healing,  
Jesus, in Thy wounds I find!  
Ev'ry hour that I am feeling  
Pains of body and of mind;  
Should some evil thought rush in,  
And provoke my soul to sin,  
Thoughts of Thy deep wounds,  
from sinning  
Keep me in its first beginning.  
If the world my heart entices  
On the broad and easy road,  
And both by its gay devices  
Silence ev'ry thought of God,  
When the heavy load I see  
Which, dear Lord, was laid on Thee,  
I can still each wild emotion,  
Calm and blest in my devotion.  
(Translation by Richard Massie)

As Heermann's health continued to worsen, his cough became so labored that he could scarcely say a word from the pulpit. In 1638, therefore, he resigned his office and moved, critically ill, to Lissa in Poland where the climate would, hopefully, be better. Then to all of his suffering was added yet another: his oldest son, Samuel, converted to Roman Catholicism.

The father's heart was close to breaking. He wrote his son a long letter pleading with him to come back to the Lutheran Church. He signed his letter "Johann Heermann, whose soul is troubled unto death." The son repented, left the Catholic fold and returned home.

Soon it became apparent that the son had tuberculosis in its advanced stages. He died at the age of 24 in February, 1643. The father survived

the son by four years. These were four extremely hard years for Heermann. Toward the last his own respiratory difficulties made him unable either to lie down or to sit. On his deathbed he may have recalled the hymn he had written during his first pastorate, *O Gott, du frommer Gott*, translated as "O God, Thou Faithful God" in *The Lutheran Hymnal*:

Let me depart this life  
Confiding in my Savior;  
Do Thou my soul receive  
That it may live forever;  
And let my body have  
A quiet resting-place  
Within a Christian grave;  
And let it sleep in peace.  
And on that solemn Day  
When all the dead are waking,  
Stretch o'er my grave Thy hand,  
Thyself my slumbers breaking.  
Then let me hear Thy voice,  
Change Thou this earthly frame,  
And bid me aye rejoice  
With those who love Thy name.

(Translation by Catherine Winkworth)

On the Sunday before Ash Wednesday, February 16, 1647, Johann Heermann's lifelong suffering came to an end. He had already determined the text for his funeral sermon:

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (I Peter 5:2-4).

Heermann's Latin motto was *Mihi*

*omnia Jesus*, "Jesus is all to me."

As a fitting tribute to Heermann's contributions to mankind through his hymns, we publish this article and translate another of his hymns into Swedish. (See below—Tr.) It is a hymn that begins: "For so God loved the world," based on John 3:16. In the hymnal of the Lutheran Church in East Germany this hymn is set to a melody by another famous Lutheran of Heermann's own age (within a day), Heinrich Schuetz. In such ways both of these noteworthy Lutherans are remembered by us today.

(Translated from *Lutherskt Saendebrev*, official monthly publication of the Lutheran Confessional Church of Sweden and Norway. This group was formed just over a decade ago in protest against the liberalism and unscriptural practices in the state churches of both countries. Translator: Pastor Edward A. Johnson, Batesville, Indiana.)

## TWO LEAGUES VISIT THE BLACK HILLS

The Luther Leagues of Slim Buttes Lutheran Church, Reva, S. Dak., and Our Saviour's Lutheran Church, Dickinson, N. Dak., travelled to the Black Hills, July 31-Aug. 1. Upon setting up tents in a Spearfish campground, the group went to the Passion Play in Spearfish. After a good night's rest, the kids and their chaperones set out for Waterslide Park in Rapid City. Everyone had a great time in the Black Hills and returned home with new friendships and memories.

Darcy LaDue, Slim Buttes L.L.

## EDITORIAL . . .

to return again and again. The camp has the advantage of intimacy that a larger camp loses.

But we wonder, could anything be done to attract more people to the Lake Bronson Family Camp opportunity? There is one possibility. No longer have it an Association-sponsored event, but let several districts co-operate in putting it on, as the West Coast, Western North Dakota-Eastern Montana Districts and perhaps others are doing. Perhaps Northwestern Minnesota, North Central Minnesota, Eastern North Dakota, South Dakota-Nebraska, and/or others could be along in the sponsorship. Attendance would still be open to anyone, even as it is at the ARC.

The benefit, expressed in larger attendance, we trust, would be that definite congregations would feel responsible for the camp week. They would be involved in planning for it and the districts involved would select the camp board which in turn would arrange for faculty and staff.

Such a set-up could encourage more promotion in the local churches. There would be greater feeling that "this is ours."

This is a suggestion. The main thing is that we all want to encourage greater participation in the Lake Bronson Family Camp.

The camp facility, Galilee, is owned by the Northwestern Minnesota District, which operated two other camps (children and youth) during the summer season.



"If  
my  
people"



## Revive us again!

If there ever has been a time when revival was needed, certainly it is today. All around us, and within our own hearts, there is a tendency and a temptation to "get drowsy," and fall asleep spiritually. Jesus told us in the parable of the Ten Virgins, found in Matthew 25, that in the last days, just before He returns, a great heaviness or sleepiness will overtake the church, including the Christians. He said, "Now while the bridegroom was delaying, *they all* got drowsy and began to sleep" (Matt. 25:5). You will notice that even the "wise" virgins were sleeping when they should have been wide-awake, awaiting the return of the bridegroom.

It is because of this fact that you and I need to be living in a state of continued revival. The dictionary very aptly defines being revived as a "return to consciousness or life; to return from a depressed, inactive, or unused state." When we talk of revival, we must realize that it is we who have experienced salvation who are in danger of becoming inactive, unused and spiritually unconscious or sleepy to the point of spiritual death. It is the *Christians* who need to be revived!

The question we want to deal with in this article, then, is "How can we who know the Lord be revived?" The answer, of course, is that we must honestly and harshly deal with the sins that have "put us to sleep." I would like to share with you four basic sins that Satan has used most effectively to lull

Christians into a state of uselessness or worse. It is only as we recognize these in our own lives and bring them to God with broken hearts to be washed in the blood of the Lamb that revival will be our daily experience.

First of all, too many who call themselves Christians are trying to serve two masters, Jesus and self. This dual allegiance manifests itself in three ways:

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"If there ever was a time  
when revival was needed,  
certainly it is today."

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1) A lack of love for the Lord Jesus Christ. Jesus said to the Ephesian church, in Revelation 2:4, "But I have this against you, that you have left your first love." How tragic it is and serious, when professing Christians no longer love the Lord as they used to, when the things of God no longer thrill their souls to the extent that Christ is seen in their lives. Can you honestly say today with the hymn writer, "If ever I loved Thee, my Jesus, 'tis now"? If not, Jesus gave the only solution to your serious condition when He said, "Remember therefore from where you have fallen, and repent and do the deeds you did at first" (Rev. 2:5).

2) A lack of brokenness over sin. How quickly the old nature seeks to defend sin in our lives! Roy Hession warns us in his book, *The Calvary Road*, that if we are to live in a right relationship to Christ, then "the first thing we must learn is that our wills must be broken to His will. To be broken is the beginning of revival." He goes on to explain that "brokenness in

daily experience is simply the response of humility to the conviction of God." Instead of defending our sin, we must confess it, realizing that we have grieved our Savior by our sin.

3) Over-attention to the things of this world. God's Word plainly tells us, "If anyone loves the world, the love of the Father is not in him" (1 Jn. 2:15). That passage goes on to remind us that "the things of the world" are not only material things, but also a self-seeking popularity with and acceptance by those who do not love the Lord. How quickly Satan would have the Christian lose sight of the fact that he is a pilgrim in this world and that his citizenship is in heaven.

Now the second basic sin that we as Christians need to be rescued from is a lack of prayer and a lack of love for those individuals we know who are lost. The apostle Paul testified that he had great sorrow and unceasing grief in his heart for his brethren who had not come to Christ for salvation. He wrote, "My heart's desire and my prayer to God for them is for their salvation" (Rom. 10:1). But too often we are as Charles Finney said, "Sometimes Christians do not seem to mind anything about the wickedness around them. Or if they talk about it, it is in a cold, and callous, and unfeeling way, as if they despaired of a reformation: they are disposed to scold at sinners - not to feel the compassion of the Son of God for them. But sometimes the conduct of the wicked drives Christians to prayer, and breaks them down, and makes them sorrowful and tender-hearted, so that they can weep day and night, and instead of scolding and reproaching them, they pray earnestly for them." May God revive every Christian to this kind of compassion!



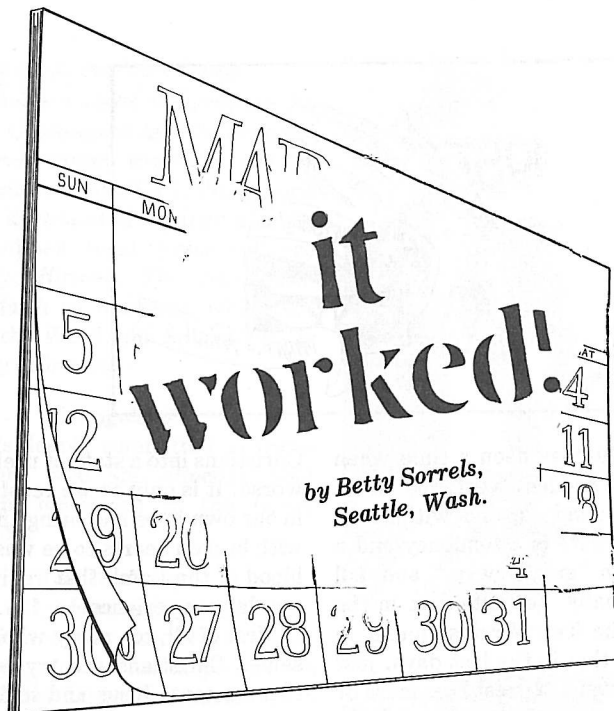
by Pastor  
Donald Greven,  
Minneapolis, Minn.

## REVIVE US . . .

The third reason we need revival today is because there is a lack of desire for fellowship among Christians. Have you noticed in your own life how easy it is to plan time for trips for business or pleasure, but how hard to set aside a day or two for Christian fellowship or a week at Bible camp? When we find that to be true in our lives, we need to be revived. The hymn writer described the condition of the church today all too well, I am afraid, when he wrote, "Room for business, room for pleasure, but for Christ the Crucified, not a place that He can enter in the heart for which He died." God's Word warns us about neglecting the fellowship and reminds us, "Let us consider how to stimulate one another to love and good deeds, not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near" (Heb. 10:24-25).

**" . . . there is a disregard for the ways of God among professing Christians."**

The fourth reason we need revival today is that there is a disregard for the ways of God among professing Christians. All too often God's Word is not upheld and claimed as the only infallible rule for both doctrine and daily living. Today many are being lulled to a spiritual death and heartaches here on earth, because they have forsaken the ways of God in their daily lives. We need to be reminded that the early Christians were called followers of the "Way." Can the same be said of us? If not, we need revival in our own hearts. Mr. Finney said, "A revival is nothing else than a new beginning of obedience to God." God in His Word has given us clear direction, not only on how to be saved, but also how to live. To disobey in these clear areas of practical living is sin and must be dealt with as such. Only then can God revive us in our love and devotion to Him.



### a prayer program idea for your congregation

The project was both new and an experimental one for the Our Redeemer Lutheran Church (ORLC) membership of Kirkland, Washington, but it worked.

The "it" was our Prayer Program that took place over the three winter months of November 1985 and ended in January 1986.

This activity really commenced, however, two years previous while I was studying my daily morning lesson using the Navigators' *Daily Walk* plan. One particular day in November the author suggested that the reader send a postcard to a person of his choice telling him/her that he is offering special prayers just for him on a selected day.

As I read that *Daily Walk*, I thought what a splendid procedure that would be for me to enlarge upon and make a prayer calendar for 31 of my family members and friends and use the entire month of December, 1983.

With much prayer and thought, I made up my list. I then drew a calendar on a piece of typing paper and assigned my selections to a date. I bought Christmas message postcards and wrote a note similar to this one on each:

*I will be giving special prayers for you on \_\_\_\_\_ December.*

*Love in Christ,  
Betty*

I then mailed them to my chosen family members and friends and carried out my plan.

The responses to my communications were awesomely humbling, for the persons selected for prayer indicated that feeling through notes and phone calls to me and that they were depending upon my prayers with requests and thanks, even those recipients who do not attend any church. One person, in particular, phoned and with angry tones said that she didn't want any candles lit on some altar for her. When I assured her that my prayers would be said in my own home, she cried and strongly replied that my praying for her was the most beautiful event that had ever happened to her in a lifetime.

For December, 1984, I made an applied wall hanging calendar, with card-holding pockets for my closest Christian friends (ORLC) and neighbors, Betty and Orin Wechsler, to use for their own family and friends. At our Wednesday Night Bible study (in their home), we shared our praying results.

During the fall of 1985, the Wechslers suggested to me and urged me to present the Prayer Program to the Kirkland ORLC Council and to our pastor, Kenneth Moland, to be used as a project for our entire congregation. Both the Church Council and Pastor Moland approved of this prayer adven-

ture. I was asked to go ahead with the plan.

I made up a calendar of the three winter months, commencing with November, 1985, and ending in January, 1986. I then placed each ORLC member by families on pieces of paper and threw them into a hat. Following this act, I randomly drew each name from the hat and placed the names upon the calendar, in order, commencing with the first day of November. For Christmas Day, I made the day, "Pray for Our Redeemer Lutheran Church," and for New Year's Day, "Pray for our ORLC work in 1986."

I next composed a letter and mailed it to each ORLC family describing the Prayer Program and the wonderfulness of it and included a copy of the calendar. The night previous to each family's assigned day, I phoned them and asked if they had anything special they wished me to pray for them during my daily devotions in the morning and pre-sleep time. Interestingly, one thought of them all day long as well. Some of the other ORLC members did this kind of activity, too (especially the Wechsers).

Some families posted their calendars near their phones, others in their Bibles as a handy reference for inclusion in their family Bible study and devotions.

Every Sunday Pastor Moland reminded the congregation to remember our Prayer Program for the coming week.

The results of that Prayer Program were amazing, for there was an obvious unifying feeling among our ORLC membership participants and all wanted the Prayer Program repeated. Even though a random selection was used for assigning the families to dates, one time it fell on the husband's birthday and another time on the day when a couple's baby was born.

When I phoned people over the three months' time, some consistent patterns resulted: a high percentage were thankful for God's attending love; the most frequent concern was the older generation's desire that their adult children were not "walking before their God almighty" (Genesis 17:1). Many were having troubles with their health; a few asked to pray for our ORLC church and its work.

Recently, our active Prayer Commit-

## The world is not overly populated

William M. Bowers Jr., in his book "Globalism, America's Demise," on page 69, claims that if all of the United States were divided into half-acre lots you could put the whole population of the world of 4.5 billion people into the United States and still have 60,000,000 full acres left, plus all the rest of the world.

He claims you can check this out by getting the number of acres in the United States from a World Almanac, multiply it by two and subtract 4.5 billion.

We also know that there are vast areas of resources in this world which are still untapped. The Dead Sea in Palestine alone has an unlimited amount of such resources.

We are ever finding new ways to produce energy. The possibilities are unlimited.

We have a food surplus which has created a problem for farmers, although parts of the world go hungry. Much still needs to be done to provide food for the hungry; however, ways are being found to develop these areas so that in the future they can produce more for themselves. Much could be done to develop more farm land.

We can be assured that God is aware of our needs. He has abundantly provided in the past and He will continue to do so. He especially promises to look after His own (Ps. 37:18, 19 and 25; Matt. 6:33; Matt. 28:20).

We can be confident that God will provide for His own until Jesus comes for them. We won't need to be concerned about this earth after that.

*Rev. Gerald F. Mundfrom*

## FELLOWSHIP CORNER

### GOD CAN MAKE US NEW

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold all things are become new" (II Cor. 5:17).

I believe the Lord taught me a new lesson. I'd like to share it with you, if I may.

This past summer Arnold's (my husband) project was to restore an old John Deere tractor. For days, every time I looked at that tractor I didn't see much that looked promising to me, but my farmer husband patted it and said "I can try to fix it."

For days, every time I looked at that

tractor I didn't see much that looked of value, certainly not something that could ever be used again. But every time Arnold worked on it, it looked more promising. You see, Arnold knows and loves his tractor. I don't.

What does this teach us? That our God is the best "remaker" of man, because He, God, made man in His image and likeness and knows us better than we know ourselves. And also, He dearly loves each of us.

When we meet or even see or hear of a person who has a bad habit, like drinking, gambling, etc., we say, "No hope for him." But our God wants to remake that person into something beautiful and, most of all, something useable.

I think of a hymn that expresses this: "What a wonderful change in my life has been wrought since Jesus came into my heart."

So like Arnold's used John Deere tractor, man, too, can be made by Christ a new and beautiful creation. Thank God for that!

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

tee asked me if I would head the Prayer Calendar for this winter season of 1986-87. I said, "Yes."

Why have I written all of this material for you? Because I know that this Prayer Program for both families and church must be passed on for others to use and especially when the activity has proven that "it" works.

Prayer changes things (Matthew 21:22).



## COLLECT . . .

Maybe at this point children could be taught to quietly and carefully place hymnals in the rack on the completion of the hymn.

Surely the pulpit hymn can be very important in drawing our voices and hearts together to praise Jesus Christ and prepare our thinking for the sermon. We can be ready to hear God's Word.

*Mrs. Kenneth Moland  
Our Redeemer Lutheran Church  
Kirkland, Wash.  
Board of Publications  
and Parish Education*

## OPPORTUNITY TO HELP

AFLC headquarters and campus has need of a good, used pick-up truck. If you know where one is available, please contact Mr. Ernest Miedema, Business Adm., 4151 Boone Ave. N., New Hope, Minn., 55427. (612) 537-9528.

## Pastor and Mrs. Greven at Norway conference

The Indremisjonsselskapets Bibel-skole in Oslo, Norway, was the meeting place this past summer for the First International Gathering of Representatives of Lutheran Bible Schools. The conference, held June 30-July 5, was attended by nearly 60 participants representing 36 Bible schools in 12 countries. Those countries included the United States, Canada, Norway, Sweden, Finland, Denmark, East and West Germany, India, Taiwan, Ecuador and Tanzania. Pastor and Mrs. Donald Greven represented the Association Free Lutheran Bible School at the conference.

"Jesus Christ: Our Message, Our Mission, Our Motive" was the theme of this week-long conference. Throughout the week we became acquainted with over 35 Bible schools from around the world by means of audio-visual presentations, display tables and personal conversations. Problems, goals and methods of various schools were shared and discussed. We were challenged by lectures in areas of vital

## CHURCH PORTRAIT: Good Shepherd Lutheran Church

VIRGINIA — The congregation at Good Shepherd Lutheran Church in Virginia has been without a permanent pastor for the past 18 months.

"It's hard for a congregation to do any growing without a permanent pastor," said church council president Dr. Arne Luoma.

"Every congregation needs a leader."

Church members have taken over many of the day-to-day church duties and lead Sunday services, Dr. Luoma said. Area pastors or lay preachers are invited to preach sermons.

Interim pastor Tom Tuura, who served the church for a year, left in June to complete theological school.

The 120-member church "gets along," Luoma said. But it can be difficult to handle emergencies like funerals, special counseling or nursing home visitations, he said.

Lack of a leader forces the congregation to take on more church tasks themselves, said trustee Ruth Anttila.

"It makes more people volunteer their time and depend more on each other," she said. "It also makes people appreciate what jobs the pastor has."

"Without a pastor to keep it all together, they cooperate and volunteer. They pull together."

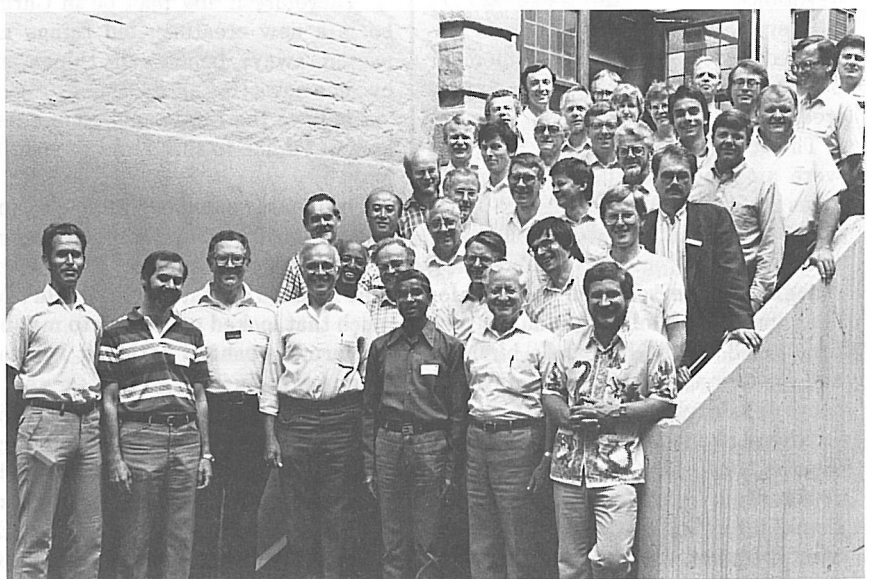
Responsibilities like organizing Sunday school and producing church bulletins and newsletters are left up to the congregation. They also choose hymns for Sunday services and handle church mail.

Decision-making falls to the church council, which includes a board of trustees for financial decisions and a board of deacons, for spiritual decisions.

The congregation was organized in Oct. 4, 1964, by a group of members of the former Zion Lutheran Church in Virginia, according to Anttila. The group decided to remain independent after Zion merged with Gethsemane Evangelical Lutheran Church in Virginia.

The Zion church was founded in 1894 by Finnish immigrants and was located in Virginia's Finntown area, according to Anttila.

The Good Shepherd congregation held its first service on June 20, 1965, in its current location, the former Our Savior's Lutheran Church.



concern and importance to Lutheran Bible schools and the Church at large.

Pastor and Mrs. Greven were also able to visit other Bible schools in Norway and while in Oslo stayed at Fjellhaug Bible School and School of

Missions, which is operated by the Norwegian Lutheran Mission. Gratitude is expressed to Aid Association for Lutherans for a grant that allowed AFLBS to be represented at this conference without cost to the schools.

Renovation is underway at the church, with workmen clambering on the roof to install new shingles. The roof work is part of a larger \$12,000 project approved by the congregation in January, Dr. Luoma said.

When the project is completed, the church will have a new steeple and siding and restored stained glass windows. This spring, a new heating system, carpeting and a new altar with oak railing were installed.

Hanging on the back wall of the church is a poster decorated with a thermometer. Degree markers on the thermometer represent donations toward the remodeling fund.

Members have donated about \$3,200 to the project so far.

Church treasurer Edward Anttila said he is confident the church will raise enough money to finish the project.

"We wouldn't have started the project if we weren't confident about that," he said. "Our prayers will be answered."

(Ed. note: We regret that we don't have the name of the newspaper in which this write-up appeared. Rev. Henry Johansen, now of Willmar, Minn., previously served Good Shepherd Lutheran in Virginia, Minn.)

## Personalities

**Rev. Ralph Rokke**, pastor of Faith Lutheran Church, Minneapolis, Minn., is teaching a course in Lutheran Symbolics (a study of the Lutheran Confessions) in Association Free Lutheran Theological Seminary the first semester of this school year.

## 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

Newfolden

**Mrs. Olga Windahl Bothum**, 86, May 6, Westaker

Roseau

**Mrs. Nora Sorteberg**, 66, Aug. 18, Rose

Greenbush

**Burnie Erickson**, 68, Aug. 29, Oiland

# news of the churches

## Roseau Lutheran observed anniversary

Roseau Lutheran Church, Roseau, Minn., observed its 20th anniversary on Sun., Aug. 17. The church's pastor, Rev. Larry Severson, conducted a Holy Communion service at 8:30 a.m. The message was brought by Pastor Jerome Nikunen, Minnewaukan, N. Dak., a former pastor. Mrs. Severson and Gracia Nelson sang a duet. A coffee hour followed.

Pastor Richard Snipstead, president of the Association of Free Lutheran Congregations, preached at the anniversary worship service at 10:30. Special music was provided by Tammi Hedlund, Linda and Brenda Kjos, and Margaret Elgin.

A sit-down luncheon was served by the Gleaners, a ladies' mission group in the congregation. A tent provided room for the overflow. During the noon hour Pastor and Mrs. Severson hosted an open house at the parsonage next door.

At 1:30 a festival worship service was held with Pastor Edwin Kjos of Fergus Falls, Minn., a former pastor speaking. Pastor Forrest Swenson, assistant pastor of the church, was leader. Music was by Bennie Listug, the Lorenson family and Graig Kveen.

Clara Johnson and Josie Danielson shared a time of reflections of the church, creating some laughs as well as some thought-provoking memories.

Greetings from former pastors were read. Other friends shared thoughts and congratulations. Maynard Erickson, representing the council, gave thanks to all who had participated in the celebration.

—Based on an account in the Roseau, Minn., *Times-Region*



## Workshop at McVile

There will be a Sunday School workshop for the Eastern North Dakota District on Sunday, Sept. 28, in New Luther Valley Lutheran Church, McVile, from 2-9 p.m. All interested persons are welcome.

## Bible Sunday will be November 23

The 72nd consecutive American Bible Sunday will be observed on Nov. 23 under the theme "Help Children Grow: Plant the Seed of God's Word in Their Lives." The ABS is emphasizing the urgent needs of youth in Brazil, Uganda and Lebanon.

More information about Bible Sunday may be obtained from Volunteer Activities, Church Representative Program, Bible Sunday, American Bible Society, 1865 Broadway, New York, N.Y. 10023.

## AAL GRANTS BENEFIT AFLBS

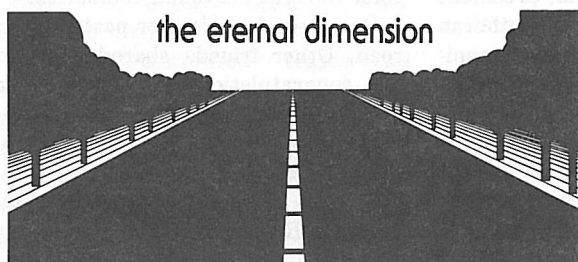
The Association Free Lutheran Bible School gratefully acknowledges the receipt of two grants from Aid Association for Lutherans this summer. The first grant of \$1600 was given to enable Pastor and Mrs. Donald Greven to attend a Conference of Lutheran Bible Institute Leaders in Oslo, Norway, from June 30-July 5. The second grant of \$9500 was given to cover the costs of the Youth Leadership Seminar on prayer, which was held on the AFLBS campus July 27-30.

Details of these events will be shared in the *Ambassador*. Pastor Greven is pictured above receiving the grant money from Barb Sharp, AAL representative.

# God weeps

One of the greatest and most inspiring things for mankind to know is that Jesus Christ, the Son of God, weeps over a sinning and a sorrowing world. Oh! People of the world, stop and think for a moment of the tears of the incarnate God! If His sternness will not win you from your sins and evil fate, let His tears melt you to emotions of repentance and faith.

*L. S. Keyser*



In matters of religion we often say things without giving thought to what we are saying. We sing our hymns without thought. We say our prayers without thought. Our religion is a learned religion, without any heart. If I understand God's feelings about this, it is a great offense to Him. It is of the lips only. It doesn't work. When such religion prevails, it is time for genuine revival to come to our churches. It is then that we need to experience again the reality of God in such a way that our empty words are gone and words full of life and meaning take their place. We need such a revival in our churches now.

To illustrate, let us consider our use of the Lord's Prayer. Many pray this prayer every week. Some pray it every day. In this, God is told that there is desire for His kingdom to come to us so His will may be done on earth among us, just like it is done in heaven. Do we really mean that? Do we want anything so holy as that to be in our midst? Would we be happy to live among the kind of persons who live in heaven? Do we wish to live among people who continually focus their lives on God? Do we wish to completely give up cheating, and stealing, and deceit, and drunkenness, and fornication, and adultery, and murder, and all other forms of wickedness? Do we really

want clean minds and clean hearts and clean television programs? Do we wish to live in a society which is ever and rightly praising God and giving thanks to Him for His recognized mercy and goodness? Would we be comfortable with that? Isn't that what we are asking for when we pray the Lord's Prayer? As I look at the way we live, and the way we talk, and the interests we display, and the way we treat one another, I can only conclude we haven't yet opened the doors of our hearts to let God give us what we ask for when we pray.

If my judgment is correct, what can we do about this matter? Better still, what does the Bible say we should do about it? What does the Bible say we are to do with our sin? Does it not teach us to repent of sin? Does it not teach us to honestly confess it with the intent of putting it out of our lives, by the grace of God? Does it not say we are to draw near to Jesus Christ, our only Savior, and that we are to do that with a true and honest heart? Isn't that the teaching about how God's kingdom may be among us on earth as it is in heaven? Would not we have new churches if this really happened to us? Would not the Lord's glory be upon our churches if we took our stand with Him against the wrong ways we have been living? If we would go that way, spiritual healing

would be sure to come to us. His kingdom would be among us with all its benefits and spiritual healing is what our land needs above every other thing.

"If My people who are called by My name will humble themselves and pray, and seek My face, and turn from their wicked ways, then I will hear from heaven and forgive their sins, and heal their land" (II Chronicles 7:14). That's another picture of God's kingdom coming to us. Are you willing to make your religious life more than mechanical repetition? Are you willing to make it genuine? God calls you to that, even now.

*—Pastor Emerson Anderson  
Cleveland, O.*

## AFLBS Homecoming

**October 10-12**

**Friday registration 7 p.m.**

"Jesus Christ - the same yesterday, today and forever" is our theme and total fellowship our goal this year as Pastor Peter Franz leads the way as special speaker. The basic yet always big banquet on Saturday evening will be hosted by the Garden Court restaurant/church in Minneapolis, the 1980 Ambassadors (namely, Jerry, Rebecca, Kris, Lloyd, and Karla, of past fame) entertaining.

The honored classes (we have three of them now!) are the classes of 1970-71, 1975-76, and 1980-81. These will be given special discounts for tickets this year.

**See you all there!**

*—Janet Prinzing*

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