

# THE LUTHERAN AMBASSADOR

September 9, 1986



Hegland Lutheran Church

—North Star News Photo

Rural Strandquist, Minnesota, congregation observed its centennial.  
(See page 16)

# at the MASTER'S FEET

## The pattern of prayer

Believing that our Lord has left us an example that we should "follow His steps" (I Peter 2:21), we are bold to say that His pattern in prayer is so very instructive for us to observe. Additionally, His numerous references to prayer in His ministry of teaching are rich in practical importance for us. As we survey the Gospels, we note in Christ's life and teaching definite periods, definite places, definite forms, and definite settings for prayer. We observe, first of all definite periods.

### The Morning Hours

In the Gospel of Mark, we read, "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and

there prayed" (1:35). Our Lord evidently valued the early moments of the day for prayer. Why are the early hours a good time to pray? In the morning the mind is fresh and at its very best (that is, if we have retired early enough the evening before). In the morning, the mind is usually most free from distraction. In the morning, the ability to concentrate upon God is more easily possible. Furthermore, when the early hours are spent in prayer, the whole day is anticipated. Strength is received for overcoming the temptations that will come as well for responding to the opportunities to serve the Lord. Someone suggested praying through one's schedule for the day step by step, anticipating the needs in each situation.

Many of the most effective people for Christ and His Church have followed our Lord's example in morning prayer. Martin Luther, as he faced the great tasks before him each day as the primary leader of the Reformation, said, "I am so busy now that if I did not spend two or three hours each day in prayer, I would not get through the day" (Quoted by Oscar Feucht, *The Practice of Prayer*, Concordia, 1956, p. 22). He felt he needed more time in prayer, the busier the day before him was. No wonder there was such a powerful influence from his ministry.

Hudson Taylor, the great missionary to China, was so fully occupied with the administration of the China Inland Mission during one period of his life that he found it difficult to get time for prayer. He solved that by rising each night at 2 o'clock to pray until 4 o'clock and then sleep until morning. No wonder he was used so mightily to plant the Church in China.

### All-Night Prayer

During our Lord's earthly ministry, there were sustained periods of prayer on occasion. In the Gospel of Luke, it is recorded, "And it came to pass in those days, that He went out into a mountain to pray, and continued *all night* in prayer to God" (6:12). We have no reason to expect that all-night prayer was the regular practice of our Lord nor do we know how common his practice was, but there were definitely times when the whole night was given up in prayer.

Certainly we do not want to follow our Lord's example in a legalistic way. If one imagines he is going to win God's favor by long prayers, he is legalistic. But there may be times of special need when we will be driven to our knees for longer periods of prayer.

This was true also in the life of Luther. There is an account of a spy who followed Luther to a hotel one night and roomed right next door to him. The next day the spy informed the one who had employed him that Luther prayed nearly all night, and that he could never conquer a man like that.

We will continue our study of our Lord's pattern in prayer in the next issue. He has left us an example that we should "follow His steps."

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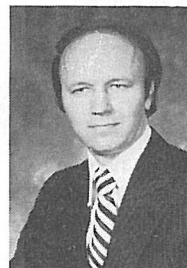
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Volume 24 Number 16



by Dr.  
Francis W. Monseth

four points  
to consider

# How can I be a worthy guest at the Lord's Supper?

**I Corinthians 11:23-29**

## **I. What is the Lord's Supper?**

The Lord's Supper is a spiritual feast whereby the Lord Jesus gives us certain spiritual food for our lives. It is intended for those who are presently walking with Jesus in a personal way. I believe the Lord's Supper is also God's altar call, calling those who have backslidden back to the Lord Jesus.

The Lord's Supper is also Christ's last will and testament. He gave a command to His followers to eat of this feast as an act of remembering what He had done for them through His death.

As the Christian remembers Christ's atoning death for sin, that Christian will receive new grace from our Savior.

The Lord's Supper is Christ's body and His blood. The Word of God tells us this fact. We are commanded by Christ to eat of His body and drink of His blood.

The Lord's Supper is Jesus Christ, wholly given for sinners. It is a prelude to the great marriage feast every Christian will enjoy throughout all of eternity. Just as Jesus promised to eat of this feast with His disciples, Jesus will eat of it, too, when each Christian gets to Heaven! What a day of rejoicing that will be - we will all see Jesus.

## **II. The Purpose of the Lord's Supper.**

The Lord's Supper has been given to us to strengthen us on our journey. The Christian is but a pilgrim here; Heaven is the home of the Christian.

We will and have faced various trials, temptations, sufferings of one kind or another. The Church is persecuted in various locations. We strive not against flesh and blood but against Satan himself.

However, it is the Lord's battle. Jesus has won it through His death and resurrection. We remember what

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*"The Lord's Supper  
reassures the repentant  
sinner of Christ's  
love and concern."*

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Christ has done for us and this remembering serves to edify and strengthen the Christian.

The Lord's Supper reassures the repentant sinner of Christ's love and concern. Jesus is a God of grace and truth. His love for us is an accepting love. It is a love which demands nothing in return because the Lord knows that the forgiven sinner has nothing to give in return for it.

The Lord's Supper reminds us to proclaim the life, death and resurrection of Christ. This is the church's responsibility until Christ comes again.

He has chosen us for this purpose. We want to have others join together with us. We want others to be saved. We want others to know the truth in Christ.

## **III. For Whom is the Lord's Supper Intended?**

It is intended for His followers. We are warned in the Scripture for today about taking Communion if we are not His followers or have not examined ourselves, confessing our sin to the Lord.





## Lord's supper . . .

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep" (I Corinthians 11:29,30).

The Lord's Supper is a holy thing. It is intended for people who are holy and righteous in God's sight. These persons we can call "forgiven sinners." They are at the same time forgiven and yet sinful. God looks upon them, in Jesus, just as if they had never sinned!

The feast is given for those who can discern what they are doing when taking it. They understand the ramifications of taking it without self-examination or if they are not truly saved or are in a backslidden condition.

It is intended for those who have found in Jesus all they want and need for this life. He provides salvation and He supplies the physical needs for each day. They have found Jesus satisfies their every want and desire.

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*"Do I have a hunger and thirst after the things of the Lord?"*

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### IV. The Lord's Supper Calls for Self-Examination:

Am I walking in a true relationship with Jesus right now or have I a need to come back to Him, repent of my sin and be turned by God away from those sins which are dragging me down?

Do I confess specific sins to the Lord or do I just ask for forgiveness and assume all is alright between Jesus and myself?

Do I have a truly repentant heart and an inner desire to follow Christ as my Lord?

Am I presently free from all sinful habits and practices which Jesus does not want me to have?

In my personal relationships with people in my work or those I live with, am I walking in harmony?

Do I want God to show me my sins? Am I fearful of praying as David prayed in Psalm 139:23, 24a, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me."

Do I have a hunger and thirst after the things of the Lord? Everyone needs to examine himself and repent of his sin.

Repentance means to confess sin and to earnestly seek to turn our backs upon sin.

Only when we have examined ourselves under the guidance of the Holy Spirit will we have full assurance as we take the Lord's Supper.

May the Lord give us all a desire to truly repent of our sins. May we leave them with Jesus and take up His cross and follow Him.



*by Pastor  
Dennis Gray  
DeKalb, III.*

### Taking Chances

One of my closest friends is a physician, and he told me one time that it was hard to consider men as sane creatures when he saw what terrible chances they took with their health.

*—Gerald Kennedy*

## What it means to be a Sunday School teacher

—It means you have been called by God. It is a high calling—one that far surpasses all other callings. Therefore, you will weigh with reverent minds the importance of the call before saying yes/no.

—It means that you will consider it a sacred honor of responsibility to be entrusted with the precious souls of young children.

—It means you will do your best to present the Gospel in such a way as to allow the children to see their need for the Savior. You will teach with joy and enthusiasm as well as with a sense of urgency.

—It means you will teach with such a passion for souls realizing this could be the last time one of these children ever hears about Jesus. You may be the only bridge between these children and the Savior.

—It means that you will never knowingly cause one of these little ones to stumble.

—It means that you will live a life that is consistent with the Gospel and thereby an example for your students.

—It means that you will diligently pray for each person whose soul has been entrusted to your care.

—It means you will give your best for His glory. Sunday School will be a priority for you. You will prepare each lesson prayerfully—never hastily. You will look forward to that one hour per week.

—It means you will give your all to the Lord's work, even if there be no reward of prestige—your reward will be in heaven.

—It means you will know the joy of leading souls to Jesus Christ.

*by Pastor Richard Bartholomew  
Kalispell, Mont.*

(Pastor Bartholomew shared these points with the teachers of his congregation, Faith Lutheran.)



## "Children, what is a Collect?"

### (Second of four parts)

This is the second 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" prescribes. This order of service is used in most AFLC congregations. Thoughts shared in this series are to encourage parents and teachers to be creative in helping children better understand worship. It is intended for use in Sunday School Opening Chapel time or other children's gatherings in 18 or more sessions.

### Session 5: The Kyrie (kir'-ē-ā)

In our order of worship we now sing together the Kyrie. The Kyrie is a prayer for grace and help in time of need. We are asking for God's mercy. Teacher, look up Luke 17:13, Matthew 9:27 and Mark 10:47 with the children and find the circumstances in which these words were used in Scripture. Dramatize, if it will help in understanding the plea, "Have mercy upon us." The Kyrie is not another confession of sin. We have confessed our sins in the "Confession of Sin". In the Kyrie we acknowledge our weak nature as blind men and lepers.

Teacher, review the Trinity -- one God, three persons in one. Our small minds cannot understand "three in one" completely, but we learn the different roles of the three persons of God. "O God, the Father in heaven," the One who made us and this whole world and who provides for our daily needs, "Have mercy on us!" You are so great. I am so small and sinful. I can only plead for mercy. "O God, the Son, Redeemer of the World," the One who has brought me back, only because of You can I even ask for forgiveness. "O God, the Holy Ghost," (we cannot touch Him, see Him) "true Comforter," the One who gives me peace as You speak to me through the Bible, "Have mercy upon us."

### Session 6: The Collect (kāl'ekt)

The Collect is a prayer. Read I John 1:9 together. It is a beautiful promise in which every believer can rejoice. Teacher, read, "He is faithful and just

to forgive us our sins and to cleanse us from all unrighteousness" with vitality and conviction. It is for real. It is final. We have confessed our sins earlier in our order of worship. Now, on the authority of Scripture, the pastor can give a word of absolution to the people. We thank You, God, that you have forgiven us! When there is true repentance, there is forgiveness. Children, listen carefully to the Collect today. Rejoice in forgiveness!

The Collect is also often related to the Gospel or Epistle lesson for this Sunday. The pastor may pray concerning a key thought in the Scripture soon to be read. We ask God to prepare the mind and heart for that message. Read the texts in advance with the children, teacher, to help them notice the reference to it in the Collect.

### Session 7: Scripture Lesson and Singing response

Next in our order of worship is the reading of the Scripture lessons. These lessons are taken from a prepared pericope, a schedule. It is designed to cover much of the Bible, keep a balance, and fit with seasons of the church year. Each year for three years it is different, and then it is repeated. Each Sunday has three texts: an Old Testament text, a Gospel text, and an Epistle text. Teacher, discuss these Bible sections with the children. Encourage children to read them with parents in preparation for Sunday. Pastors often list them on a monthly church calendar.

When it is time for reading the Scripture texts, we rise. Why? We respect and honor God's Word. Teacher, have a student read a text for the Sunday as the listeners stand in respect and carefully listen.

The pastor usually reads two of the texts from the altar. He will preach on the third text later, most often the Gospel text.

Now the congregation responds, singing "God be praised for His glad tidings." This response should be sung with joy, as we have just heard God's Word. The organist must be very alert

to give the pitch and lead the response with fervor. Practice the response. Be sure to know the tune. What does "tidings" mean? Seek examples, teacher, of "glad tidings" in Scripture. What if the text were about the judgment of sinners? Still, the news is glad, because there is justice. We rejoice in the truth of Scripture. We are glad to hear the Scripture Lessons.

### Session 8: Confession of Faith

We use the Apostles' Creed as our Confession of Faith. It is a time when we stand tall, face the front of our place of worship, and boldly tell what we believe. We are ready to defend it. It is an answer, in a sense, to God's Word. We say publicly what we believe. It is a summary of our faith.

Teacher, use *Luther's Small Catechism Explained* as a guide. Clearly chart the three articles, the First Article of Creation, the Second Article of Redemption, and the Third Article of Sanctification. Review the Trinity as you help children to begin to understand Creation, Redemption, and Sanctification. Choose a few words to define. Finally, practice reciting the Creed with fervor.

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



# What Confirmation means to me

This year, as well as last year, I've done a lot of memorizing in *Luther's Small Catechism*. What I've memorized will stick with me as long as I live. Confirmation is a confirming of my baptismal covenant and a chance to make a conscious decision to follow Christ. Confirmation has taught me how to make that decision and the benefits of making it. I've learned that if I go through Confirmation without being saved, it may do me great harm, so I must go because I want to, not because I want to get it over with.

I've learned that every chance I get I should read the Bible and pray, for that will strengthen my faith in the Lord Jesus Christ and help me grow to be a better Christian. I've learned that if I don't accept Christ as my personal Savior I will be condemned to hell on Judgment Day, which is a punishment God intended for no one.

Another thing I should do to prevent others from eternal death is witness to them, which means I should show them the road to salvation. I must be saved first before I can help others, otherwise it would be a vain act on my part because I must really mean what I do or it won't bring glory to God.

I must be prepared to meet God at all times for He will "come like a thief in the night" and at the time I least expect Him to.

I need to daily confess my sins to God and if I am not ready when He comes I

will be cast into the Lake of Fire from which no man shall emerge.

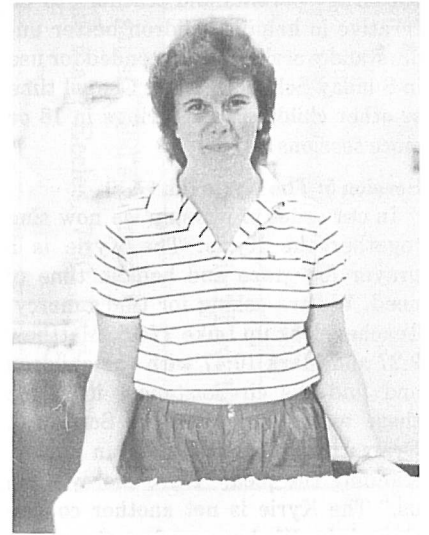
I must put God first in my life before any other thing, for, if worldly things come first in my life, they are idols which are forbidden in the Ten Commandments. To get through this life I need some help and the help must come from God. He will guide me through this life and help me through even the toughest of times if I ask Him and He sees fit. But I must accept Him in my heart before I can ask Him, because if the only time I have for God is when I am in trouble, He doesn't have to take time for me. If I ignore His call now, He will ignore me on Judgment Day.

Jesus Christ, to me, is One who loves you and me and wants us to go to heaven with Him in eternal glory. He wants the best for everybody and wishes for no one to go to hell. That is why He is always working to show us how to become better Christians and He is pleading our case in front of God right now.

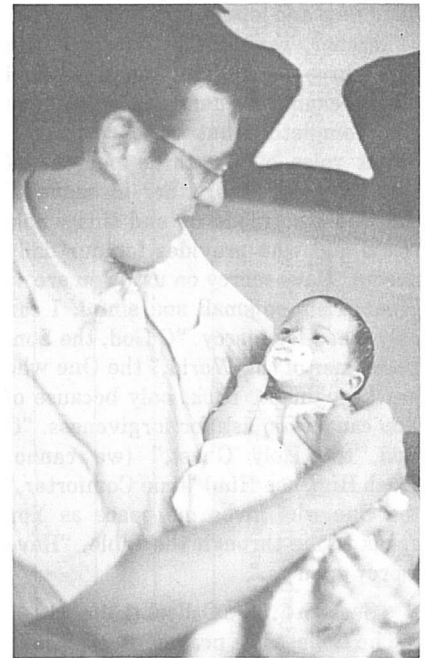
In short, I think Confirmation is a very serious thing and not something that should be taken lightly. I plan to take it very seriously and do all things as best I can.

by Jeremy Olson  
Green Lake Lutheran Church  
Spicer, Minn.  
(Sent in by his pastor)

The concept of summer family camp is anything but a thing of the past. During August 4-10, the Association Retreat Center hosted 473 campers, many of whom were children. God used the theme, "The Family Devoted to Prayer," to convict and strengthen numerous campers. The Holy Spirit through the Word was at work during this blessed week.



Mrs. Carolyn Dyrud, Brazil, enjoyed celebrating her birthday at camp.



Family camp is for all ages, even three-week old Micah, son of Pastor and Mrs. Rodney Johnson, Spicer, Minn.



Mrs. Ramona Zurawski, Grantsburg, Wis., was surrounded by her daughters, grandchildren and great grandchildren. Family camp has become an annual tradition for this family.

## Families gather in record number at the ARC Family Camp



Mr. Bob Dietsche, ARC Director, puts up a canopy outside the cafeteria.



Children's classes are held each morning.



Rev. David Barnhart, Eagen, Minn. was the evening speaker.



All eight grandchildren of Mr. and Mrs. Harvey Erickson, Northfield, Minn., spent the week together.

## Council on Bible inerrancy formed

Early in 1985 a group of Lutheran laity and pastors came together concerned with what they saw as a rising threat to the historical view of Scripture. This group adopted the name Lutheran Council on Biblical Inerrancy, and is made up of laity, clergy, and professors from many Lutheran bodies, including the American Lutheran Church, the Lutheran Church in America, the Lutheran Church—Missouri Synod, the Association of Free Lutheran Congregations, the Church of the Lutheran Brethren, and World Confessional Lutheran Association.

The LCBI will develop publications, educational materials, a series of lectures, and a resident resource-learning center which will be designed to set forth the full authority of Scripture. LCBI will address such issues as propositional revelation, the inerrancy and infallibility of the Scripture, Christianity and culture (science, ethics, etc.), philosophical and theological questions, as well as other related concerns. LCBI will seek to produce works on all levels for a wide range of audiences. The primary emphasis of this group will be to address laity, students and pastors in an effort to educate them in the historical Christian understanding of the Bible. LCBI will endeavor to illustrate that the Word of God as recorded in the Scripture is inerrant and infallible and is foundational to the faithful proclamation of the Gospel of salvation in Jesus Christ.

Twentieth-century man has raised many questions about the nature of faith and its application to life. LCBI wishes to show that the issue of the authority and inerrancy of the Bible is not merely academic in nature. For this reason, the LCBI views itself as a resource and witness for all Lutheran churches.

LCBI is currently working to establish an agenda and its initial programs. It invites the support of like-minded Christians within Lutheranism. For additional information regarding the Lutheran Council on Biblical Inerrancy and its unique ministry write to: LCBI, P.O. Box 16564, St. Paul, Minn. 55116. For more information call: (612) 541-1989.



"If  
my  
people"



## I remember revival

*(Lars Stalsbroten was born in Norway on July 21, 1887, and is the oldest pastor in the AFLC. He immigrated to America as a young lad and was converted in 1906 during evangelistic meetings at Carpio, N. Dak. His preparation for the ministry took place at the Lutheran Brethren Schools, Grand Forks, N. Dak., and he was ordained in 1915, serving as an evangelist and parish pastor in the Church of the Lutheran Brethren, the Lutheran Free Church of Norway and the Lutheran Free Church in the U.S., and finally in the AFLC. The following testimonial refers to the years from 1921 to 1926 when he pastored a Lutheran Brethren congregation in New York City.)*

### Rev. A.L. Hokonson

Rev. Arvid L. Hokonson, 86, a pastor of the Association of Free Lutheran Congregations, passed away on July 22 at Regency North Care Center in Spokane, Wash. He had come to Spokane, where his son lives, early in the year from Silverton, Ore., his retirement home, following a subdural hematoma in January. He suffered a broken hip in May.

Arvid Hokonson was born Dec. 11, 1899, in Batavia, Ill., to Louis and Lena (Anderson) Hokonson. He attended the Marquette School of Journalism and received his Bachelor of Arts degree from Augustana College, Rock Island, Ill., in 1933. He attended Augustana Seminary in the same city and transferred to Augsburg Seminary in Minneapolis, Minn., where he received his B. Th. degree in 1938.

He was ordained the same year, in Thief River Falls, Minn., into the ministry of the Lutheran Free Church. He was united in marriage to Elvera Swanstrom, also in 1938. The couple

At the beginning of my ministry the Holy Spirit worked so one now and then surrendered to the Lord and got saved. But then I was called to the 59th Street Church, Brooklyn N.Y., in 1921. There was just a little basement, seating capacity for about 200. That was soon too small. Then they enlarged it so it could seat twice as many. Inside of a year that was too small. God's people became so burdened for the unsaved. The prayer room where the Christians prayed for the unsaved before the Sunday evening services became entirely filled up and after the services the prayer room was filled with seeking souls. The revival had already started. And it kept on for five years.

What kept on adding to the revival fire was that steady stream of great preachers who stopped at our church

went on to serve parishes at Pukwana, S. Dak., 1938-42; Bethany, Spokane, 1942-46; Ebenezer, Bellingham, Wash., 1946-50; Calvary, Silverton, Ore., 1950-56; Calvary, Everett, Wash., 1956-64; Faith, S. Dak., 1964-70; and Medicine Lake, Minneapolis, 1970-72.

His wife has been a resident of Bethany Home, 3322 Broadway, Everett, Wash. 98201, for a number of years. Their son is Rev. Stephen C. Hokonson, W. 1315 Woodside Place, Spokane, Wash. 99208. His wife's name is Susan and their children are Scott and Cerise.

A memorial service for Pastor Hokonson was held on July 25 in Ascension Lutheran Church where his son is pastor, conducted by Rev. Donald Reese. Burial was in Spokane.

The family suggests memorials to Bethany Home in Everett, address given above.

Blessed be his memory.

from Norway: Ludvig Hope, Dr. Hallesby, Fredrik Wisloff, etc. When the five years of revival were over, the Sunday School had increased from around 100 to 1000, and the young people's work from 40 to 500 saved young people.

The church was filled all of the time, even at the Sunday evening services, at least one thousand people, with only standing room. Mighty work of the Holy Spirit!



by Lars Stalsbroten,  
Mr. Vernon, Wash.

### Update on India

Consultations with Rev. B. Rao Dasari of the Bible Faith Lutheran Church of India have taken place this past summer. The BFLC, organized as a mission work of the Association of Free Lutheran Congregations, severed those official relationships earlier this year. Efforts are being made to re-establish ties with the India work.

Pastor Dasari is presently on a trip to India and will return about Dec. 1. It is hoped that constructive ways to restore fellowship between the BFLC and the AFLC will be found after that time.

Congregations and individuals are urged to continue to pray for a God-pleasing reconciliation in this matter.

In the meantime, also, the AFLC Business Office is forwarding only designated contributions for India to the BFLC from individuals and congregations here at home.

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# editorials

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## PASTOR A. L. HOKONSON

Pastor A. L. Hokonson was one of the original pastors of the Association of Free Lutheran Congregations. He preached the sermon at the Sunday morning worship service of the Organizational Conference in Thief River Falls, Minn., in October, 1962. His topic was "Press on in Service." The conference theme was "Press on Toward the Goal" and the text, Philippians 3:1-16. Now, after all these years and with no notes on that sermon, we can only imagine the content of that message.

Pastor Hokonson was one who pressed on toward the goal for "the prize of the upward call of God in Christ Jesus." He was a man of steadfast purpose, courageous and determined in what he believed to be right.

He entered the ministry relatively late (38 years), but God gave him an active workday of 34 years and he occupied his retirement years with writing, both prose and poetry. His preaching through the years evidenced the poet within him.

It was my privilege to serve with Pastor Hokonson in the South Dakota District of our church for six years. He was a good co-worker, entering into the work of the district Bible Camp at Pickerel Lake and the Luther League, which later was organized during our years in South Dakota. Athletic of build, he joined in camp softball games into his 60s.

I was at his ordination in Thief River Falls in June, 1938. As a boy, I accompanied my parents to the ordination service of the Lutheran Free Church Annual Conference. It was my first ordination service, made more special because my pastor father took part in it. I have always remembered that A.L. Hokonson was one of the ordinands that day.

Arvid Hokonson was blessed with a wonderful helpmate in his wife Elvera. She was beloved in the parishes where they worked. Her health is poor and she has been confined to a nursing home for some years now, unable to visit with friends. God keep her in His care.

When he lived in Faith, S. Dak., he told me that when he wanted to get by himself for some special meditation he would drive out to Durkee Lake, south of town. He loved the prairies of Dakota, the landscapes of the West Coast and I'm sure, of his native Illinois. They all nourished the spirit of poetry in him. And above all he was a preacher of God's Word and he carried on his ministry faithfully. God bless his memory among us.

—Raynard Huglen

## DON'T DO IT, PAT

Rev. Pat Robertson of the 700 Club is considering making a run for the Republican nomination for president in 1988. His decision may be announced next week. It is tempting to encourage an openly evangelical Christian to seek our nation's highest office.

But our plea is: "Don't do it, Pat." Here is the reason: clergymen shouldn't run for political office. While a Christian can serve the Lord and be in His will in any honorable occupation, one that builds up and does not tear down, the

ministry is a special calling. In it a man is in a position to do as much good as one can do in the world. It's a work of the most serious responsibility.

We think Rev. Robertson should remain where he is and let those who are in the field of politics and public service vie for the presidency and other offices available to the voters' choice.

Another thing, were he in public office, Pat Robertson's desire to seek the Lord's will in governmental affairs and his bold assertion of the same would be subject to ridicule by the secular press and the religious liberal press. It would make for an unhappy situation. Also, his conviction that such and such a policy was God's will, in foreign policy or economics, for example, would aggravate other Christians who felt other courses of action were more in accord with God's designs. With these disputes made public, the cause of the Lord Jesus could only suffer.

We applauded the Pope's action calling on his priests to leave public life such as membership in the U.S. Congress. We are consistent in this stand and say, "Don't do it, Pat. Serve God where you are." Are you listening, Jesse Jackson?

## A SHADOW FELL

This issue of the *Ambassador* is being prepared under a shadow which fell upon our family in the accidental death of a nephew, David Huglen Strommen. The youngest of my sister Irene's five sons, David had reached the age of 25 years when he was struck down by lightning at a youth retreat in the Colorado mountains near Buena Vista. He had brought a youth group there from a Lutheran church in Bayport, Minn., and they were about mid-way in their stay when tragedy struck. There had been no carelessness; he was simply on his way from one building to another at Silver Cliffs, a Young Life camp.

Some of our *Ambassador* families have experienced the death of a family member in youth or young adulthood, as the Hanowells in Ferndale, Wash. (see page 10). Now we can feel for those of you have gone through this. There are some things one must experience to really know the pain and the hurt. I had followed the whole life of this boy closely. Because of circumstances which prevailed, it fell to me to take him to school on his first day of kindergarten. When he was 9 and 10, he, his next older brother and I made camping trips to such places as Reva Gap, Mobridge, Ekalaka and Spearfish. Now he had grown to manhood.

David's first vocational goal was teaching, but he sensed the call to the ministry, especially youth ministry, and he was about to enter his second year at Luther-Northwestern Seminary in St. Paul this fall. It's natural to ask why God permitted this hard thing to happen. There are no easy answers. He hasn't asked us to understand, but only to trust Him and the ultimate victory of the children of God.

There has been ample evidence that Dave's life had touched many in spite of his few years. Who knows what

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# FELLOWSHIP CORNER

## Share the memories

(Cheryl Tatom was the wife of Steve Tatom and the daughter of Perry and Gloria Hanowell, Ferndale, Wash. Her mother wrote the following for the parish paper of Triumph Lutheran Church after Cheryl's death early this year.)

What we have experienced is what others have expressed in similiar situations and I'd like to share these things with you also.

The loss of a child, no matter what age, is an experience like no other. You know that some day you will see them again but that doesn't fill the void that is in your heart, your dreams and your memories. Memories, yes, wherever you look you see something that reminds you. Yes, at church also. They are good memories but at the same time they hurt, deeply. They tell me time will ease the pain, but will it? How much time? Must I do it alone without my friends and family or will they be there to help me keep the memory alive? Listening to some parents talk that had lost children, they said that people they know, their friends and relatives, ignore the fact that your child was real. They want to pretend it never existed. They put away pictures, never ask questions, never talk about something that child might have done

or said. But that if it were an older person they could always find lots of good or funny things to say about them. Why? That child was a real person also. Isn't it just as important? Do you know that the majority of couples separate or divorce after the loss of a child? But in some cases they are drawn closer together.

Cheryl was real, very real to us. We loved her and miss her terribly much. Don't be afraid to talk to us about her, we want her memory to stay alive. We

don't want to forget her and we don't want you to either. Continue to help in our sorrow. Sure we may cry and why not? That's part of sorrowing. We may not always be at church or take part in everything but not because we don't care. It's just that right now it's too painful. But don't leave us by ourselves or the pain may never ease. A call, cup of coffee, pat on the shoulder or a hug, they do wonders. You may say, what about prayer? My mind is constantly in prayer but that still does not fill that emptiness that is in your heart, dreams and memories. Yes, the loss of a child is an experience like no other. Share the memories.

*Gloria Hanowell*

### ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard  
Minneapolis, Minnesota 55441

#### AFLC Benevolences February 1 - July 31

FUND	TOTAL BUDGET	REC'D IN JULY	TOTAL REC'D TO DATE	% TOTAL*
GENERAL FUND	208,000.00	13,960.52	79,737.33	38
SCHOOLS - (AFLTS)	115,278.00	6,539.23	29,415.70	26
(AFLBS)	173,200.00	9,670.43	47,070.40	27
HOME MISSIONS	265,000.00	43,957.42	107,265.47	40
WORLD MISSIONS	298,000.00	17,640.51	89,998.33	30
CAPITAL INVESTMENT	25,000.00	1,091.26	7,389.42	30
<b>TOTALS</b>	<b>1,084,478.00</b>	<b>92,859.37</b>	<b>360,876.65</b>	<b>33</b>
<b>1985-86</b>	<b>1,109,382.00</b>	<b>52,703.21</b>	<b>348,268.49</b>	<b>31</b>
<b>*GOAL 50%</b>				

## EDITORIAL . . .

good may come from what seems at the moment to be ashes? But the hurts remain for those left behind. They never fully leave in this life.

Dave's brother Jim, third in age, penned some things in those first days of sorrow. Let me share a part of it:

*Brother Dave, you were just beginning.*

*You found solid ground.*

*You were quietly building on that ground.*

*Your building was winning the test of time.*

*Your building would have won the test of time.*

. . . . .

*We will move forward.*

*We will not forget.*

*We will see you again.*

And so say we all.

— Raynard Huglen

## Restore reverence

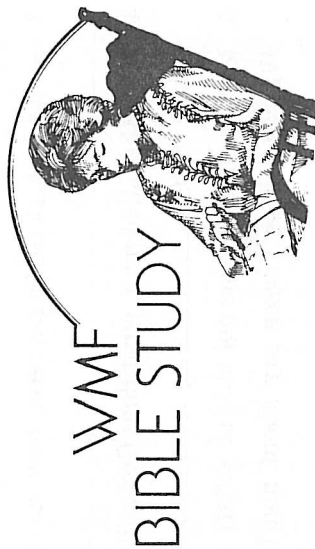
The kind of revival we need is a revival that will restore to our people the old-fashioned fear of God in the human heart, and reverence that you will no longer hear the name of God taken in vain upon the lips of men—from the White House down, on the sidewalks and in the places of business! Oh, my heart trembles when I hear how men in America, supposed to be Christian America, take the name of God in vain! Everywhere you go your blood is made to run cold with the irreverence and the lightness with which men use the name of God. O God, we need a revival that will restore reverence and fear of God to our people!

*by Joe Henry Hankins*

**How to Have a Revival**



October, 1986



## Lesson ten

### KEY WORDS FROM GOD'S WORD

#### HOLY

1. What do we learn about God's works and His holiness in Deut. 32:4 and Ps. 145:17? \_\_\_\_\_

2. How is God's holiness expressed in these verses?

A. Ex. 15:11 \_\_\_\_\_

B. Ps. 5:5 \_\_\_\_\_

C. Is. 6:3 \_\_\_\_\_

"Many would teach us that God does tolerate evil - that He employs it to perfect man, to develop the universe. No; He cannot dwell with it, cannot tolerate it. . . . How frequently the church is in danger of making analogous compromises, allowing certain evils to exist within its borders for the sake of gold, or popularity, or peace. It must not be, or God will not dwell with us."

— W.L. Watkinson

8. According to God's mercy, how are we to present ourselves unto God? \_\_\_\_\_

Rom. 12:1 \_\_\_\_\_

9. What does I Peter 1:15, 16 tell us about holiness? \_\_\_\_\_

"Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, *perfecting holiness in the fear of God*" (II Cor. 7:1).

Hymn No. 317 (*Concordia*) "O For a Closer Walk With God"

October WMF project:

### MISSIONARY FOR A DAY

This project supports our missionary wives.  
Pray for strength and courage for these workers.

3. As we look at God's holiness, how was man made? Gen. 1:26; 9:6

4. After the fall of man, what does God still demand of him? Lev. 19:2;

Matt. 5:48

5. Man, in himself, was not able to satisfy God's demand of holiness.

What do these verses say about man? Eccles. 7:20; Rom. 3:23

"Rest assured, Christ will not live in the  
parlour of our hearts if we entertain the  
devil in the cellar of our thoughts."

—C.H. Spurgeon

6. Who became our holiness or substitute? Lk. 1:35

During His entire life, Jesus kept the Law fully and perfectly, not for  
Himself but for us who were under the Law. He satisfied God's  
demand of holiness for us.

7. God's holiness is shown in His Law which forbids all sin. Romans  
7:12 says "... the Law is holy, and the commandment is holy and  
righteous and good." How did Christ satisfy God's demand for  
holiness?

A. Gal. 4:4,5

B. Matt. 5:17

C. Rom. 10:4

"When I survey the wondrous cross  
On which the Prince of Glory died,  
My richest gain I count but loss,  
And pour contempt on all my pride.

Forbid it, Lord that I should boast,  
Save in the death of Christ, my God:  
All the vain things that charm me most,  
I sacrifice them to His blood.

See, from His head, His hands, His feet,  
Sorrow and love flow mingled down!  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?

Were the whole realm of nature mine,  
That were a tribute far too small,  
Love so amazing, so divine,  
Demands my soul, my life, my all.

—Isaac Watts

## Tucson, Arizona

### Intrigued and Convicted, Burdened and Amazed

One of the wonderful truths concerning God's Word, and there are many, is this: although God always works through His Word in the life of the believer and the Church, every once in a while we enter a dialogue through which the Lord ignites the fires of intrigue and conviction and by which He burdens and amazes quite extraordinarily.

Such was the case for me one day as I began a rather casual journey through the book of Habakkuk, I was *intrigued* at how alike Habakkuk's world was with ours: "...violence...injustice...wrong...destruction...strife...conflict...perverted justice" (1:2b-4). I was *convicted* as to how similar Habakkuk's complaint was to mine: "How long, O Lord, must I call for help, but You do not listen...You do not save...Why do You tolerate wrong?" (1:2,3).

How quickly we who proclaim ourselves "separated from the world" are intrigued with God's Word and disheartened by the demise of the world around us; how quickly we approach God with sincere "complaint" regard-

ing that condition. Yet how unwilling we often are to accept God's *burden* (1:1) and how seldom we expect God to "utterly amaze" us (1:5).

This has been God's challenge to Living Faith Lutheran Church in Tucson, Arizona. Not only have we been intrigued at how accurately Scripture describes the condition of our city, but more so we have been *burdened* by our God for our community and *amazed* at God's working among us.

Tucson is a city of approximately 800,000 people. Nearly 70% of the people are unchurched, which is well above the national average. Of those who frequent any church, 85% attend either a Roman Catholic church or a Mormon "Stake" (#1 and #2 in Tucson). With these statistics in hand, we began to pray. First, that God would burden our congregation for our neighbors, our friends and our city. We were reminded that God's burden does not manifest itself in the form of a casual concern, rather, the prophets of the Old Testament and Christ Himself wept over the condition and the loss of that world. We prayed that God would burden us in that way: the

inescapable burden of God. Secondly, in the light of our God being the God of the impossible, we began to pray that God would "utterly amaze" us with fruit that only He can give. We are mindful that God stands ready to amaze us with answered prayer and bursting seams.

Through the past year, time after time, God burdened us to set goals and amazed us as these same goals were met and surpassed---should we expect anything less? God is the God of the impossible!!! Christ said, "I will build My Church." I question whether it can be anything but His will that His Church, our AFLC, our local congregations, grow in a nation of "the violent...the unjust..." the lost!

We, the AFLC, have committed ourselves to pray for: 1) a burden for our country, our city, our neighbors---the inescapable burden of God; and 2) that God would utterly amaze us with the fruit of faithfulness.

Accept God's intrigue and conviction---eagerly pray for God's burden and expect to be utterly amazed. He stands ready to answer and *amaze* "The Church Fervent In Prayer."

"Look at the nations and watch and be utterly amazed. For I am going to do something in your days that you would not believe, even if you were told" (Hab. 1:5).

by Pastor Terry Wold

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## Home Mission services begin in St. James and Mankato

July 27 marked the beginning of a new work at St. James, Minnesota, and August 17 the first service was held in Mankato, Minnesota. Informational meetings in St. James and Mankato indicated a strong interest in the AFLC and so the Home Missions Committee designated both of these areas as Home Mission projects. The Committee believes there is good potential for strong congregations to develop in these two Southern Minnesota communities.

For the present both groups will be served from Minneapolis by pastors and students from AFLC Headquar-

ters and Seminary.

In St. James, services are being held in a building previously used as a funeral home, and the Mankato group is meeting at the YWCA.

Home Mission Office

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## Preaching missions

### Minneapolis, Minn.

Faith Lutheran Church  
Rev. Ralph Rokke, pastor  
Sept. 21-24  
Rev. Donald Greven, Minneapolis,  
speaker.

## 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 she held membership.

### ILLINOIS

DeKalb

Emily H. Newton, 82, July 12, Grace.

### Eden Prairie, Minn.

King of Glory Lutheran Church  
Michael Crowell, student pastor  
Sept. 28-Oct. 1 (7:30 p.m.)  
Rev. Robert L. Lee, Minneapolis,  
speaker.





## Fishermen's Chapel

### *the story of a summer ministry*

It's a simple building. There're no stained glass windows, no carpeting, no padded pews. But God is doing beautiful work there.

The place is the Fishermen's Chapel. It is located on the shores of Lake Ashtabula, approximately 12 miles north of Valley City, N. Dak.

Grace Lutheran Church of Valley City purchased the building in the spring of 1986 and also leases from the Army Corps of Engineers six acres of land which include the chapel site and surrounding lakeshore. The chapel had previously been owned by the Methodists and before that the Congregational Church.

Lake Ashtabula is a popular summer resort area. Numerous people spend parts of the summer or weekends at lakeside cabins. It was felt that a need as well as an opportunity existed for sharing the Gospel, since it appeared that many people were not traveling into town for Sunday morning worship services.

Services have been held on Sunday mornings at 9 in the chapel during the

summer months since the 1950s. For many years they have been interdenominational and one of the co-ordinators has been Emil Hass, Jr., a member of Grace Church. Lay speakers and singers from various area churches have been invited to participate over the years.

This summer the services at the Fishermen's Chapel became a ministry of Grace Lutheran Church and are now co-ordinated by the laymen of the congregation. The main desire has been that each week the truths of the Scripture and the good news about Jesus are presented. The services consist of much congregational singing, special music and a message from God's Word.

The people of Grace Church have been encouraged by a consistent attendance of 50-60 people each Sunday. Some drive to the services, but many walk from nearby cabins or come by boat.

Grace Lutheran Church has a vision for using the chapel and surrounding area for more than just the Sunday services. The church's annual picnic

was held on the grounds and a dedication service was conducted at that time. It was prayed that God might be glorified through the use of that area and that people might be drawn into closer fellowship with Him.

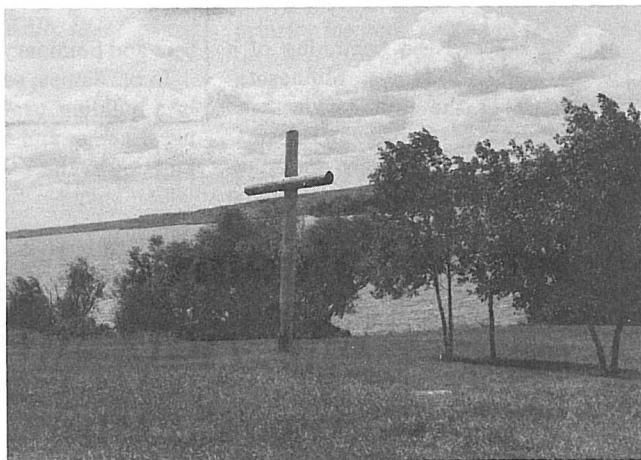
A variety of ways in which these goals might be met have been suggested. Some of these include retreats by various groups, singspirations, campfires, and possibly "Galilean" services. The area has already been the site of a men's and boys' fishing derby as well as a Sunday evening campfire singspiration. There has also been opportunity for some of the men to fellowship together through the preparation and maintenance of the grounds and construction of restroom facilities.

It appears to the people of Grace Lutheran that God, by providing them with the Fishermen's Chapel, has opened to them a unique opportunity for ministering to people with a great potential for doing His work. Their prayer is that they will always use the chapel in being "fishers of men."

*by Craig Johnson, Intern  
Valley City, N. Dak.*



Intern Craig Johnson, left, and Emil Hass, Jr., leading group singing at one of the services.



View of Lake Ashtabula from the Chapel.

## Musical at Tioga congregation

"*Together We Will Stand*," a musical celebration of hope arranged by Cam Floria, was presented by the Zion Girls Chorus, on Mother's Day, May 11th, at 5 p.m. "*Together We Will Stand*" is a musical about love and meeting people's needs. A freewill offering was taken to send a love gift to the hungry people of the world.

The Sunday School also participated. A luncheon was served following the concert. "If anyone has material possessions and sees his brother in need but has not pity on him, how can the love of God be in him?" (I John 3:17).



Pictured from left to right are: top row: Tricia Pederson, Barbara Elmquist, director, and Candace Grindy; middle row: Tiffany Odegaard, narrator, Tari Herfindahl, Stephanie Lalim, and Stacey Postovit; front row: Jacinth Dockter, and Annette Strand.

## New Parish Ed Director named

The Board of Publications and Parish Education is pleased to announce that Katha Tjelta has accepted the call to serve as Director of Parish Education beginning August 1, 1986.

Mrs. Tjelta has a B.S. degree in Elementary Education from River Falls State University, River Falls, Wisconsin. She has taught First Grade and English as a Second Language to Southeast Asian children Kindergarten through Fifth Grade. Prior to receiving the call to serve as Parish Education Director, Katha was assistant manager for two years at a Xerox center where

she gained experience in all areas of quick printing including keylining, typesetting, bindery, production, office management and customer service.

Katha has also been a pastor's wife for 16 years in congregations in Chicago, DeKalb, Ill., and Apple Valley, Minn. She now resides in Blaine, Minn. with her husband Ralph and their two children, Sarah and Peter.

### SONGBOOKS WANTED

Tabor Lutheran Church, Webster, S. Dak., would like to get copies of the book "Men's Gospel Quartets" published by Lorenz Wilson, Copyright 1913, renewed in 1941. If you have any copies of this book which you would be willing to part with, please contact Sherman McCarlson, R.R. 2, Box 134, Webster, S. Dak. 57274. Call 605-345-4355.

### CORRECTIONS

The number of lay delegates from Michigan at the Annual Conference in June should have been 17, not the seven reported in our July 15 issue. There were also four pastoral delegates.

The authorship of the article "Pioneers of Lutheran Missions Abroad: Ziegenbalg and Pluetschau" in our July 29 issue was incorrectly attributed to Rev. Edward A. Johnson, Batesville,

## Personalities

Address of **Rev. Allen Monson**, new pastor of Our Saviour's Lutheran in Dickinson, N. Dak. 58601, is 85 10th St. E. His telephone at home is 701-225-5091.

**Rev. James Fugleberg** is now pastor of Triumph Lutheran Church, Fernald, Wash. He formerly served Our Redeemer, Ontonagon, Mich., where he had been since 1978.

The address of **Rev. and Mrs. Orville T. Olson** (retired) is 1013 N. Marien St., Fergus Falls, Minn. 56537. Their telephone is 218-739-3616.

### CARD OF THANKS

Thanksgiving to all my Christian friends who read *The Lutheran Ambassador* and sent greetings for my 99th birthday on July 21.

Thank you for all the birthday greetings and gifts. By God's grace I am 100-bound and Glory-bound.

Pastor Lars Stalsbroten  
2725 E. Fir Sp. 18  
Mt. Vernon, Wash. 98273

Ind. He was the translator from German, not the author.

The writer of the article was Prof. C. F. Drewes, a one-time member of the faculty of Concordia Seminary in St. Louis, Mo. It appeared first in Concordia's *Magazin*, July, 1922, forerunner of today's *The Concordia Journal*.

## Missouri Synod re-elects president

Dr. Ralph A. Bohlmann, St. Louis, Mo., has been re-elected president of the 2.6 million-member Lutheran Church-Missouri Synod. This took place during the church's triennial convention in Indianapolis, Ind., in July.

First elected in 1981, Dr. Bohlmann received the required majority vote on the first ballot, 576 votes out of 1,131 cast. Most of the more conservative members of the convention rallied behind Dr. Robert C. Sauer, St. Louis, the Synod's first vice-president. He had 447 votes. Three other candidates got votes also.

Dr. Bohlmann is 54 and a former president of Concordia Seminary in St. Louis.

## AFLTS GETS IMPACT GIFTS

Association Free Lutheran Theological Seminary, Minneapolis, Minn., has recently received \$225 from Lutheran Brotherhood's IMPACT program, *Inviting Member Participation in Aiding Lutheran Colleges and Theological Seminaries*. The latest payment covers eight gifts of Lutheran Brotherhood members made during the second quarter of 1986.

Since the beginning of the IMPACT matching gift program in 1979, \$31,133 in IMPACT funds has been received by AFLTS. During that same period Lutheran Brotherhood has allocated more than \$9.1 million on behalf of the 69 participating Lutheran colleges and seminaries.

Lutheran Brotherhood is a fraternal benefit society with headquarters in Minneapolis, Minnesota. It provides insurance and other financial and fraternal benefits to its 900,000 members and the Lutheran church across the United States. IMPACT is one of Lutheran Brotherhood's many fraternal benefits provided for its members.

## Eastern N. Dakota

### WMF Rally

October 4, 9 a.m. registration

Ny Stavanger Lutheran,  
Buxton, N. Dak.

Pastor and Mrs. Wendell  
Johnson, speakers.

"Peace, Perfect Peace,"  
theme.

## SW Central Minnesota

### WMF Rally

October 7, 9:30 registration

Good Shepherd Free  
Lutheran, Cokato, Minn.

Pastor and Mrs. Richard  
Snipstead, speakers.

"If My People," theme.

## THE LUTHERAN AMBASSADOR

3110 E. Medicine Lake Blvd.

Minneapolis, Minn. 55441

Second-class postage  
paid at Wamamingo, Minn.

## Hegland Lutheran observes centennial

The 100th anniversary of Hegland Lutheran Church, rural Strandquist, Minn., was celebrated July 5-6, under the theme "A Faith to be Sharing" (Heb. 10:23). Rev. Charles Knapp is the pastor.

The centennial service was held on Saturday at 2:30 with the message being brought by Rev. R. Snipstead, president of the Association of Free Lutheran Congregations. Mr. Reuben Gunderson, chairman of the congregation, gave the welcome. Greetings included one by the widow of Rev. E. B. Kluver, a former pastor. Mrs. Hilda Germundson, a former organist, played the prelude on the old pump organ. The special music was by Mrs. Dale Brekke, Mrs. Daryl Haugen and Mrs. Jerome Boen, Mr. Emory Flaten and Mr. Harvey Dyrud (Norwegian). A historical synopsis of the congregation was given.

Following a supper at 5 at which a former youth group sang, a praise program was presented at 7. Lay Pastor Rodney Stueland, Roslyn, S. Dak., a former pastor, preached. Music was by Mr. Laverne Thoreson, Mrs. Jodi Thompson, Mrs. Jerome Boen and Mrs. Martha Hulpstrand, and Mr. Hardin Hodne. Devotions and a greeting were given by Rev. Wm. Goodman, Bemidji, Minn., who served Hegland for several years on an interim basis.

Pastor Knapp preached at a communion service on Sunday morning at 9. Rolls and coffee were served afterward.

Prior to the morning worship service at 11 the church bell was rung 100

times by Mr. Clifford Torkelson, sexton. Lay Pastor Gene Sundby, Outlook, Sask., a former pastor, delivered the sermon. The Sundby family and Rev. Jerry Holmaas, Ottawa, Ill., and formerly of Toronto, S. Dak., sang. A light dinner was served after the service.

The history of Hegland Lutheran Church traces back to the organization on May 21, 1886, of a congregation called Lundebly. Hegland became a separate congregation in 1893. The present church was built in 1905 with the steeple being added in 1916. Hegland was part of the Karlstad-Halma parish of the old Evangelical Lutheran Church, was independent from 1959 and on, joining with Westaker and Bethania congregations, Newfolden, in 1963 to form a parish. That arrangement was severed in 1981 when Hegland withdrew. In 1985 Hegland and Bethlehem Lutheran Church, rural Greenbush, united to call the present pastor, Rev. Knapp.

Hegland participates in the half-hour broadcast, Trumpet of Truth, on station KTRF, Thief River Falls, Sunday mornings, with Westaker and Bethania, being responsible for the program every third Sunday. This has been the case for over 20 years.

Pastors who have served Lundebly and Hegland are: H. Roalkvam, J. A. Urnes, K. Dalager, L. M. Skunes, H. Simonson, T. A. Hagen, O. P. Stavaas, M. S. Gjerde, T. A. Hagen, E. B. Kluver, G. T. Torvik, C. M. Cherland, M. S. Molvik, H. M. Stoa, G. Sundby, R. Stueland, H. DeBoer, M. Knutson, Wm. Goodman and C. Knapp.