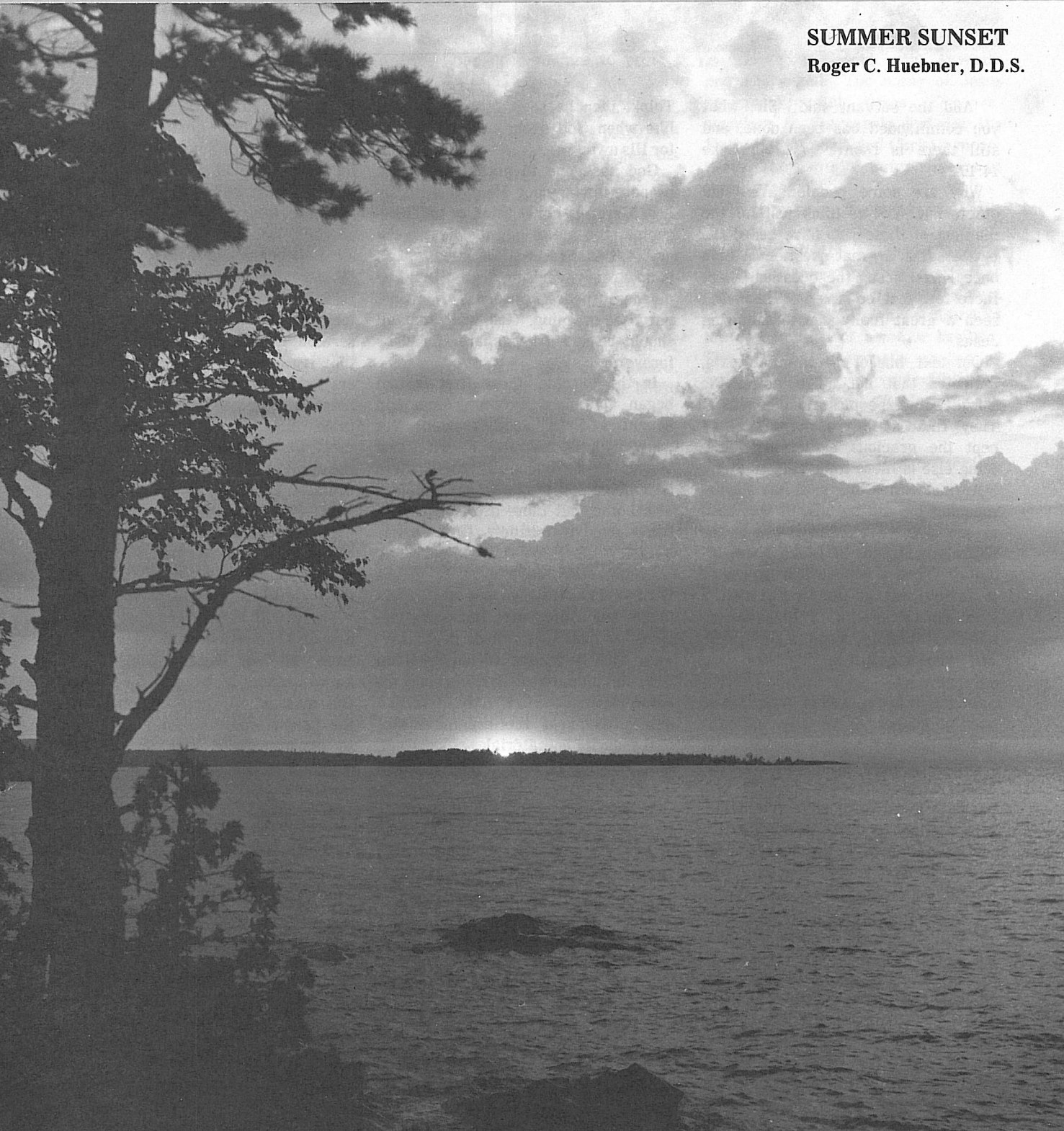


August 10, 1976

The Lutheran Ambassador

SUMMER SUNSET
Roger C. Huebner, D.D.S.



MEDITATION MOMENTS

STILL THERE IS ROOM

“And the servant said, ‘Sir, what you commanded has been done, and still there is room’” (v. 22, Luke 14:16-24).

Why are some people saved and others not? Let us think just for the moment of those who have heard the Gospel. It is a great question. A man once asked Jesus the question, “Are there few that be saved?” He hadn’t seen a great many people following Jesus.

Our text, one of the summer texts, indicates that not all come to the Lord. Some people make excuses. They find some reason not to accept the gracious invitation. Something else is more important to them.

As last time, this text has special meaning for me because it was used at one of the evening services at the annual conference at which I was ordained. Then a few days later I used it as my text at the first funeral I ever conducted—for a man in my home community, whom I knew well, and who had had a death-bed conversion.

Salvation is pictured as a great banquet or supper. If we have a really special occasion we often set it up as a banquet. There is something special about eating together. God is preparing a great feast or festival. Hall-esby reminds us of the world of nature and how lovely God has decked it out with flowers, trees, grass, etc.

Think, then he says, what it will be like when God decks out His heaven for His own.

God has gone to great expense to prepare the banquet. He gave His only Son. Here we could think of all those events, the suffering, the death, the cry, “It is finished!” Come, for all is now ready. And the Lord offers forgiveness, peace, pardon, joy, hope, purpose, meaning. God wills that all should be saved and share His glory forever.

In the parable, those first invited began to make excuses. One had bought a field, another oxen. Yet another had married a wife and begged to be excused. Surely there is a place for property and the joys of a home, but there are times when these can overshadow God in our lives.

People still make excuses to the Lord. One will say that it doesn’t make any difference what one believes as everyone will be saved anyway. This reasoning of universalism flies in the face of Scripture as we noted in an article recently. A second person advances the argument that real security is material, not spiritual. But it is an argument hardly worth discussing.

A third individual will respond to God’s invitation by claiming that he is too young or has too much to do yet, as though life ceases when one

is in Christ. In truth, it only begins then. Or another will have a fear of what others will say. Yes, what can they say that will be that important? Finally, some will give the excuse that they are into sin too far and cannot go back. But the Bible says it is possible to begin again. Let no one set his word against God’s Word.

“Still there is room.” That’s the idea the preacher emphasized in that sermon I heard long ago. And it is that truth which evangelical preachers today rejoice in proclaiming, still there is room at God’s great banquet table. And let this be an encouragement to those who haven’t come to the Lord or have wandered to the far country. You can come, but you must come now.

Let this be a fresh summons, too, to new zeal to invite others, to bring others in. There is much to do and there is still room.

There will be a great host at that Supper. The saints will be gathered from all the ages, people we’ve known, others of whom we’ve heard. But most of all, Jesus will be there, the Savior who died for us. “I want to see my Savior first of all.” May we all be gathered at the great Banquet. We can be, in the response of faith to Him.

—Raynard Huglen

The Lutheran Ambassador is published biweekly (except the second issue in August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Rev. Raynard Huglen is the editor. Subscription price is \$3.50 per year in advance. Subscriptions should be sent to The Lutheran Ambassador, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn. Volume 14, Number 16

The Use of the Sacraments and Order in the Church

Articles XIII and XIV of the Augsburg Confession

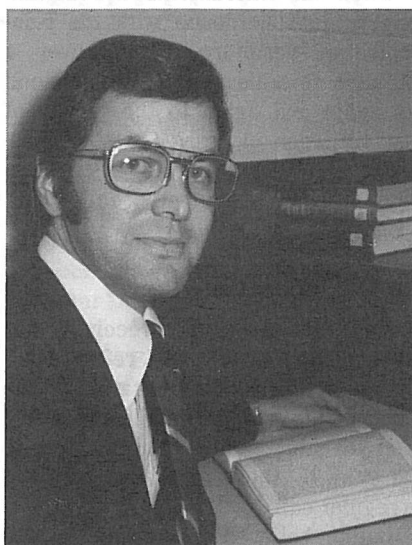
by Rev. Wesley Langaas, Hampden, N. Dak.

The right use of the Sacraments was another important issue of the Reformers because of the abuses they had encountered in the Roman Catholic Church. The Holy Christian Church is the assembly of all believers where (1) the Gospel is preached and (2) the Sacraments are rightly administered (Art. VII). The Confession has also stated (Art. VIII) that the Sacraments are still efficacious though at times they may be administered by unworthy men. Not only must the Sacraments be rightly administered in the church, but they must be rightly received. Article XIII sets forth the need for faith in the recipient for the Sacrament to be rightly received. This was to refute the Catholic position which believed the Sacraments were effective in conferring grace regardless of what the recipient believed.

Not Merely Signs

The Article says first that "the Sacraments were instituted not only to be signs by which people might be identified outwardly as Christians . . ." The Christian should be identifiable in the world by what he does, but by means other than a show of religious activity. If he participates in Baptism or the Lord's Supper simply because it is the thing to do and identifies him outwardly as a "Christian," he has seriously distorted their purpose and, in fact, endangered his own spiritual life.

The Apology to the Augsburg Confession in explaining this article discusses at greater length the many Sacraments that were used by the Catholic Church at that time and, in fact,



Rev. Wesley Langaas

still are. It says there should be less quibbling over the number of Sacraments because "it is much more necessary to know how to use the sacraments" (Ap. XIII, 18). In the church at that time, the Sacraments had come to be little more than magical rites which would somehow help the person who participated, regardless of what he believed. The Catholic Church said the Sacraments required no receiving means on the part of the recipient, and unless there were some obstacle, the Sacraments would automatically confer grace to the one receiving them. This way of receiving is a means without faith, saying that the Sacraments operate by mere physical contact, described as *ex opere operato*.

Thus the Sacrament is reduced to a magical rite. The magician, with a touch of his wand, can seem to make

a dirty and tattered rag turn into a beautiful bouquet of flowers. God, however, has not chosen to use the same impersonal way of changing man from sinner to saint merely by touching him with the elements of water, bread or wine. If this were the case, we should gladly haul everyone to the baptismal font and altar if only to get him in contact with the sacramental elements so as to fill him with grace.

The Apology therefore condemns the teaching that "the Sacraments confer grace *ex opere operato*, without a good disposition in the one using them. It is sheer Judaism to believe that we are justified by a ceremony without a good disposition in our heart, that is, without faith" (Ap XIII, 18). The "good disposition" referred to here is not used as we might think of it today, as if to characterize a good-natured person. It is referring very seriously to the presence of a living and active faith in God and His work of grace in Christ.

To use the Sacraments only outwardly is condemned. To believe that the mere rite of Baptism and an occasional trip to the altar will in and of themselves make one a Christian would be serious error.

The Faith Ingredient

The Article goes on to say that the Sacraments "are signs and testimonies of God's will toward us for the purpose of awakening and strengthening our faith. For this reason they require faith, and they are rightly used when they are received in faith and for the purpose of strengthening faith."

Let us remember that the efficacy of the Sacrament rests with God and His Word and the promise of God connected to the sign. What is effective in a Sacrament is the Divine Word and not the human act as such. Neither do the earthly elements have any special qualities in themselves. Christ is also present in the Sacrament, and His presence is not conditioned by our faith or lack of it. There is a Divine power at work and for that reason we are cautioned and admonished before partaking of the Lord's Supper, for example, that we do not do so to our condemnation (I Cor. 11:27).

A Sacrament has a promise of grace attached to it (one of two requirements; the first being that it is commanded by God). The Apology emphasizes the promise aspect and thus it remains true to a basic Reformation principle. The Sacraments then are "signs of the promises." But to receive them properly, one is required to have faith.

This strong connection between faith and the promise is expressed in the closing words of the Apology. It condemns again the belief that the Sacrament itself justifies by referring to Augustine's idea that it is faith in the Sacrament, and not the Sacrament, that justifies.

God Has Done It

The real line of separation between the Catholic and Reformation views on this matter is based on their differing opinions concerning grace and justification. According to the Catholic view, the Church imparts grace to man through the Sacraments, so, of course, they emphasize the number of Sacraments that surround a man's life. As he comes in contact with all these, he is somehow filled with more and more grace and made a better person. To the Reformers (and Scripturally, we should add), justification takes place not in man but with God. Through the Word of promise, God imputes the righteousness of Christ to those who receive the promise by faith and He declares them righteous. We do not become more righteous, but God has provided our full righteousness in Christ by faith. This is offered and received through the Sacraments,

the means of grace. And this is why the Confession places such great emphasis on the acceptance of the promise by faith, because a promise is useless unless faith accepts it.

Even the faith we need is created by God through the Holy Spirit Who works through the Sacraments. Faith is given by God. No man, not even an unworthy person who administers the Sacraments, can influence their effectiveness, if the Word of command and promise are there. For the recipient, however, faith is necessary to take hold of the promise.

When the Sacraments are administered in accordance with the principles of Scripture, they convey a blessing to believers, and they recall us again and again to the ground of our salvation in Jesus Christ and remind us to "walk worthily of the calling to which we have been called" (Eph. 4:1).

Order in the Church

Now that the proper receiving has been stated, Article XIV refers briefly again to the administration of the Sacraments and the public preaching and teaching in the church. It is to be done by those who have received a regular call.

Luther believed strongly in the universal priesthood of all believers and this comes out more in his writings than in the Confessions. But by virtue of the spiritual priesthood, all believers possess the inherent right to preach the Gospel and administer the Sacraments. For all to do so in all circumstances, however, would be mildly confusing and inefficient. The special office of the ministry is derived from the universal priesthood. All Christians, being entrusted with the right of priesthood, have the privilege to call pastors to publicly apply the means of grace.

The special office was delegated out of the universal priesthood in the interest of order, since all do not have the necessary gifts for publicly exercising the duties of the ministry. As a result, suitable persons must be called to do this. This right is given to the local churches, where we believe the apostolic church exists. The prophets and apostles never preached without a call from God, and yet they

were a few out of many who were sent to minister. God continues to call, now through the agency of the congregation. And Scripture gives the power to call to all true believers, since Christ has entrusted to them the office of the keys. These are the persons, then, who for the sake of order are regularly called to the function of administering the Word and Sacraments—as described in Articles XIII and XIV.

The Confessions always emphasize Christ's command to the church to call, choose and ordain its servants. It is clear from Scripture also that the Holy Spirit gives various gifts to believers for the edification of the church and glory of Christ. Some, specifically, are for the ministry in the church, though all are for ministry to one another (Eph. 4:11; I Cor. 12:28). These are given for the equipping of the saints, the building up of the body of Christ (Eph. 4:12).

Concerning the ministry then, it seems beneficial that some be set apart for this by a regular call. God will select them, and guide His church in calling them. The point in Article XIV is that it fill this office with a regular call. The teaching, preaching, and administration of the Sacraments is commonly entrusted to the pastors, those called and set apart to guide the faithful.

The ministry through a regular call must remain and function so that through its services the Word and the Sacraments, and absolution, may be available for the church's life and growth.

CORRECTION

In the news item, "Three Staff Members Leave Lutheran Council Division," page 16, of *The Lutheran Ambassador*, June 29, Dr. Byron Schmid was incorrectly identified as an AFLC clergyman. That should have read "the ALC clergyman."

Dr. Schmid was brought up in the Lutheran Free Church and some of our younger people may remember him from his activities in the Luther League Federation.

WAGNER AND THE MISSION "STUNT"

Johnny Wagner was hungry again. He peeked into the pans cluttering the stove; except for some food sticking to the edges, they were empty. When a fellow hasn't eaten since yesterday morning, he is hungry, isn't he? It could happen in Buffalo, New York, as in this case, or, anywhere else, for that matter.

In the living room, a woman laughed. Drunk again, Johnny thought. She was his Russian stepmother, Sonya. If his father hadn't been so drunk himself, he'd never have married her. And if only Mom hadn't died, everything would have been fine. Johnny slammed the cover back on a dirty cereal pot.

The laughing in the other room stopped. Johnny heard a strange man's voice, then Sonya stumbling out toward the kitchen.

She teetered through the door with a curse. "You stealing food again?" she snarled.

"I'm sorry," Johnny mumbled. "I'm hungry. Haven't had nothing to eat since yesterday morning."

"Well, go some place else to mooch food. You just hang around here to spy on me when I'm entertaining my friends so's you can tell your old man."

"No, honest." He watched with horror as Sonya reached for the razor strap hanging over the sink. "Don't hit me."

The woman grabbed for Johnny's arm. She struck him first on the back, then on the shoulder. As he writhed, she struck him again and again.

"I won't have an eight-year-old youngun spying on me. I'll show you who's boss. Now get out."

Johnny did get out. A year later, he got out for good. Slipped down the stairs one night and cut across town to the railroad yards.

He hesitated at the edge of the yards, listening to the trains rattle and sigh into their switches. Sounds

were like so many big animals out there in the dark. He shivered as he fingered one of the welts from a recent beating.

Then he dodged between two passenger cars and ran until he came to an empty freight. No one in sight, so he climbed inside. It was dark but he was safe.

He groped along over the wooden floor on his hands and knees until his head pushed into something soft. "Hey, look out!" a voice barked at him.

Johnny's heart bounced against his chest. "Oh, oh, I didn't know anybody was here, Mister."

"Well, you know it now, Sonny. Get your head out of my lap," the voice went on.

"Oh, sure, I'm sorry. It's dark in here." Johnny's words came out with a squeak.

"'Course it's dark. What else you expect? Maybe you'd like me to light a lamp for you, a nice soft, rose-colored lamp, with fairies playing games or barnyard animals on it.

"What are you doing here anyway, Kid? Wait, don't tell me. You're running away from home because your stepmother beats you, your father is a drunkard and you don't get no love, nor even enough to eat."

"That's right, Mister. How'd you know?"

Johnny watched a light shine through a crack in the side of the freight car. He could see the man now. As old as his dad, but his face looked as if it smiled more. Only he hadn't shaved for a long time, maybe two weeks. Johnny saw the man stretch. He reached over and patted Johnny on the shoulder.

"You really don't get enough to eat, Kid?"

"Honest."

"And the old woman really beats you?"

"Uh huh."

"Well, there's some that would tell you to get on home. Maybe they'd push you out of the car, or maybe they'd even take you home themselves. I'm not one that believes that home is always the best place to be.

"Take me, for instance. I think life's pretty good and I don't have no home. No, I'm no bum, mind you. I'm a hobo and there's quite a difference.

"But boy, it isn't good for you not to have nobody at all. So I'm going to let you join up with me, if you want." His talk hurried on. "It's a good life. Me and you could travel together, see the country. You could work for me, learn about life. We'd get enough to eat, too. How about it? It ain't good for a fellow your size to be on his own. Why don't you join up with Old Steve?"

Johnny Wagner didn't answer Steve at first. Maybe he should go home after all. But this funny old man who didn't shave said he'd have enough to eat. And he liked Johnny; that was important. "Sure," Johnny told the hobo, "I'd like to go with you."

For the next four years, Johnny and Steve didn't separate for a day. Steve kept his word. They saw the country together—the cities, the towns, the freight yards, the hobo camps and the saloons. Johnny had enough to eat, too. Steve taught him how to "bum" food from a farmer's wife, a dime from a businessman on a city street. Steve was generous, too, gave Johnny his first bottle of liquor on his eleventh birthday. They had each other. "And that means a lot," they always said.

Only time they ever had an out was when Johnny wanted a drink worse than Steve did, and those days got closer and closer together.

One day, when Johnny was 13, he and Steve flopped for the night in an Ohio farmer's cornfield. Johnny lay watching the stars. "Steve's getting old," he thought. "I could do better by myself. He's always crabbing when I want a bottle. I could get away right now. He won't wake up till the sun hits him. But he's been good to me, the old coot. I sure wish I could go to sleep and stop figuring anything. The way he does. He just goes along, living. And I keep worrying."

Steve snorted in his sleep, woke up

with a shudder. "What say, Johnny, boy?"

"Nothing, Steve. Just thinking out loud, I guess."

Steve rolled over. "Most dangerous thing in the world. Never touch the stuff myself."

But Johnny kept on thinking. Next day, when he and Steve tried to panhandle a meal in downtown Cleveland, he thought faster than usual. Coming around the corner were two cops. Steve tried to zigzag sideways into a store, but one cop dashed after him. The other went after Johnny. Johnny broke into a run. "Let the old man take it. I got to get away," he thought. After two blocks, the cops quit the chase. Johnny stopped running. "This is as good a time as any to make the break," he figured. "Good-bye, Cleveland; good-bye, Steve."

At first, he tried a farm job. Eight dollars a month then, and room and board. But the country was a tough spot to find a drink. And somehow at night, he kept remembering Steve. When he was 17, he collected his last pay and told the farmer he was through. "Think I'll go home for a visit. Haven't seen my family for quite a while," he told him and swaggered down the lane.

The sun was shining when Johnny walked into his father's house in Buffalo. His father sat in the big chair over in the corner, blinking his bloodshot eyes. Then he took a long drink and put the glass down on the arm of the chair.

Johnny started toward him. The rooms were dirty but after all, it was home. "Hi," Johnny called out. "It's me, Johnny. Thought I'd come home for a change."

His father swore, then he laughed. "Listen, you little punk. You were too good to live under my roof when you were younger. Now you come in here out of the blue, falling on your face, trying to make up for it. Well, you can fall flat for all I care. My roof's too good for you now. Get out an' stay out." His exclamation point was a hiccup.

"O.K., O.K.," Johnny answered. "This is the last time I make a stab at living decent."

He "hoboed" around the country until 1916, when the draft shipped him

overseas with the 132nd Infantry. After the war and back in the States, he found Chicago and Skid Row.

He liked it down on West Madison, liked it so well he stayed for the next twenty-eight years. "You can pick up the price of a bottle here faster than in any small burg I know," he told the fellow sitting next to him in a bar one day.

"Like today. I had three jobs. I passed some handbills, and I washed dishes. Then I carried some signs." He tossed some coins on the counter. "So tonight I'll have me three bottles."

"And I got a place to sleep tonight, too." He drained his first bottle. "The gentleman I passed bills for is going to let all of us sleep on the roof of his business place. All we got to do is pick up our newspapers in the morning. A real gentleman, he is."

John Wagner thought Skid Row was all right—except for the policemen. They bothered John. They were everywhere. When he slept on a park bench, they were in back of it, shouting at him to move on. If he got tossed out of a bar for a little noise and flopped in an alley, they nabbed him for sure. "I know all the policemen on this beat by their first names," he bragged. "Yeah and they know me. Well, at least it's warm in jail." He shuddered. "But there's no liquor and you got to work in there, too."

But in a mission, John could escape from the police. One night he felt sick, so he careened into a Madison Street mission and drowsed through the service. He woke up at the altar call. He listened for a minute, then pulled himself down the aisle.

Up front, they were kneeling. John knelt, too. Somebody next to him was talking and praying. John repeated a few words. Then he let himself be led upstairs and given a ticket for a free bed.

The bed was softer than he had been accustomed to and the place clean. John slept well. He gulped down breakfast, made sure the man who had prayed with him the night before wasn't watching, and slipped out the side door.

The nearest saloon was half a block away. The bartender greeted John with gusto. "You're looking good today, John."

John smirked. "Had a good sleep

last night. Been over at a mission on Madison. Make it straight."

"Say, what they make you do at those joints?"

"I don't know. You sit through a meeting. Then you get saved."

"Saved?"

"Yeah, you get saved."

"Are you saved, John?"

"Sure, guess so."

The bartender set the drink in front of John. He wiped his hands on his apron. "Brother, if you're saved, I'd hate to be lost."

"Got to remember that mission stunt," John told himself. "It'll be good on cold nights or nights I don't feel so hot."

The mission stunt was still a good one in 1948. One night, March 2, that winter, he meandered down South State Street. His arms and face were swollen from cheap wine. The hem of his overcoat flapped loosely against his legs. One shoe had no lace, the other was tied with string. "I'm a sick man," he thought. "Got to have a flop. Maybe I'd better try a new mission. The old ones are all wise to me."

"Here's one," he said. "Pacific Garden."

He fell into a seat. The piano was being played. The old man next to him looked up, spat on the floor. Then he leaned over and whispered, "Whole business makes you sick, don't it?"

"Yeah," John said.

"Hear the music?" The old man poked John. "Supposed to make us think of home and—" He sighed, loudly. "And dear old mother."

John wished the old man hadn't said that. He was thinking of home, and his own mother. "Shut up," he commanded.

Why didn't the man up front give the invitation and get it over with? All John wanted was a flop. "Now, what's that about a prayer room?" he wondered. "Never heard of that. Thought I knew all about these joints."

"What's in that prayer room he's yakking about?" he asked the old man.

"Nothing."

"I always went down front in the other places," John whispered.

"Some do and some don't," the old

[Continued on page 8]

Women For Christ

CRADLE ROLL PROGRAM HELD

This spring, at Our Savior's Lutheran Church in Thief River Falls, Minn., we had our annual cradle roll program. We had six little people who graduated from the cradle roll and entered our Sunday School nursery class. Also, we entered 11 new "bless-



ings" into the cradle roll program. The ladies served cake and ice cream for the event. The youngsters are as follows, top row, left to right, Ericka Lund, Peter Balmer and Rebecca Erickson; and, bottom row, Kristi Senum and Mary Beth Enderlein. Not pictured: Jeromy Gagner.

C. Senum and M. Lund

FAITH SOLVES THE MYSTERY —AND THE NEED

In the handful of mail, most of it for the couple from the Africa Inland Mission who were using ours as a temporary mailing address during their stay in Minneapolis, was a postal money order for \$80. It was made out to us and came from Ft. Lauderdale, Fla. The name of the sender was not familiar.

"They must have meant it for the

Mission," I concluded, and placed it with the rest of their mail.

But when the Mission couple stopped by, they assured us the money was not for them. They had no contributors in Ft. Lauderdale and didn't know the sender either.

Thinking it might involve a friend of the children, I quizzed them all. But none of the family admitted knowing anyone in Ft. Lauderdale—they didn't even know anyone else who might know someone there.

Why had the money been sent to us? And why \$80? Would we dare to cash it? There was only one way to find out: call!

The number given me by the long-distance operator rang, but there was no answer. The money order continued to be a mystery.

That Saturday, in the middle of laundry, I felt a sudden urgency to try the Ft. Lauderdale number again. Before I could tell my husband what I intended, he said, "Why don't you try that number now?" It just had to be the right time to call.

A young man answered after the first ring. I told him who I was, from where, and how I had gotten his phone number.

"Who's the money for?" I asked.

"It's for you," he said.

"But you don't know me... and I don't know you!"

"Well, I'm a Christian..."

"Of course!" That we'd been sure of, all along.

"But who gave you our name?" I asked.

"It's for you... from the Lord. I wouldn't have included my name, except that's required on a money order," he explained.

"But we don't know anybody there.

How did you get our address?"

"The Lord gave us that, too."

And the amount? There was no need to ask. Who, but God, could have told him the exact amount we had been shorted on the last paycheck? And also knew that we were flat broke?

"Thank you," I said to my newly-met brother in Christ, and went into my bedroom and wept.

This is a testimony of answered prayer in the life of Mrs. Ronald Knutson's friend, Ethel Meyers. Praise the Lord, and may it inspire each one of us that read this article, and to continue in PRAYER (Phil. 4:6).

A.H.

THREE BABIES ENROLLED AT SCANDIA



Three babies were enrolled in the cradle roll of Scandia Lutheran WMF, Sedan, Minn., on April 14. Pictured here are, left to right, Juleen Berg, son of Mr. and Mrs. Harlon Berg; Rebecca Lagred, daughter of Mr. and Mrs. Don Lagred; and Luke, son of Mr. and Mrs. Lyle Huseby. The mothers are holding their children.

Mrs. Norman Haugen



PERSONALITIES

Rev. Marvin Haara, who has served the Pukwana, S. Dak., parish (Pukwana and St. Olaf), since 1975, has resigned as pastor there. His immediate plans are not known.

THE RETARDED ARE ALSO PEOPLE

By Marie E. Vanderberg,
Grafton, N. Dak.

"Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men" (II Thess. 5:14).

I didn't discover my real vocation in life until I was 60 years of age. Think of all the years that were wasted! I married at 17 and became the mother of eight children, of whom the youngest of five girls was born retarded. I didn't realize it until she was six years of age, so it was quite a blow, especially for my husband, as he thought having a retarded child was a disgrace.

I kept my daughter home with me and cared for her myself until she was 21 years of age. Then my health broke down and my doctor told me that I would have to place her in an institution. I think I realized a little bit then how God felt when He sent His only beloved Son to earth, as my life had revolved around my daughter for 21 years. She was committed in 1953.

My husband passed away in 1955. My children were all grown and married, so that left me all alone. In 1957 I moved to Southern California where four of my children still reside. For ten years I supported myself by caring for other people's children, but I was never really happy as I felt as though my life was being wasted caring for children whose parents should have been home caring for them themselves.

Then in the fall of 1967 my life was suddenly changed. I heard that the State School for the Retarded in North Dakota (at Grafton) was starting a Foster Grandparent program and if I would like to return to North Dakota, I could start working in the program. That was a real answer to prayer! I started packing the next day and after arriving in Grafton, I walked out to the School, where I was given a room on the third floor of the Main Building. And after attending orientation classes for two weeks, I was finally introduced to my first foster grandchild. What a thrill that was! I had

finally found the vocation that God had been preparing me for. I learned that "God works in a mysterious way His wonders to perform," as by giving me a retarded child of my own He had only been preparing me for the work He had in mind for me. What a wonderful God He is!

I spent five happy years working as a foster grandparent. I can't remember the names of all the children I worked with, but each one was a precious soul who needed special love and attention and it was a joy to be a "Grandma" to each one. It has been the most rewarding work I have ever done. They are so loving and so appreciative of everything that is done for them. You can't help but love them in return. After all, they are all God's children and God has a special purpose for each of them. So if I have been able to bring a little happiness into their lives and to tell them of God's love for them, I feel as though my life has not been lived in vain.



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man answered.

"I'm going to the prayer room."

The old man pulled his tattered overcoat closer to him, edged away from John. "You're crazy. You been."

"Maybe this is different."

"Naw, all the same." The old man peeped through his cracked glasses at John. "Some do, some don't," he repeated.

John pitched forward toward the prayer room. The man in the doorway reached out and caught his arm. "How are you feeling?" he said.

"Sick," John told him. "And I'm too bad for God, too."

"Nobody's too far for Christ to reach."

John sat down. "The man talked so much about this room, I thought God must be here."

"He is," the man said quietly. "Why

don't you call out to Him?"

John covered his face with two dirty hands. "I know what to say. I've said the words before at every other mission place. Only this time, I mean it.

"Jesus? You here? I'm on the level. Come on in and clean me up, please. I'm dirty all through and awful tired."

* * * * *

Two years later, in 1950, John was walking down a Chicago street when he saw two men in a squad car driving by at about ten miles an hour. The car stopped a block ahead, as if it were waiting for John.

John didn't escape down an alley. He stepped alongside the car and smiled at the men. "Hi, Clancey," he called. "Hey, there, Pat."

The two men looked at each other. "It is—it is—old Johnny Wagner," Pat told Clancey. "I thought it was you, but Clancey and me both says, 'Let's stop the squad car and see.' We was just saying the other day, 'Wonder what ever happened to Johnny Wagner?' We haven't hauled you in for a long time."

John beamed. "Look me over, Boys. How do I look? Like a new man?"

Clancey whistled. "Sure and you do! And that uniform you're wearing, John boy. You're a special copper yourself, John. Now, that is a miracle."

"Yes, and the miracle's on the inside," John said.

Clancey and Pat shook their heads. "I don't get it. What happened? You were sleeping it off last time we saw you."

John put his foot on the squad car running board, leaned in the car window. He had to put this over to them. "Pat, Clancey, I got a Friend now. For the first time in my life."

"He must be quite a friend to do all this for you. What's his name?"

"He is quite a Friend," John agreed. "He's the Son of God. His name's—Jesus Christ. Maybe hard to believe knowin' me as you did before, but John Wagner and the Son of God are in this together."

UNSHACKLED; courtesy,
Pacific Garden Mission
Chicago, Ill.

editorials

QUICKENING PREACHING

"Members of the congregation are not, in every instance believers, and such members often derive false hope from their external connection with the congregation. It is therefore the sacred obligation of the congregation to purify itself by the quickening preaching of the Word of God, by earnest admonition and exhortation, and by expelling the openly sinful and perverse" (No. 4, **Fundamental Principles**).

It is the phrase, "quickenning preaching of the Word of God," we wish to discuss at this time. The original is in Norwegian and is stated thus: "ved vaekkelse af (av) Guds ord." We will leave it up to those well versed in Norse to come up with the best translation of that phrase. But the word "vaekkelse" contains the idea of awakening and revival. The translator(s) of **Fundamental Principles** decided on "the quickening preaching of the Word of God."

In the Christian congregation all may not be believers (as opposed to the Holy Christian Church). There are various reasons why this may be so. Some may have fallen back from a conversion experience (we don't believe in "once saved, always saved"). Some, baptized as infants, may have fallen out of that covenant through carelessness or willful disobedience. Some may have been accepted into a congregation as interested or seeking persons, and without a profession of faith, but have not yet moved into living and conscious faith. At any rate, they are in the congregation and, to some degree, under the preaching of the Word, depending upon their faithfulness in attending the services.

Therefore, it is the obligation of the pastor to be engaged in "quickenning preaching" of God's Word. And this from service to service. It is, consequently, preaching which sets before the hearers the necessity of being in a right relationship to God through Christ and which shows how this may be done. It is preaching which contains Law, to point out sin, and which also contains Gospel, thereby inviting the sinner to receive God's mercy and to become a part of the family of God.

This doesn't mean that every service in the church

is to be an "evangelistic" service as we often think of that word. Christians are to be fed also and sometimes they may be sadly neglected in the preaching as they hear only the rudiments expounded from Sunday to Sunday. Someone needs to speak the words of the writer to the Hebrews in their behalf and say, "Let us leave the elementary doctrines of Christ and go on to maturity" (Hebrews 6:1a). Of course, that doesn't mean that the elementary doctrines are forsaken. Not at all, but they are built upon, that the Christian may go on from milk to solid food (Hebrews 5).

But to go back, every sermon should contain something quickening unto life for those in spiritual slumber, as well as for believers who need to be exhorted and encouraged to greater earnestness.

It is sadly true that there are many Lutheran preachers today who labor under the assumption that because someone belongs to a Lutheran congregation, and especially if he is at least moderately faithful in participation, he is in true fellowship with the Lord. As a result, the "quickenning" element is missing from their preaching and many people sit in church, some of them well meaning, but without fellowship with Christ and without the way being pointed out to them.

We are glad that the **Fundamental Principles** contains those words in Article IV, "the quickening preaching of the Word of God." They are a reminder to the pastors and congregations that the preaching is to be of this order. Then the Holy Spirit, through the Word, will cause things to happen in the lives of the hearers. It is His work, but the preacher must be faithful and usable.

As a final word, we join the others who urge upon our pastors the discipline of preaching mostly from the pericope texts in their Sunday worship services. And of that, most of his texts should be from the Gospel lessons. In the course of the three-year cycle which the Association uses, the texts cover most, if not all, doctrines of the faith, and will speak to most human needs and situations, some of them many times in three years. A pastor setting up his own outline of texts and themes over a three-year period will hardly come up with as balanced fare for his people.

And generally following the assigned texts will all lend itself very well to "quickenning preaching" which brings church members and visitors into, or back into, the kingdom of God.

WHEN DOES CHRIST COME?

We haven't kept all that close track of the incidents but there have been or are several groups which in recent time have closed down their worldly affairs to a minimum to wait out the return of Christ. We have before us at the moment the story of the group at Grannis, Arkansas, which has been in waiting for almost a year. Finally, upon pain of eviction from the house in which they had been staying, the members have been forced to concede that the world may not end for everyone at the same time (although they seem to hold on to the idea that the Lord may take them away quite soon).

It reminds us of the followers of William Miller, who,

in 1843 or 1844 left everything to await the Lord's coming. They went so far as to dress in white robes in order to be all the more ready as they stood on the hilltops.

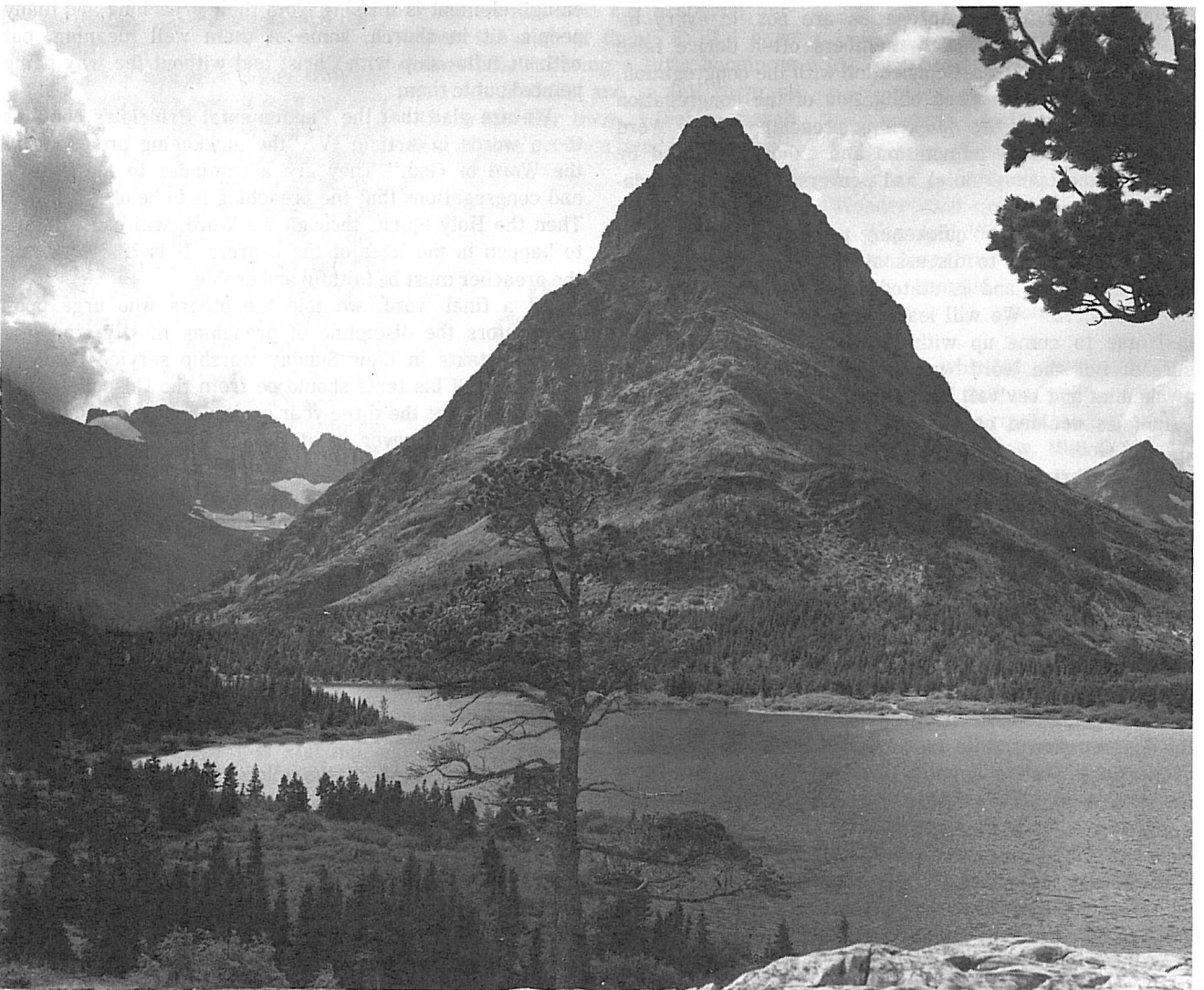
The time of the Lord's coming has been the subject of much speculation. We recall the time when the rather young Billy Graham, about 25 years ago, revealed his feeling that Jesus Christ would come in so many years. That predicted date is 10 or 15 years behind us now. We believe that Billy Graham has not been as specific since then on the time of the Lord's return.

There is considerable conviction among Christians that the return of Christ is near. We agree that this could be so. But in a way we don't look forward to these next

years because in all likelihood there are going to be many predictions as to specific times and many movements in which people will draw aside to await the end, as in the case of the people at Grannis.

It is our understanding that Scripture urges watchfulness for the Return and the living of life here in the knowledge that real Christian citizenship is in heaven (Philippians 3:20, 21). One more thing. Life is to be lived out here and lived to the full, as only a Christian can. Such a life is lived for Him (II Corinthians 5:15) and then it will be a prepared life.

Let us await the coming of Jesus in glory, but leave the time up to Him.



Glacier National Park in Montana

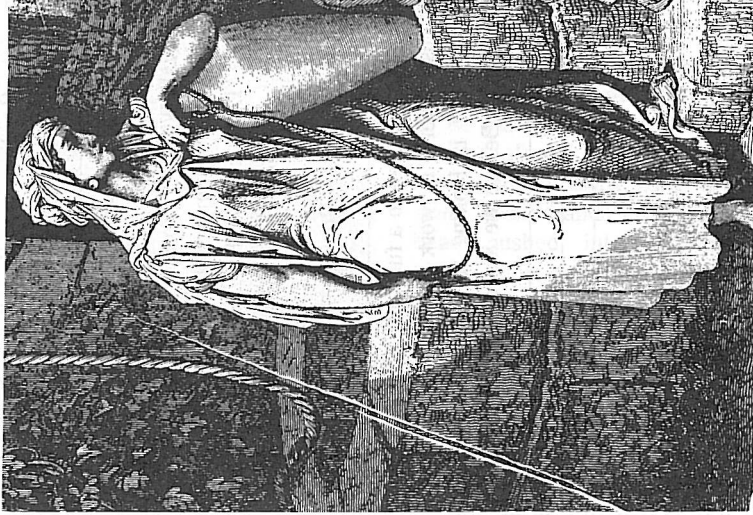
Roger C. Huebner, D.D.S.

of the one she had wronged that she was restored to health and to fellowship with her people..." (F. V. Velde). By God's grace, Miriam will again sing with the host of the redeemed. Her example warns us that the higher we climb on the ladder of success, even in the work of the Kingdom, the further we are capable of falling. What have we learned about her positive and negative example? _____ What was the expense of pride and a haughty spirit? _____ What was her just reward? _____

What kind of example are we giving in our place of work? Anna who gave her life in the work of the Lord, Lydia who risked her business for the Lord, and Miriam who fell because of pride have spoken. We can but look at our own position of example and pray . . .

Lord, make me an instrument of Your peace.
Where there is hatred, let me sow love;
Where there is injury, pardon;
Where there is doubt, faith;
Where there is despair, hope;
Where there is darkness, light; and
Where there is sadness, joy.
O divine Master, grant that I may not so much
Seek to be consoled as to console;
To be understood as to understand;
To be loved as to love;
For it is in giving that we receive;
It is in pardoning that we are pardoned;
And it is in dying that we are born to eternal life.

Francis of Assisi



DMF Bible Study

September, 1976

PROFILES OF FAITH — In a Career

Last month we discussed the challenge of being a Christian homemaker. This study will consider the challenges to those who, because of choice or circumstances, spend the major part of the day away from home in a chosen career. As we study the lives of three women in Scripture we will consider—

The **EXAMPLE** given

The **EXPENSE** involved

The **EXCELLENT REWARD**

ANNA . . . Who Gave Her Life (Luke 2:36-38)

"In our modern era of specialized guidance and educated leadership, it remains true that those who live a consecrated life are still most fit guides to others. Only those who walk in the light of God's presence, whether they are mothers in the home or women engaged in other activities, will shed

the light of truth, peace and hope into the lives of others" (F. V. Velde). Such a person do we see in the last Old Testament prophetic, Anna. What was her background? Luke 2:36 _____
What happened in Anna's earlier life? _____
What did sorrow lead her to do? (Luke 2:37) _____
Would Anna have received Paul's approval? Why? I Timothy 5:5 _____
What marvelous opportunity came to Anna because of her faithful service in the temple? Luke 2:22, 33-38 _____
Compare this with the opportunity God's children will have. I John 3:2 _____
Anna's challenge comes to us in the words of Romans 12:1, 2. What is it? _____

In Anna's life, the opportunity to serve the Lord led to a full-time commitment. Should that be true for more of us? There is work left to be done in the Kingdom's vineyard. Perhaps the Lord is looking to some of us when He says, "Who will work in my vineyard?" Before we leave Anna's message, let us consider what example did she give? _____
What personal expense was involved? _____
What excellent reward for faithfulness was she given? _____

LYDIA... Who Risked Her Business (Acts 16:9-15)

In an age when women enjoyed few rights and were ruthlessly overruled, Lydia was successful in the business world. Why had Paul come to Lydia's city? Acts 16:9, 10 _____ What kind of business was Lydia engaged in? Acts 16:14 _____
The dye industry was an exacting and lucrative business. No doubt Lydia belonged to the Guild of Dyers of that day. If there were a Chamber of Commerce existing, perhaps her name was on its membership roll, too. Competition, bargaining and a supervisory capacity were a part of her day's work. How easy it is for us to permit our career to crowd out the important things of life. How tempted we can be to exhaust all our energies on this one facet of life! Not so with Lydia.

Aside from being self-employed, what does Acts 16:14 tell us? _____
How did her belief affect this business woman's observance of the Sabbath day? Acts 16:13 _____
Lydia, who maneuvered many a business transaction, made an important decision that day. What was it? Acts 16:14-16 _____
Whom did she take as a partner in her business? _____
How was it possible to make such a momentous decision so quickly? Acts 16:14 _____ How do we know this was more than

lip service? Acts 16:15 _____
Is it not interesting that the first European convert was a woman. What did she risk for Christ? She had much to lose in going into partnership with the Lord. But think how much greater her loss had she refused to give her heart to Jesus! Her profits far exceeded her loss in that day's entry! Surely God's bookkeeping surpasses the world's method of recording. His books are always just and correct. Lydia has warned us not to expend all our energies and resources on the things of the world. She is in position to do so. Note her example _____; the expense risked _____
the excellent reward _____

MIRIAM...

Who Failed to Keep Humble (Ex. 2:1-10; 15:20, 21; Num. 12:1-15)

Not many of us can survive too much success in our careers. The Lord, who knows our proud hearts, needs to keep us aware of our limitations. Such was the case of Miriam, the illustrious sister of Moses, who enjoyed positions as a prophetess, poet, and limited partnership with her brothers in the exodus from Egypt. What opportunities and responsibilities were hers as a member of Moses' family? Exodus 2:1-10 _____
Miriam is the first woman in the Bible whose interest was national and whose mission was patriotic. She held a unique position among the Hebrews. Why? Micah 6:4 _____ What positions do we find Miriam occupying in Exodus 15:20, 21? _____
This brilliant woman was the first woman to be conferred with the title prophetess. She was assisting her brothers in building and liberating a new nation. A career to which few women are called! What work would a prophetess be engaged in doing? Exodus 7:1 _____

We leave the prophetess and poet and turn to Numbers 12 for a sad commentary on the pettiness of a proud spirit. Miriam's spiritual fall left a tragic blot on her brilliant record. What did she do? Numbers 12:1 _____
Why is it so easy for us to criticize others? _____
What do we hope to accomplish by it? _____
How did God deal with Miriam? Numbers 12:3-10 _____
Was her health ever restored? Numbers 12:11-15 _____
"God himself exposed Miriam's sin and rebuked her. He further put His mark of displeasure on her, for in a moment she was covered with horrible leprosy in its last stages and, ill and shamed, she was shut out of the camp. She who coveted honor was now in dishonor. It was in answer to the prayer

NEWS of the Churches



COMMITMENTS TO CHRIST MADE AT PICKEREL LAKE

The South Dakota District held its Bible Camp from June 21-27 at Pickerel Lake Bible Camp, Grenville. There was a record attendance of about 110 campers. At least 40 of these youth came from ALC churches. This Bible Camp is thus proving to be a very real outreach arm of evangelism.

Pastor Dale Mellgren of Abercrombie, N. Dak., served as Bible teacher. The evangelist was Pastor Sterling Johnson of the Lutheran Evangelistic Movement in Minneapolis, Minn. Throughout the week God's Spirit moved in a wonderful way as over 30 campers sought counselling. Approximately half of them made commitments to Christ, while the others came to rededicate themselves to Christ.

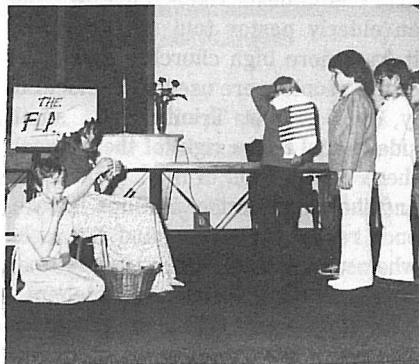
FIFTH ANNIVERSARY OBSERVED AT ORTLEY

Ortley Lutheran Church of Ortley, S. Dak., observed its Fifth Anniversary on May 23. Pastor Raynard Huglen, Minneapolis, Minn., was the guest preacher to an overflow crowd. This was most fitting since he had helped to organize this congregation. The message of Pastor Huglen was on the Parable of the Four Soils. In this message he reminded the congregation of the important fact that there will always be some good seed that grows and bears fruit for Christ. Ed

Griep, president of the congregation, gave a greeting and introduced the present council members. Also acknowledged were members of the first council. An interesting history of this young congregation was read by Mrs. Lester Davidson.

BICENTENNIAL PROGRAM GIVEN AT THIEF RIVER FALLS

"In God We Trust" was the title of a program to honor our nation's Bicentennial birthday at Our Savior's Lutheran Church, Thief River Falls,



Minn. In the above picture the third graders are dramatizing the scene, "Betsy Ross Makes a Star." The entire Sunday School, ages three through adults, worked together to present inspiring music and challenging narration in honor of America's freedoms. Various solos, instrumental accompaniment and a slide presentation added to the beauty of the program.

Rev. Eugene Enderlein is the pastor of Our Savior's and Mr. Donald Lerud is Sunday School superintendent.

Other churches interested in celebrating our nation's Bicentennial in this way may contact Miss Judith Wold, Parish Education secretary, for program helps.

SUCCESSFUL VBS CONDUCTED IN LAKE REGION PARISH

Vacation Bible School was conducted for the entire Lake Region Parish at Buffalo Lake Lutheran Church, Eden, S. Dak., the week of May 31-June 4. There were 35 children enrolled in five different classes.



The VBS at Buffalo Lake Church

An interesting program was presented on Sunday evening, June 6, which included many songs and pledges to both the Christian and American flags.

Rev. Howard Kjos, Roslyn, is pastor of the four-congregation parish.



GOD'S CHILDREN

Retarded children, God's children,
Angels sent down from above
To teach us pure humility
And the meaning of God's love.

Some may call it a burden,
But I call it a gift from on High,
For it brought me close to my Savior,
On His strength I had to rely.

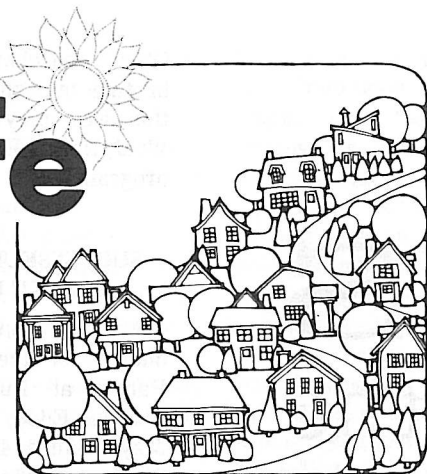
Don't think you are alone in your
sorrow,
For God's children are everywhere;
Just ask your Savior for wisdom
And go to Him in prayer.

Retarded children, God's children,
These angels sent from above;
Just thank God for His wonderful
kindness

In giving you someone to love.

Marie E. Vanderberg

Life on the Edge of Town



LETTER FROM BOSTON

I am writing this in my room on the 16th floor of the Sheraton-Boston. It is night-time now and the city lights are pretty as they fan out for miles to the east and south. In the daytime, in the far east I can see the Atlantic Ocean. Off to the far south one must be able to see South Boston, where the antagonisms over school busing have run high.

Below my window and across the street I see that there is a Christian Science reading room. Indeed, it is a part of the large Christian Science complex here in Boston which includes the mother church of that sect. I had a tour of the church yesterday and it is a magnificent structure and the whole complex shows evidence of a great amount of money available.

The flight in on Wednesday was a very fine one and I enjoyed it. Pastor Francis Monseth took me to the airport and I appreciated that. Clifford Holm has promised to meet me on my return on the 23rd of August. Things didn't move nearly as fast here at the hotel, however. There was a colossal jam-up in the lobby. Apparently one convention group was leaving and then ours was arriving. There were long waits in lines to register, to check our luggage because we couldn't occupy our rooms yet and then to pick up our keys later for our rooms.

I knew food prices would be high in Boston and they are. I'll not quickly

complain about those in the Upper Midwest until they get up to what they are here.

The Lutheran Church in America convention is running smoothly. As in the Missouri Synod convention I attended three years ago in New Orleans, I miss the free prayers. Everything seems to be written. The Holy Communion service on Wednesday night, held in historic Trinity Episcopal Church, was Lutheranism at its high churchiest. To each his own, but an elderly pastor told me later that it was more high churchly than most of the people were used to. Incidentally, as I sat in Trinity, in a small side chapel to the right of the chancel, there was in front of me a giant head-and-shoulders bust of Phillips Brooks, once rector of Trinity. And it was he who wrote the beloved Christmas carol, "O Little Town of Bethlehem."

LCA conventions are great at discussing social issues. A great deal of time went into the issue of amnesty for Vietnam war resisters. The amendment to make it "unconditional" amnesty passed by 330 to 261. In all fairness, I should point out that the convention believes that those who participated in protest violently so that loss of property or life resulted should bear full penalty for their acts.

Yet another social issue dealt with the use of plutonium reactors. But the delegates didn't feel quite ready to discuss that matter intelligently and

it was referred to a committee for study.

I've run into two old-time acquaintances thus far. One is Rev. Daniel Dickhart of Harrisburg, Pa. He is working on the staff of the Central Pennsylvania Synod of the LCA. His father once taught at the Lutheran Bible Institute in Minneapolis and Dan is married to the former Marlys Dreyer, daughter of our own Rev. E. P. Dreyer in Spokane, Wash.

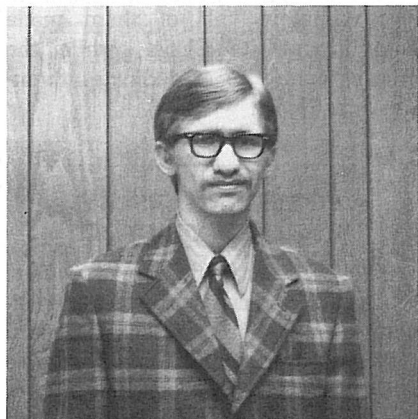
The other acquaintance is Rev. Herbert (Herb) Chilstrom, new president of the Minnesota Synod of the LCA. I knew both of these men at Augsburg and Herb was student body president one year. These are good men and able servants of the Lord.

Boston is a fascinating city. I've taken some time to do some sightseeing, too. My father arrived in the U.S. from Norway in 1904 and so I was particularly interested in seeing the waterfront area and noting the older buildings which he likely saw then, too.

One could spend a lot of time in this city. I'm grateful for the few days I've had here now.

—Raynard Huglen

WRITER OF AUGSBURG CONFESSION ARTICLE



The writer of the article "Freedom of the Will" in the July 13 issue of *The Lutheran Ambassador* was Rev. Philip Haugen, Fargo, N. Dak., pictured above. No picture of him was available at the time the article was printed.



CHURCH-WORLD NEWS

CHRISTIAN PILGRIMS IN ISRAEL FLOCK TO ST. PETER'S HOUSE BEING EXCAVATED ON THE SHORE OF THE SEA OF GALILEE

Franciscan archeologists working on the shore of the Sea of Galilee at Capernaum, Israel, are excavating what they believe is the house of St. Peter.

The archeologists, who have been digging at the site, which had been the site of an ancient Byzantine church, have exposed 11 layers of construction beneath the edifice. They have found fish hooks and other signs of a poor fisherman's household of the time of Jesus on the lowest level.

Since the excavations began, many thousands of Christian pilgrims have visited the site, according to the Israel Ministry of Tourism.

Some scholars believe that the house of Peter evolved from a simple home to a place of worship and that this place has always been venerated as the home of Christ's first disciple. They note that many churches in Rome developed in the very same fashion and that such a circumstance was common in the early days of Christianity.

The great reverence in which the site was held over the centuries is seen in the careful way the threshold stone, at the entrance of the house, has been preserved. Despite a number of additions to the original room, each builder took special care to protect this stone.

In the Gospel of Mark there are remarkable evocations of the place, the day, and the time Jesus began his ministry in Galilee. Jesus' first day in Capernaum was spent at the house of Peter and Andrew near the lakeshore. That morning he visited Peter's mother-in-law at the house and cured her of a fever. In the evening, standing on the threshold of Peter's house, according to the Gospel of Mark, Jesus healed great numbers of sick people. From that day onward, the house of Peter became the house of Jesus.

According to Mark, Jesus went into the synagogue in Capernaum on the next sabbath day and began to teach. The Capernaum synagogue, which stands near the house of St. Peter, has been under excavation for the last seven years. Scholars believe that this synagogue, built in the 4th Cen-

tury, was constructed over the site of the original synagogue in which Jesus taught.

At different levels of excavation around the house of St. Peter, archeologists have found more than 130 inscriptions in Greek, Latin, Aramaic and Estrangelo. The name of Jesus appears several times. One inscription in Estrangelo includes the Eucharist symbols and Christ's monogram. The name of Peter appears at least twice.

The first formal church was built on the site early in the 4th Century when Christianity, under the Edict of Milan in 313, became a recognized religion in the Roman Empire. The visit in 326 by Queen Helena resulted in the construction of a major basilica. The basilica, octagonally shaped as was the practice in early Christian times, survived until the Moslem Conquest in the 7th Century, when it was destroyed.

Pilgrimages to Capernaum, according to the Ministry of Tourism, are usually combined with visits to the Mt. of Beatitudes and Tabgha, the site of the miracle of loaves and fishes at the Sea of Galilee just north of Tiberias.

NORTHEAST SOUTH DAKOTA WOMEN MET AT HOPE CHURCH

Hope Lutheran Church, Sisseton, S. Dak., hosted the spring Women's Missionary Federation Day for northeastern South Dakota on Wednesday, June 2. The theme for the day was "O God, Our help in Ages Past," based on the 19th Psalm: "The heavens are telling the glory of God; and the firmament proclaims His handiwork" (v. 1).

Local Aid president Alvina Iverson gave the welcome to about 60 women. Special music was sung by a group

of Ortleigh women. Marsha Valnes of Buffalo Lake Church led the singpiration. Devotions were led by Mrs. Reuben Nelson of Tabor (Psalm 126). Ladies from Wallace sang "Each Step I Take."

Our special speaker was Miss Jean Wang from Webster, a missionary to Japan. She read the 2nd chapter of Philipians and gave an interesting talk on missionary work.

The announcements were given by Pastor Howard Kjos of Hope and the offering was taken. The ushers were Mrs. Kenneth Hove and Mrs. Ed Almos.

The audience sang "America, the Beautiful" and the Lord's Prayer was prayed.

Lunch was served by Hope Ladies Aid.

—Mrs. Ed Almos

NO ISSUE NEXT TIME

There will be no August 24 issue of **The Lutheran Ambassador**, in accordance with publication policy which omits the second issue of August each year.

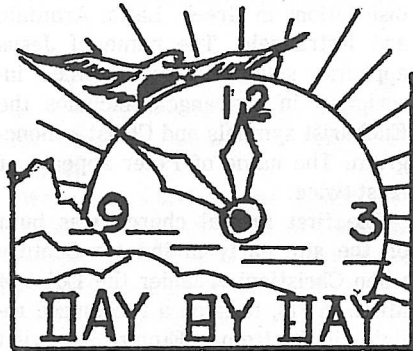
The next **Ambassador** will be dated

September 7.

There has been a problem in **Ambassadors** reaching some of our readers much later than can be reasonably expected. We ask our readers in those situations to inquire of their postmasters about the possibility of determining the reasons for the delays. Such inquiries are welcomed by the Post Office Department in order that problems can be taken care of.

Thank you.

The Editor



PRAYER RELEASES POWER

by Lars Stalsbrotten

We are still using John 16:23-24 as text for our meditation.

Last time I mentioned that God offered us the forgiveness of sins in Jesus' name as a free gift. But this is just a part of His marvelous salvation. Through the matchless name of His own Son He has given us free access into all the fulness of His grace (Rom. 5:2).

What then does it mean to pray in Jesus' name?

Most of you would answer, "It means that I close my prayer like this, 'In Jesus' name, Amen'." It means much more than that. Any hypocrite can take the name of Jesus upon his lips and close his prayer like that.

No, to pray in Jesus' name means that I have in an experimental way completely capitulated. I have gone entirely bankrupt in myself. I am a poor helpless, hopeless, hell-bound sinner; but through that marvelous, matchless name of my Savior Jesus Christ, I have by faith entered into living fellowship, with God as my Father. The name of Jesus is the very element I live in day by day. And because of this all the blessed privileges that are connected with His person and name are mine.

How rich our prayer life would be if we really saw in the light of the Word of God what possibilities are ours through Jesus' name.

In a few moments through prayer in His name we can cover all our territory—our pastors—our congregations—our schools—our teachers—our missions—our missionaries—our WMF—our youth work and workers, etc. And the next minute we can be in Formosa, Japan, the isles of the Sea, Europe, South America, Canada, etc.

In less than 30 minutes we have set in motion the energizing power of God so it has been felt all over the world because we prayed in Jesus' name. Prayer is not a pious exercise but actually doing business with God.

How is it with your prayer life?

Do you spend much time on your knees?

There is a great need for revival in the world and in our land. Billy Sunday used to say: "America is going to hell so fast that we can't see it for the dust." However, the greatest need is a revival in the prayer life of us Christians.

Do you agree?

PRAYER AND PRAISE FROM BRAZIL

Pray for—

- Continue to pray for two national leaders, John and Antonio, who are still feeling discouraged.
- Dona Terezinha who has seemed to have lost interest in the stand she took for Christ, and her husband John, who still does not realize his lost condition.
- Dona Maria Rosa, one of our faithful workers in our Iretama church. She has been in the hospital, suffering from an undiagnosed illness.

- Our Bible school students who are nearing the end of the first semester. This includes final tests and decisions about the winter vacation.
- Cleuza, a young girl from our Lar Parana church, who has just had a baby. She is attending confirmation classes and we pray that she will become a firm Christian.
- Dona Anita's two sons, Joao and Jose, who are in the world.
- Dona Ida's husband, from our Lar Parana church, who has a drinking problem.

Praise the Lord for—

- Dona Eva, whose health is much better, and that she is back in church and her husband is also attending.
- Sr. Ribas, who is once again greatly enthused in the Lord's work.
- Pastor Moacir's successful ear operation.
- We thank you for praying for your missionary families' health. Many of us have had the severe flu that has been going through the country. We are now on the road to recovery.
- The evangelistic team from our Bible Institute that goes out with our evangelist, Sr. Raimundo, leaving on Friday and coming back Sunday night, every other weekend. We are thankful for the good attendance and faithful witness of this group.
- The pleasant visit of Odell, Margaret, and Becky Kittelson, relatives of Priscilla Wold, with the World Mission Prayer League in Bolivia, here at our Bible Institute. They also brought greetings from the Dick Gundersons.