

March 23, 1976

# The Lutheran Ambassador



**Mountain Stream**  
Roger C. Huebner, D.D.S.

# MEDITATION MOMENTS

## THE VEIL RENT

In the temple, in Old Testament times, there was a veil which surrounded the Holy of Holies. This was God's place in the temple.

And this veil was there because of sin. From the time Adam and Eve sinned in the Garden of Eden, there was a veil between God and man which prevented man from coming into the full presence of God and fellowship with Him.

Thousands, even millions, of sacrifices for sin were offered during Old Testament times in an attempt to atone for sin, man hoping to become reunited with God in fellowship. But it was all of little avail. The veil was still there. Sin still stood between God and man, separating them from one another.

But then, on that first Good Friday afternoon, a supreme sacrifice was made, such as had never been made before, on Golgotha Hill just outside Jerusalem. The Son of God was put to death on the cross as a sacrifice for sin.

And at the very moment that Jesus bowed his head, giving up His spirit (John 19:30, Luke 23:46), laying down His life, this veil in the temple was torn from top to bottom (Luke 23:45), indicating that the sin barrier was now removed. Man could now come into the very presence of God.

It was torn from top to bottom (Matthew 27:51), indicating that it was God and not man who tore the veil.

It was not pulled aside, but torn, indicating that there was no longer any use for the veil, or would ever be used again. The supreme sacrifice made on Golgotha Hill took care of the sin question once and for all. The tearing of the veil struck at the very heart of the Old Testament order of worship, revealing it to be ineffective and no longer needed. A new order of worship was ushered in.

The tearing of the veil brought with it the following changes:

a. It did away with the sacrificing of all animals as a sin offering.

b. The order of priests was no longer needed. Man was to be his own priest. Jesus was to be his high priest. He needed no one else to intercede for him.

c. Man could go directly into the very presence of God. The way was open. The veil no longer hid God or stood between God and man. The sin barrier had been removed.

d. The high priest was no longer needed. Since Jesus became the high priest, He would do all the interceding for the Christian.

e. The Holy of Holies was transferred to heaven, where Jesus does the interceding before God the Father. He does not do this once a year, but continuously. And the Father listens to His Son as He pleads in behalf of the Christian.

f. All rank between the priests, the high priest, and the people was

done away. Now both clergy and laity were as one before God. Everyone has equal access to God and is in need of the same grace. The clergy's position is no longer that of a priest, but that of a messenger or teacher, bringing God's message to the people.

g. A new covenant or contract was now established between God and man. Because of a change in circumstances, as a result of Jesus' conquering sin and death, such a change of contract became necessary.

The old contract was conditional on the part of God. If Jesus failed in His conquest over sin and death, the promises of God would be of no avail.

The new contract was a sure contract, more advantageous and meaningful to man. The condition was changed so that God's promises were sure and dependable. Salvation was now sure and available to man.

It is only man's part in the contract that is questionable now. He still oftentimes fails to fulfill his obligations in the contract. Man's part is to repent of sin and give His heart to Jesus. If he fails in this, God is not bound to fulfill His part of the contract, and to such souls Jesus' dying on the cross and the tearing of the veil are of no avail.

Thanks be to God for the victory that Jesus won on the cross, and over the grave, and for the veil that was rent, and all that it signifies.

Gerald F. Mundfrom

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# Faith and Good Works

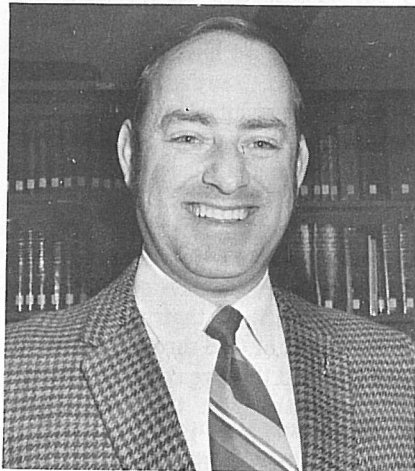
## On Articles VI and XX of the Augsburg Confession Concerning the New Obedience, Faith and Good Works

by Pastor Ronald E. Hoehne,  
Fergus Falls, Minnesota

As we celebrate this bicentennial year of the birth of our nation, we are being reminded of the "glorious past" of our country, her accomplishments and her failures. We chiefly pride ourselves on the good things from our past and somehow hope that they far outweigh that which is bad. When we note the failures of our past we need then to re-evaluate our actions in the light of our constitution and seek to change our course of action so that it is aligned with our principles. We need such reflections if our nation is to continue as a strong United States.

In our spiritual heritage, we also need to reflect upon our lives today and the course of action we are pursuing. In the Lutheran Church our heritage is not based on the principles of men but on the principles of God as set forth in His Word, the Bible. The Augsburg Confession is adhered to because it is a correct exposition of the central truths of the Bible. It is also a good source for examining our Christian lives in order to see if 1) we are truly His children by faith in Christ Jesus, and 2) we are living according to God's Holy Will. As the two Articles before us testify, we must first have faith in Christ and be justified before God and then we will have power to work according to the Will of God.

In this paper we will review Articles VI and XX of the Augsburg



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Confession on the basis of the following outline: I. Faith that Justifies; II. The necessity of good works as the fruit of faith.

### I. Faith that Justifies

Scripture and our Lutheran Confessions clearly testify that man is justified by faith without the working of the Law (Romans 3:28). This justification is a "forensic act" which takes place in the heart of God. It is based on His saving grace offered to man in the person of Jesus Christ. Saving faith is nothing more than faith or trust in the atoning merits of Jesus who suffered and died on Calvary's cross for the sins of the whole world.

Article IV of the Augsburg Confession rightly states this truth:

Men cannot be justified before God by their own strength, merit, or works but are freely justified for Christ's sake through faith when they believe that they are received into favor and that their sins are forgiven on account of Christ, who by His

death made satisfaction for our sins. This faith God imputes for righteousness in His sight. Romans 3 and 4.\*

We must note that this faith is not just a knowledge of God and His divine grace in Christ, for even the devil knows that. It is that knowledge plus a personal trust and confidence in that God and His gift to supply every need and to console and encourage the sinner by the granting of forgiveness of sins, life and salvation.

It is precisely because man confused the issue and began to talk about his cooperation in salvation that the Reformation came about and these two articles are included in the Augsburg Confession. The sale of indulgences and the performance of various deeds and acts which are considered by men to be good and proper were being substituted for, or added to, the saving grace of God in Christ Jesus. When this issue was faced by the Reformers they were accused of denying the place of good works in the life of the Christian. We must note, however, that Scripture clearly tells us that we must not confuse "faith" and "works," as though faith would be a work of man, for it is solely a "gift of God, not of works, lest any man should boast" (Eph. 2:8-9). Paul again says, "the free gift is of many offences unto justification," and "by the obedience of one shall many be made righteous" (Rom. 5:16b, 19b).

When one recognizes that he who is dead in trespasses and sin can in no way earn or appropriate unto himself salvation before God, then he is on the road to being helped by the God who gave His only begotten Son that sinful man might have life. That gift of God is totally free and brings

release to man from his bondage to sin, death and the devil.

Man wants freedom in life and God grants that freedom by grace in Christ Jesus. If man then seeks to bind himself to good works for his salvation, he is no longer free but has obligated himself to keep the whole law. Article XX states:

—whoever trusts that he merits grace by works, despises the merit and grace of Christ and seeks a way to God without Christ, by human strength, although Christ has said of Himself: I am the Way, and the Truth, and the Life (John 14:6).\*

Does this then mean that we discard the law and good works? Not at all! We are called from death unto life and unto “obedience of righteousness” (Rom. 6:16b). This Article notes that history has taught us that the answer of a guilty conscience before God cannot be found in the performance of works of man, but only in the gift which God has given in Christ which stems from “being justified by faith” and results in having “peace with God” (Rom. 5:1). Luther’s own testimony bears evidence that all his works done in a monastery and as a priest in the church did not appease his guilty conscience but only his faith and trust in the gift of God in Christ gave him lasting peace and joy.

This then leads us to consider the question, “What is the place of Good Works in the life of the believer?”

## II. The Necessity of Good Works as the Fruit of Faith.

The role of works in relation to faith is clearly demonstrated in the Book of James. “Faith without works is dead” (Jas. 2:26). This does not commingle faith and works for faith proceeds first as a gift from God and brings spiritual life to man. Works are the “fruit of faith,” that is, the natural outflowing of that spiritual life and result in true obedience unto God in thanksgiving for His grace in Christ.

At the same moment when one is justified by faith in Christ Jesus he is sanctified by the Holy Spirit. That is, he is set apart by God for a holy purpose. He is not merely set apart, but is also endowed with the power

of the Holy Spirit day by day in order that he might live as God’s child.

Article VI of the Augsburg Confession states: “This faith is bound to bring forth good fruits, and that it is necessary to do good works commanded by God, because of God’s will, but that we should not rely on those works to merit justification before God.” From this it is noted that good works are necessary because 1) they are commanded by God, and 2) they are His express will for man. It is also noted that they add nothing to our justification before God. The article then quotes the very words of Jesus: “When ye shall have done all those things . . . say: We are unprofitable servants: we have done that which was our duty to do” (Lk. 17:10). We should also note that just as “good works” cannot produce saving faith, neither can they preserve saving faith. This is so, for in performing works we merely do our duty. Scripture testifies that we are kept by the power of God through faith unto salvation and that we receive “the end of your faith, even the salvation of your souls” (I Pet. 1:9). Thus we see that from the beginning to the end, it is faith alone in Christ that justifies and saves.

The Holy Spirit, who applies saving faith to man, also empowers man to an obedient life unto God, that is, a life of sanctification. The Holy Spirit renews and endows the heart with new affections, so that it is able to produce these works of faith. Apart from the Holy Spirit, man can only rely upon human strength which is under captivity to Satan, who leads to “sins, ungodly opinions and to open crimes.”

The closer we come to God, being drawn by the Holy Spirit through the Word, the greater our power will be to perform works pleasing unto God. When the Word of God and the power of the Holy Spirit are not used in the daily life, then justifying faith and sanctification, which are given together, and must be maintained together, will fail and faith will die.

Luther, in the controversy with George Major, said:

“No, dear man, you (cannot earn heaven by your good works, but you) must have heaven and already be saved before you do good works. Works do not merit heaven, but on

the contrary heaven, imparted by pure grace, does good works spontaneously, seeking no merit, but only the welfare of the neighbor and the glory of God.”

Because of the weakness of the flesh, the daily life of the believer is under attack from Satan who seeks to destroy every aspect of true spiritual life. For this reason man must ever be aware of his great gift of grace which he has received from God by faith in Christ Jesus. He must daily come to that throne of grace and be renewed, confessing his sins and seeking God’s strength. God will give to the believer the power of the Holy Spirit in the measure necessary for him to live as God’s child. Such power can only come through the revelation which God has given in His Holy Word and must be a part of man’s daily life if he is to receive strength for his faith and daily life in Christ.

We might rightly conclude, therefore, that good works are beneficial and necessary, not in order that man might obtain salvation, but rather because he is saved and God has commanded that His people lead a holy life. God has commanded this a) on His own account—“who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works” (Titus 2:13-14). These works are to glorify God in every aspect and not man, for Scripture says, “Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven” (Matt. 5:16); b) on their own account. Good works are an external testimony of the believers’ state of grace and their possession of salvation. The fruits of the Spirit are truly manifested in one’s own relationship with others so that one might know that he has “passed from death unto life, because we love the brethren” (1 Jn. 3:14); c) on account of the world. By holy living a Christian proves the truth of the Gospel to unbelievers and thus gives them an incentive for hearing the Word and believing it. The Bible describes the Christian as the salt and the light of the world (Matt. 5:13-16).

The writing of these two articles

*[Continued on page 15]*

## In This Rejoice

by Pastor Merle T. Knutson, Newfolden, Minnesota

A Christian is more than a conqueror because of the Means of Grace given to him by God. The three Means of Grace are: the Word of God, the Sacrament of Baptism and the Sacrament of the Altar. At Baptism the pastor says, "Let us confess the renunciation and the faith into which we baptize our children." The confession made by every Christian is: "I renounce the devil, and all his works, and all his ways. I believe in God, the Father, Son, and Holy Spirit." This must go on throughout the whole life of a believer, by the grace of God, of course.

Three of the Gospel texts in the Sundays for Lent mention devils, evil spirits and an unclean devil. The first is Luke 10:17-20, where the 70 returned with joy, saying, "Lord, even the devils are subject unto us through thy name." The second is Mark 9:17-29, where we find the healing of the demoniac son by Jesus. When the disciples asked him privately, "why could not we cast him out?" Christ's answer to his disciples of that day and of today was and is (v. 29) "And He said unto them, This kind can come forth by nothing but by prayer and fasting." Finally, the third text is Luke 4:31-37, where Jesus heals the man who had a spirit of an unclean devil. Verse 36 reads, "And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out."

Now let us go back to the first text and read what Jesus answered the 70 when they came filled with joy and reported to Jesus that even the devils were subject unto them through His name. Here is Jesus' response to them, "And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy:



Pastor Merle T. Knutson

and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven" (Luke 10:18-20).

What can we learn from these words of Jesus? First, we need to remember that power has been given by God unto every Christian (you and me) who asks for it in Jesus' name, to ward off the devil, the world and his own flesh. Remember always, when we are in Christ we are more than conquerors! Yes, this power comes to the Christian by faith in Christ, meaning complete submission or surrender to Him. Then and only then will the Christian conquer his enemies because Christ alone has conquered all of the Christian's enemies. Praise be to His name! In the Great Commission Jesus speaks also about this power in these words: "All power is given unto me in heaven and in earth. Go ye..." (Matt. 28:18, 19). Again, in Acts 1:8: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me..."

Secondly, we need constantly to permit the Word of God to show us Jesus' priorities. He puts first as the

most important His work of salvation in you and me. Then if we have been born again by His Spirit and remain in the converted state then it is that He works out from us to a dying world, lost in sin but redeemed by His vicarious atonement. Christianity is simply this: one beggar showing another beggar where to find bread.

"Consider Jesus" are two words which appear many times in the Book of Hebrews; the same thought is expressed in Jesus' words to the 70 which teach all of us who profess to be Christians that our motto must always be: Jesus only! Here are Jesus' words to the 70 and to each one of us: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven." It is only through faith in the wounded Healer and faith in what the wounded Healer has accomplished and is accomplishing for you and me that will bring us the daily forgiveness of sins and the wonderful promise of heaven when we die. Let none of us ever forget that the 70 no longer walked with Jesus when they heard about the cross and cross-bearing. Maybe they put their faith in working miracles and forgot the greatest miracle, the salvation of man by the blood of the Lamb. Miracles are always secondary to salvation. One could possibly say that they are fruits that faith should bear. A Christian will always answer Jesus' question, "Will you also go away?" with Peter's answer, "Lord, to whom shall we go? Thou hast the words of eternal life" (John 6:68b).

Now let me relate an incident from Madagascar, where we had the privilege of serving our Lord for ten years. This particular incident took place in our home in Bekily, Madagascar, during our second term there.

A young lad by the name of Longosoa had enrolled in the 12 men's school in Bekily. A 12 men's school is an elementary Bible School conducted for those who wanted to go further in the study of the Bible and the three R's than they had attained under the teaching of a catechist or pastor prior to their baptism. It may sound strange to you who read these lines, but Longosoa's father,

who was a witch doctor, and his uncle, who also was a witch doctor, had told Longosoa to try the Mission school. (This is what the pagan often called the church work, i.e., they often referred to the work as the "Missiona," I suppose because they knew that the white missionary had first brought the Gospel to Madagascar. Of course, the missionaries were always endeavoring to turn the work over to the native Christians so the work would not be looked upon by the natives as a Mission work from across the waters only, but rather the indigenous church's or Christian's responsibility right there on the island.)

Strange as it may seem, the witch doctors who prayed to the devil and had some of his supernatural powers in their work could not handle demon possession. So that is why, I am sure, the father and uncle of Longosoa sent him to the 12 men's school in Bekily. Also I believe that in the pagan heart or conscience there is also God's law written there from creation (Rom. 2:15). So there was love in the father's and uncle's heart for Longosoa; they didn't want to see him suffering under the power of demons.

Now back to Longosoa. The 12 men Bible school teacher came to me one day and told me how happy he was that Longosoa had enrolled in the Bible School and how he had been dealing with him. He told how he had asked Longosoa if he had any idols or charms back at his home. Longosoa said that he did have many charms in his house. The Malagasy Bible school teacher related to me how he had told the boy to go and get his idols and bring them to him. This the young lad did willingly and he brought two small baskets full of charms or idols to the teacher at the Bible School. Later these charms were burned as the Christians sang the appropriate hymn entitled: "Zanahary tsy mba tia ny fahaverezanao," which means: "God does not love to see you go lost." Of course, other hymns were sung as the charms went up in smoke.

I also taught a few courses at this 12 men's Bible school and because of this I came to know the students quite well. I recall how they used to come and ask me to attend their evening

devotions and I also recall how they would come in a body to pray for any member of my family when they heard that one of us was sick. Any time that one of the teachers came into the classroom, the students would stand up in respect until the teacher told them to be seated. Blessed are all of these memories.

One evening while I attended their evening devotions they mentioned to me that Longosoa was having a hard time sleeping at night, and he himself said to me that the demons wouldn't let him sleep. The other lads and lassies, some of the students were married and some were not, mentioned to me how they used the New Testament picture charts about Jesus' life to show to Longosoa each night and told the story that went with each picture, in order to help him in his spiritual struggle.

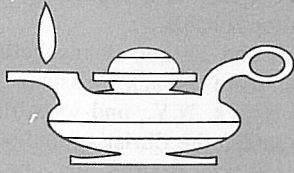
Some months later we happened to have a visit by a Malagasy traveling evangelist and his wife who held services at several places in the Bekily District. When the Malagasy 12-men teacher heard that the evangelist and his wife were in town, he came to me and asked if it would be possible to have the Malagasy evangelist and his wife conduct a prayer service with exorcism for Longosoa at our home. He confided to me that if the service was held in the church every man and his brother would come, believer and unbeliever alike, to see something different and thus some might bring the wrong spirit or spirits to the gathering.

My wife and I consented and that night about 20 people came to our home in Bekily to pray for Longosoa. The service was conducted in this way: first hymns were sung and the Scriptures were read, including verses like the three texts for the first three Sundays in Lent, dealing with devils, evil spirits and unclean devils as referred to in the beginning of this message. Then many took part in prayer. After prayer Longosoa was asked to sit on a mat on the middle of our spacious living room and this he did as the rest sat on chairs all around him. Then the Malagasy evangelist and his wife stood up and they both placed their hands on Longosoa's head and as they did so, they prayed this prayer: "In the name of

Jesus we plead the blood of Jesus over our bodies and in the name of Jesus we demand the evil spirits to leave this man and go to the place of outer darkness." About the time that the evangelist began to pray for Longosoa in this way, he was no longer quietly sitting on the floor but he had commenced to contort and holler. His whole body began to twist and bend—his head moved back and forth so fast one could hardly see his eyes. His arms were going in all directions and his legs were kicking so uncontrollably that I had to remove our coffee table so it wouldn't be damaged and, more importantly, so Longosoa wouldn't be hurt. At the same time that he started to contort, his voice, controlled by the demons in him, spoke audibly and clearly in plain Malagasy over and over again these four words, "We will not leave." This went on for about one hour while the evangelist and his wife took turns praying for Longosoa and demanding the demons to leave his body in the name of Jesus. As this was going on, the rest of us, including the Malagasy pastor, sat silently praying and sometimes singing hymns of praise to God, as well as singing hymns of repentance and faith.

After working for one hour, the evangelist and his wife sat down exhausted and also began to pray silently to God, as they later related to me. If they were exhausted, how do you suppose poor Longosoa felt in his body? At this time, I was moved to stand up and remind myself and the others there that the devil not only works in this way but that he also comes as an angel of light or as a wolf in sheep's clothing and then I read James 5:16, which says: "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much." I am sure that most of us gathered there in our home were thinking some very serious thoughts; I know I was. Anyway, I saw my wife across the room and I asked her for forgiveness if I had hurt her in any way and she forgave me; then I turned to the Malagasy pastor whom I had sometimes locked horns with, so to speak, and I asked him for forgiveness. He

*[Continued on page 15]*



## SCHOOL NEWS

### MARKINGS FROM AFLBS

Dean Casselton, first semester senior in the Seminary, led the joint chapel service on March 3. The following Tuesday he underwent gall bladder surgery at North Memorial Hospital, Minneapolis.

A new Gospel Team made up largely of Choral Club members put on a youth night service at Bethel Lutheran, Grafton, N. Dak., on March 6. The next day they were joined by Rev. Kenneth Moland and they conducted the worship service for the congregation. It was announced that day that Seminarian Rodger Olson had accepted the call to become Bethel's pastor after ordination next June. He will also serve Aspelund Church near Vang.

The Mission Club sponsored a basket social on Monday, March 15. Many attended and an enjoyable time was had. Gordon Grage was the auctioneer.

A number of Bible School and Seminary students have had the flu recently.

Sherrilyn Remick, Tacoma, Wash., Lorilee Davidson, Webster, S. Dak., Deb Sunvold, Sacred Heart, Minn., Donna Rost, McIntosh, Minn., Dale Kjos, Wyndmere, N. Dak., and Jeff Burmester, Maumee, O., are a committee to work with Pastor Huglen in preparing for the Junior-Senior banquet which will be held on Saturday, May 8, at a place to be determined.

Officers of the Student Society for the Spring Quarter are Reuben Quanbeck, McVile, N. Dak., president; Joel Rolf, McIntosh, Minn., vice-president; Vickie Bjorgaard, Newfolden, Minn., secretary; Martha Haugen, Strandquist, Minn., treasurer; and Gordon Grage, Fergus Falls, Minn., chaplain.

Third Quarter proctors are: Boys' Dorm, 2nd floor: Mike Estrem, Kenyon, Minn., and Wayne Walker, Kenyon, Minn.; 3rd floor: Glen Hodnefield, Radcliffe, Ia., and Greg Johnson, Northwood, N. Dak. Bob Ordway, Centuria, Wis., has been appointed a fifth proctor for the quarter. Girls' Dorm, 2nd floor: Lori Hamann, Kalispell, Mont., Donna Rost, McIntosh, Minn., and Robbie Lenning, Radcliffe, Ia.; 3rd floor: Sheryll Myhrer, Coon Rapids, Minn., Vickie Bjorgaard, Newfolden, Minn., and Deb Nelsen, Valley City, N. Dak.

The Bible School Alumni Retreat will be held at Faith Haven, Battle Lake, Minn., on April 30, May 1-2. The cost is \$12.50 per person or \$20.00 per couple. More details later.

Cindy Forth, North Tonawanda, N.Y., and Mrs. Dean (Anita) Casselton, Osseo, Minn., are the new students at AFLBS. There are 113 students at school this quarter. Of these, 35 are seniors and 78 are juniors. Girls number 71 and boys, 42. (The exact number of seniors graduating this spring is not yet known.)

A World Day of Prayer service was held in the school chapel during the fourth hour on Friday, March 5. Faculty members served as readers in the service.

Miss Vonnie Kylo, Zumbrota, Minn., a 1975 graduate, received head injuries in an auto accident on Feb. 25. She was hospitalized in St. Mary's Hospital in Rochester, Minn., but has been released and is progressing well. The accident took place in her home area.

The committee to help plan the Friday night informal service during Promotion Days, April 2-3, consists of Jim Hjelden, Minnewaukan, N. Dak.,

Paul Haagenson, Minnewaukan, N. Dak., Eunice Rokke, Strandquist, Minn., Karen Russum, Grafton, N. Dak., and Peggy Broten, Roseau, Minn. They will work with Pastor Huglen and Miss Mary Rolf, dean of women.

### ANNOUNCEMENTS

April 2-3—Promotion Days

April 15-25—Easter Recess

May 11-13—Final Examinations

May 14—Graduation Exercises

### Introducing Our Seminarrians

#### THROUGH STRUGGLES TO VICTORY

My name is Jim Fugleberg and I am in my first year at the seminary this year. I grew up on a dairy farm near Roseau, Minnesota, and I went to high school in Roseau.

It was during my high school years that I felt my need of salvation and I received the Lord following a week of evangelistic meetings in our church. But I lacked assurance in my life because I wasn't sure whether the blessings of salvation could really be mine. I knew I needed Bible School and was especially attracted by hearing a program by one of the Gospel teams. I wanted the peace and assurance that they seemed to have. So I enrolled and began Bible School the following year.

The first part of my first year was one of spiritual struggle as I questioned whether I had committed the unpardonable sin. As we studied the Word I concluded that I hadn't committed it and could therefore receive the salvation of God. I felt at peace, but the struggle was over for only a time.

During my second year at Bible School I felt that the Lord was calling me into some type of full-time Christian work. I thought it was probably mission work.

The following year I accepted the call to go to Oregon to work in the Association church in rural Eugene with Pastor Stalsbroten, while I also attended college. I'm sure I profited more in my spiritual life that year than the church did by my presence and work. My spiritual struggles were renewed and intensified during this time as the Lord was breaking down

my self-righteousness and fears regarding my right to become a child of God. But God never breaks a vessel unless He mends it again and fills it to overflowing.

When I admitted that my resources were exhausted and that I could not produce peace and joy and a concern for the lost in myself, and when I gave myself up as hopelessly lost, the Lord showed me that all of my needs had been met by Christ and all I had to do was say "yes" to His pleading to come into my life. This I did, and Jesus came in. I knew at that moment that it was no longer "I" but Christ who lives in me, and the life I now lived was by faith in Him (Gal. 2:20). My heart was filled with a peace that I had never known before, because now I knew for a fact that my sins were blotted out. I was confident of it because the fact of Jesus' dwelling in my life was dependent upon the grace of Almighty God and needed not be maintained by my poor efforts.

I spent my next three years at Bemidji State College from which I graduated with a B.A. in vocal music. During this time my conviction had grown that the next step in my education was to attend seminary.

I had been dating Linda Erickson, also from near Roseau, and in June of 1975 we were married. We moved down to Minneapolis where we both have been working since then. Linda is an LPN and I work at a wood-working factory. Linda continues working full-time and I continue part-time as I attend seminary.

It has been a wonderful experience to study the Word and to fellowship with the other students. It has been even more wonderful to receive assurances from the Lord that we are in His will and to be confident that He will accomplish His purpose in our lives as we continue to yield to Him. Thank you all for your prayers for us.

—Jim Fugleberg

#### MR. AND MRS. JOHN W. BEANY

John W. and Esther Beany, parents of Mrs. Harold (Mary) Hosch, passed away recently, Mrs. Beany on Dec. 20, 1975, and Mr. Beany on Feb. 1. Rev. Harold Hosch is a teacher in the Association Schools.

John and Esther Beany both graduated from Nyack Missionary College, Nyack, N.Y., and were missionaries under the Christian and Missionary Alliance Church for one term, 1921-27, in Ecuador, South America.

They were members of First Alliance Church in Columbus, O., and were also life members of the Gideon Society. They were both very active in their church and in the Gideon Society. Missions and helping others were very important to them both.

They are survived by two sons, two daughters and many friends.

Blessed by their memory.



#### CHORAL CLUB TO TOUR IN MINNESOTA, NORTH DAKOTA

The 1975-76 Choral Club at Association Free Lutheran Bible School. There have been some changes in personnel since the above picture was taken before Christmas. The spring tour for the Choral Club is listed below.

- Thurs., April 8—Spicer, Minnesota
- Fri., April 9—Wadena, Minnesota
- Sat., April 10—Abercrombie, North Dakota
- Sun., April 11 (11:00 a.m.)—Fargo, North Dakota  
(4:00 p.m.)—Valley City, North Dakota  
(8:00 p.m.)—Binford, North Dakota
- Mon., April 12—Minot, North Dakota
- Tues., April 13—Buxton, North Dakota
- Wed., April 14—Thief River Falls, Minnesota
- Thurs., April 15—Bemidji, Minnesota

Watch for local announcements as to the time and place of each concert. Mr. Donald Rodvold is the director of the group. Pastor Huglen will be traveling with the Choral Club.

#### SEMINARY SHORT COURSE DETAILS GIVEN

The Free Lutheran Theological Seminary Faculty will conduct a Short Course again this summer on the campus in Minneapolis, Minn. The dates are July 26-August 6.

The courses to be offered are Isaiah, taught by Pastor Harold Hosch; Matthew, Pastor Kenneth Moland; I Corinthians, Pastor Amos Dyrud; and Christology (The Doctrine of Christ), Pastor Francis Monseth. Each class will meet for one hour for ten days and two semester credits will be issued for each course upon submission of assigned written papers.

A registration fee of \$5.00 will be charged for the summer session. Rooms are available in a Bible School dormitory at \$1.50 per day. Students must bring their own bedding. Books will cost approximately \$20.00. Meals can be obtained in area restaurants.

Those planning to attend, lay pastors, laymen, pastors, should notify Pastor Amos Dyrud, the dean, by July 1. Address: 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.



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# editorials

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## GOOD SESSIONS AT GRAND FORKS

A rather lengthy report on the Winter Bible Conference in Grand Forks is carried elsewhere in this issue. Lengthy, and yet giving only a bird's-eye view of all that took place.

We are sure that everyone came away from Trinity Lutheran with good feelings, with the heart warmed, whether one session had been taken in or all of them, as was the case for this writer. It was good to be together and the sermons, presentations and studies were all beneficial and stimulating. Occasional special music was provided and the quality was good.

Then, too, all who attended are grateful to Pastor and Mrs. Harvey Carlson and their people for the fine hospitality provided. The dinners and coffee breaks brought good food and pleasant visiting times. The worship services were well conducted and the ushering proficient.

Something should be done to avoid the situation which occurs on the afternoon of the WMF workshop. The women attend the 3:30 conference session, but have to leave before it is over in order to get to the workshop at 4:30 at some other location. Over half the audience left this year as Pastor Howard Kjos was making his presentation on Assurance and it was an awkward situation.

Also, there is a natural exodus following the coffee break on Saturday afternoon and attendance is greatly decreased for the second hour of the program at 3:30. Many others have left for home earlier on Saturday in

order to be in their home churches for Sunday activities and some of those who have remained leave after the first afternoon hour, a Bible study hour. The result is that the second hour becomes a second-class spot on the program. Good material may be presented, as was the case this year, but there aren't likely to be many in attendance to hear it.

It is our contention that it would be well to go back to the Tuesday night to Thursday afternoon format for the conferences, the schedule which was in effect the first years the conferences were held. Providing that the conference isn't held during Lent, the pastors are more apt to be able to come and there wouldn't be the large exodus at the weekend. There aren't that many new people coming for the weekend to outweigh those who are going back to their home churches for Sunday.

Attendance was good in Grand Forks overall, but the midweek two-day and two-evening schedule might attract and hold more people. It's something to consider.

## DRINKING LAW CHANGED

Here in Minnesota we are grateful for a change which has been made in the law permitting 18-year-olds to drink alcoholic beverages. Now, unless a person is 18 years of age before Sept. 1 of each school year he will not be allowed to drink until the school term is over.

We wish that the age had never been lowered to 18 years and commend the Legislature and Governor of North Dakota for holding fast to the 21-year level. But the change made in Minnesota now will be of some help in curbing drinking among high school students.

No one is so naive as to believe that this new law will solve all problems or be easy to enforce. Youngsters below 18 will still continue to find alcohol available if they want it, but the law will slow some teenagers down and that's worth something, too. It may cause some boys and girls to think twice. School authorities generally feel that it will give them some leverage in maintaining discipline. At least, some of the older students will not now be able to legally be in school after having been drinking recently.

It is a great tragedy in our society that drinking is held up by young people as the threshold of manhood and womanhood. The whole idea is so wrong, but it is so persistent. It is a part of the blindness created by the god of this world. Another illusion he creates is that smoking is a good thing and to be desired.

It was good to hear the TV testimony of Don Newcombe, former baseball great, when he testified out of personal experience concerning alcohol. He laid some blame squarely where it belongs, those in television who joke and laugh about their drinking prowess and exploits, as though this is a desirable goal. Yes, we think, too, that TV has a great responsibility for what has gone wrong in the lives of many impressionable youth.

The battle against the ravages of drink is a never-ending one and it is a very difficult foe to overcome, but we can at least place what roadblocks we can in its way and we are glad for this one placed by the Minnesota Legislature.

## Winter Bible Conference Held in Grand Forks Last Month

The 14th annual Winter Bible Conference of the Association of Free Lutheran Congregations was held in Trinity Lutheran Church, Grand Forks, N. Dak., Feb. 26-29. Rev. Harvey Carlson was the host pastor.

The conference was well attended, but it is certain that some new snow that fell and vigorous winds kept some people away from the sessions on Friday and Saturday.

Rev. Robert L. Lee, Valley City, N. Dak., was the Bible teacher for the conference and chose the Congregation or Church as the theme for his studies. The goal of the congregation or church is to reach our generation with the Gospel of Jesus Christ, he said. He proceeded to look at the congregation through three "lenses," those of Scripture, history and culture.

Most of the four Bible study sessions, two on Friday and two on Saturday, were devoted to the first of those lenses, the church in Scripture. Images of what the word "church" means to us were compared with some of the images given in the Bible: the flock of sheep, vineyard, body, household, building, bride and kingdom. Pastor Lee pointed out that in the New Testament the church is always people, never the building. God works through congregations in spite of their imperfections.

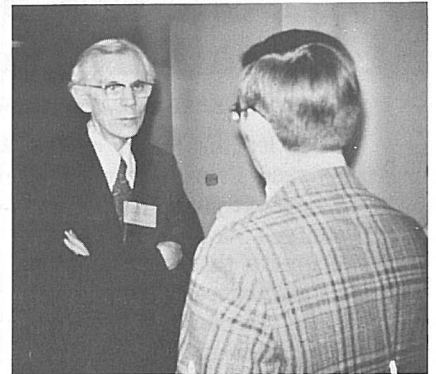
Some time was spent in considering the word "minister." The New Testament concept of minister comes from the Greek word "diakonia." The meaning is that of serving. While there is a universal priesthood of believers there is also a Scriptural basis for the ministry in the church with which we are familiar. The pastor or minister is to be a servant leader. The pastor is a gift to the church (Eph. 4:11, 12).

Fellowship was the theme for Pastor Lee's third presentation. "Fellowship" has the idea of what is held in common, what is shared. He spoke of three aspects of this. First, what we share in together. The church is a place where we find "belonging." Second, what we share out together. This is what we are doing together. Thus, Paul thanked the Christians at Philippi for their partnership in the Gospel. Third, what we share with one another, the giving and receiving. Pastor Lee said that congregations must provide opportunities for various types of fellowship among the members.

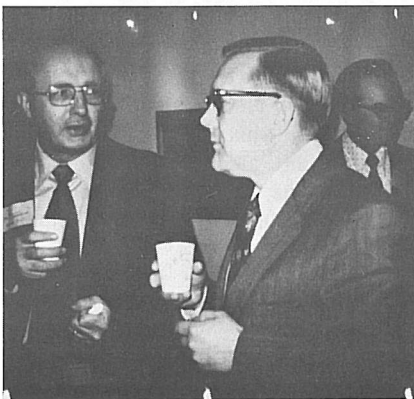
In the final Bible study, Mr. Lee looked at the church through the lenses of history and culture. As to the former, he described how the elements of the Old Covenant are fulfilled in Jesus Christ in the New Covenant. However, as in past ages,

people have reverted to Old Covenant practices, so there is danger of that today when people forget how all things are summed up in Christ. As to culture, Pastor Lee wondered about what we can do about spiritual needs in our communities, how we can reach our generation with the Gospel of Christ. If what we are doing now isn't reaching people for Christ, we should try new methods of outreach, too. Using texts from Proverbs he outlined these four steps: 1) analyze the situation; 2) make plans; 3) measure the effectiveness of what is tried; and 4) analyze those results and make necessary changes.

The evening messages on Thursday and Friday were preached by Rev. David C. Molstre, AFLC evangelist-youth worker, and a former pastor at Trinity. On Thursday he used Jeremiah 13:23 as his text. He pointed out that even as the Ethiopian cannot change his skin or the leopard his spots, so neither can man, corrupted in his very nature, make himself



Rev. Harvey Carlson, left, conference host pastor, and Rev. Timothy Skramstad.



Rev. Kenneth L. Anderson, left, and Rev. Howard Kjos.



Mrs. Torkel Ose, left, chats with Mrs. Anton Rorvig, center, and Mrs. Ernest Langness.



Mr. Harry Rorvig, left, and Mr. Bernard Nelson.

spiritually clean. But God can change what man cannot and through Christ God can look upon the repentant sinner as though he had never sinned.

"The Occupation of Christians" was Pastor Molstre's theme on Friday night. The first disciples were witnesses of Jesus. Not many in number, there were enough of them to establish beyond doubt the truths of Jesus in their world. He pointed out five ways in which we can work for God in our world. 1) We can testify to the peace-giving power of the blood of Christ; 2) We can bear witness to being strangely altered by God; 3) By being compassionate and caring; 4) By bearing witness to God's comfort; and, 5) By the spirit of calm in the hour of our own death.

Rev. Donald Greven, Sedan, Minn., preached the sermon on Saturday evening. He spoke about the covenant relationship between God and His people (Deut. 7:6-11). Pastor Greven declared that three basic attitudes were true of the Old Testament covenant people and ought to be true of us: 1) the relationship of trust in God; 2) the relationship of love; and 3) the relationship of obedience.

Pastor Greven was the speaker again at the Sunday morning worship service. At that time he used Revelation 12:10, 11 as his text. While the devil accuses us before God, we have an Advocate and Intercessor, namely, Jesus Christ. Verse 11, he said, gives us a three-fold secret of victory in the battle of life. 1) Even as they conquered by the blood of the Lamb, we are to claim the blood of Christ for power; 2) They conquered by the word of their testimony and we are to confess Christ openly; and, 3) The saints loved not their lives even unto death and we must be willing to live and die for Him, too.

The Shining Lights Gospel Team from Association Free Lutheran Bible School presented various musical numbers at the Sunday afternoon service, concluding one of the conference, and Rev. Raynard Huglen, dean of men at the Minneapolis school, brought the message. With II Corinthians 5:15 as a background, he emphasized that those who believe in Christ are to live unto Him. Even as He lived for others, so will His followers do. The life for others

means a concern first of all for those of one's own family, then for other members of the household of faith, for the people who live near us and, finally, for the people of the whole world. The concern is for both physical and spiritual needs, he pointed out.

Before the morning worship on Sunday, the host pastor, Rev. Carlson, led the Sunday School adult class. From Luke 9:44-62, he showed how the disciples are revealed to have had wrong conceptions of greatness (44-48), were unable to rejoice in the success of others (49-50), and were overcome by a spirit of revenge (51-55). We are to learn from these failures in their attitudes.

#### Other Sessions

This being the historic year of 1976, Rev. Kenneth L. Anderson, McVille, N. Dak., made a presentation on the Bicentennial and the Church on Friday morning. He stated that the great message to the church is that it be what it was meant to be, the messenger of God and the conscience of society. If the church is to be these things she must be in constant revival. Many of our congregations had their beginning in revival, but do we live in that spirit now? he asked.

Rev. Howard Kjos, Roslyn, S. Dak., considered the topic of "Assurance" on Friday afternoon. Why is it so important to have assurance of salvation? he questioned. Because only then can we have a joyful, useful Christian life. Fear and trembling come as we look about us, Mr. Kjos declared, but there is confidence in looking to Him. He went on to give some reasons for false assurance and ways to deal with those who have sincere problems concerning assurance. During his presentation over half of the audience departed as the women left to attend the Women's Missionary Federation workshop at a downtown restaurant.

"Bible Camp Developments in the AFLC" was the subject of the second hour on Saturday morning. Mr. Sheldon Mortrud, Thief River Falls, Minn., led the session which consisted of reports from most of the Bible Camps about summer plans for

1976. He also reported that a study is being made on development possibilities on the Lake Park, Minn., tract of land deeded to the Association by the Lawrence Dahlgren family.

Mr. Anker Harbo of Minneapolis, Minn., spoke to a greatly depleted audience on Saturday afternoon concerning "A Christian's Financial Planning." He said that he is a firm believer that one should pay his debts, even if it must be done by only a little at a time, and the same goes for congregations. Debt is a tremendous load, also emotionally. The attitude of one generation toward money and obligations will be passed on to succeeding generations, he averred. Mr. Harbo said some things about the making of wills. But more than half of the people die without having made a will as to the disposition of their holdings. In closing, he expressed the wish that AFLC debts on the Bible School buildings could be paid up and money going out in interest now could be diverted into other Christian work, such as the Church Extension Fund of Home Missions.

Morning devotions were led by Pastor Anderson, on Friday (Ephesians 1:1-16) and Pastor John P. Strand, president of the AFLC (Philippians 3).

Noon meals were served by the ladies of Trinity each day and coffee breaks, mornings, afternoons and evenings. Most of the housing of delegates was in hotels and motels in Grand Forks.

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#### EIGHT WERE ON TOUR TO BRAZIL

Eight persons went on the group tour to Brazil and other points in South America recently. They were Rev. and Mrs. Trygve F. Dahle, Spicer, Minn., an aunt and uncle of Mrs. Dahle. (names not available), Mr. and Mrs. George Hartman, Dalton, Minn., Rev. R. Snipstead, Ferndale, Wash., and Rev. John H. Abel, the tour guide. He remained on in Brazil to check on various matters in connection with our field of work there, while the others returned to Minneapolis on March 9.

# The Ruin of Herbert W. Armstrong, Founder of The Worldwide Church of God

By Rev. Howard Kjos, Roslyn, S. Dak.

In these articles the author presents his view of how Herbert W. Armstrong, founder of what is now called The Worldwide Church of God, gravitated downward into total alienation from God).

## Aim of These Articles

We who are evangelical Christians have no doubt about the religious malpractice which marks the career of Herbert W. Armstrong. He has strayed far from the truth. So the question we are asking here is not whether he is right or wrong, but—why, and how, did he go wrong. By studying his career I believe we can discern some elements which contributed to his fall.

God's Word warns us that we have an enemy who wants us for himself: "Your adversary, the devil, prowls about like a roaring lion, seeking someone to devour" (I Peter 5:8). He devours by preying upon weaknesses. In the chapter just quoted, Peter has dealt with one of the most common human weaknesses, pride. Sometimes a trait which humans view as a strength is really a weakness. When the arrogant adversary succeeds in his attempt to seduce an individual by capitalizing on the weakness, that person has gone wrong.

I believe Satan worked hard on Herbert W. Armstrong, because he knew he would be a valuable tool. He used ancient strategies that he might use on you and me as well. For that reason, we can all profit from an account of how Armstrong unwittingly joined Satan's team.

## The Years of Preparation

Herbert W. Armstrong was born in Des Moines, Iowa, in 1892. He has said that as a child he was prematurely advanced in mental development. When he was growing up, his

desire was to become well-educated, prominent and rich. So he went into sales and advertising without a college education, hastily embarking on the road to riches. At the same time he set out in pursuit of knowledge by studying business administration and philosophy at the local library.

The advertising business he established in Des Moines collapsed in 1920 in what his official autobiography describes as "a flash depression." He moved to the Pacific Northwest in 1924. There two business enterprises failed, destroyed by "forces beyond Mr. Armstrong's control."

Armstrong was no more successful in religion. Born and raised a Quaker, he joined a Methodist Church in Illinois when he married a Methodist girl. They later joined an off-shoot of an off-shoot of the Seventh Day Adventist Church, The Church of God (Seventh Day). Later he became an ordained minister. In a relatively short time, he could no longer get along there, so he left that denomination, too.

Part of his problem was his strange notions on prophecy, especially Anglo-Israelism. He kept submitting articles on these things to the Church paper; the editors kept rejecting them. They were too much a product of imagination and sensationalism. This caused trouble. Armstrong could not accept rejection of his ideas. He also became so critical of two evangelists (including one of the men who had ordained him), that they kicked him out of the pastors' fellowship and asked him to leave the Church.

## A Guide Enroute to the Crossroad

Now, at 41, I wonder if Armstrong thought of himself as a failure. I doubt it. The same egoism that caused trouble with his denomination would prevent acknowledgment of failure. He seems more likely to have seen

those he had associated with as the failures for not appreciating his superior intellect and insight. Claims he made about himself later show that such an attitude is quite possible for him.

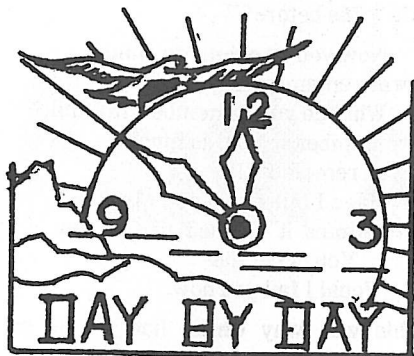
Armstrong's failures, incidentally, do not prove he lacks a head for business. In his dynamic rush to his present phenomenal success, he has demonstrated great promotional ability. With great energy, writing and speaking ability, and a tremendous zeal for accomplishing his goals, he has forged ahead, until now he has what he always wanted for his life. So has Satan.

Mr. Armstrong was probably completely unaware of it, but his thinking and subsequent career were being shaped step by step by the master deceiver. Had he realized it, I suppose he would have rebelled, for his egocentricity would not have permitted another mind and personality to dominate his. But Satan never works in an open and above-board manner; the prince of darkness always works under cover, disguised as an angel of light (II Corinthians 11:14).

Now let's briefly review the situation. Armstrong had always wanted top rank in intellectual and financial endeavors and social prominence. In reality, he had attempted at least three business enterprises and failed in them all. He had been in three church bodies but had found fulfillment of his goals in none of them. He had failed as an ordained minister. So he was neither rich nor famous, and only to some extent self-educated. I think we can be quite sure this ambitious and energetic man was frustrated.

Mr. Armstrong had come to a crossroad. Which way would he turn now? Would he inquire of the Lord for guidance?

[Continued on page 15]



by  
Lars Stalsbroten

### GOODNESS AND MERCY

"Surely goodness and mercy shall follow me all the days of me life: and I will dwell in the house of the Lord forever" (Psalm 23:6).

This is one of the most remarkable words I have ever heard. Did David really say: "All the days of my life"? Yes, that's just what he said. This sounds like the words of a sentimental dreamer, but king David was not a dreamer. He was a man who was severely tried. He was hunted by king Saul day and night and even by his own son. He experienced more of life's sorrow and trials than most people ever do, and yet he could say, "Surely goodness and mercy shall follow me all the days of my life."

Many, yes, even professing Christians, will say, I cannot understand that kind of language. We are all more or less bothered with anxiety every day, we feel we are followed by daily sorrow and trouble instead of the goodness and mercy of God.

How can it be possible to live such a blessed life in full assurance of faith in God's goodness and mercy? You will find the answer right in this psalm. Sit down and read it. It is the pearl of all the psalms of the Bible. Read it carefully and prayerfully and you will discover the secret of David's life of faith.

The Lord is his wonderful Shepherd. He leads him. He feeds him. He protects him. David had many enemies, but the Lord prepared a table before him in the very presence of his enemies. The Lord anointed him with the oil of gladness, so his cup was running over.

Yes, even his last enemy, death, he faced without fear, because the Lord was at his side.

What a picture!

The Lord was leading David, and God's goodness, and his pardoning, protecting, sustaining mercy were following him.

Way out on the horizon he got a glimpse of his Father's house and he burst out exuberantly:

"I will dwell in the house of the Lord forever!"

At the foot of the Cross I am *watching*  
And waiting for Jesus to come;  
May He find me a dutiful servant,  
When He cometh to carry me Home!  
Lord Jesus, I pray while you tarry,  
Ever bless me and keep me Thine  
own!

At the foot of the Cross I shall linger  
Till I rise from the Cross to Thy  
Throne!

C. K. Solberg

### AT THE FOOT OF THE CROSS

At the foot of the Cross I am *seeking*  
To unburden my sin and my guilt;  
'Tis the place where a sinner finds  
pardon

Through the Blood that for sinners  
was spilt.

There I know I shall get it by trusting  
In my Savior, who suffered and died,  
And has given His life as a ransom,  
'Twas for me He was once crucified.

At the foot of the cross I am *resting*,  
There my soul has found comfort and  
peace;

From the heartaches and scruples of  
conscience

I can daily find lasting release,  
As in faith I am looking to Jesus,  
Who cleanses and keep me from sin;  
By His grace I shall faithfully serve  
Him,

By His power I shall conquer and win.

At the foot of the Cross I am *learning*  
How to love and to serve and to give,  
How to pray for and love those who  
hate me,

And unselfishly labor and live.

With my eye on the blessed  
Redeemer,

As I listen with joy to His Word,  
I shall learn life's most wonderful  
lessons

From the life and the lips of my  
Lord!

At the foot of the Cross I am *living*,  
Now I know that before I was dead;  
By the help and the power of the Spirit  
To the Crucified Christ I was led;

In Him I have life and salvation,  
Every need He doth daily supply,  
At the foot of the Cross I will serve  
Him,

At the foot of the Cross I will die.

### CHURCH WOMAN HONORED IN FARGO



St. Paul's Women's Missionary Society, Fargo, N. Dak., honored Mrs. Joe Solberg, left, with a life membership in the Women's Missionary Federation in recognition of faithful service in our parish. The pin was presented in January by the local president, Mrs. Don Olson. Rev. Philip Haugen is pastor of the church.

—Corr.

### FORMER PASTOR AND WIFE AT DALTON TO BE HONORED

Rev. and Mrs. Joseph Melby, who served the parish at Dalton, Minn., from 1933 to 1950, will be honored on the occasion of their 45th wedding anniversary at an open house at Josephine Sunset Home, Stanwood, Wash., where Pastor Melby serves as chaplain. They reside at 8111 274 N.W. in Stanwood 98292.

"Christ died, not to make God love us, but because God loved us."

L. S. Keyser



# NEWS of the Churches

## "DOES GOD BLESS AMERICA?" BIBLE CONFERENCE THEME

Pastor Herbert Franz, Cloquet, Minn., will be the featured speaker at a Bible conference sponsored by Victory in Christ Lutheran Church in St. Paul, Minn., March 26-28. The theme of the conference is "Does God Bless America?" All sessions will be held in the East Maryland National Guard Armory, 1530 East Maryland Avenue.

Each evening will include a musical prologue at 7 p.m., followed by Pastor Franz' message at 8 o'clock. Friday night the musical prologue will be presented by the Praise Gathering, a Gospel Team of the Lutheran Evangelistic Movement, on Saturday, by the Roy Hope Family, and on Sunday, by a Gospel team from Association Free Lutheran Bible School.

Everyone is welcome to attend this Bible conference.

## DR. GARY COLLINS SLATED TO SPEAK AT MEN'S RETREAT

Dr. Gary Collins, chairman of the department of pastoral psychology and counselling at Trinity Evangelical Divinity School, Deerfield, Ill., will be the guest speaker at the men's retreat sponsored by the Minneapolis District, March 26-28. The retreat will be held at Ramada Inn, La Crosse, Wis.

"Being God's Man" will be Dr. Collins' main theme and he has broken that into four sub-topics: Identity, Home Life, Work Life and Spiritual Life or Congregation. Laymen from various churches will handle other sessions of the retreat.

Cost of the retreat is \$30.00 for meals and lodging. Rev. Dennis O'Neil, Minneapolis, Minn., is contact person for the retreat. His telephone number is 612-724-8087.

## DIALOGUE

Lord, what will I do now?

"Trust Me, My child, I will guide you."

But I feel like I'm looking at a mountain!

"I created the mountains, My child, trust Me."

What do You want me to do?

"Wait for Me, My child."

I need to deal with this now!

"You need to deal with nothing, My child; give it to Me."

I have a feeling this isn't going to work out the way I want it to.

"When you look back, you will see that it did. I see farther than you, My child."

You're very quiet, Lord.

"I wanted you to think, My child." Of what, Lord?

"What have you been through with Me before?"

"Now you're quiet, My child."

I was remembering, Lord.

"What do you remember, My child?"

I remember . . . oh, so much I remember!

"Have I failed you yet, My child?"

Sometimes it seemed like it, but, no, You never did.

"Would I fail you now?"

This was why Christ had to die on Calvary, wasn't it, Lord?

"Yes, My child."

Because I sinned—I didn't trust You. Please forgive me, Lord.

"You're forgiven, My child—My Son paid the price for your sin."

Thank You, Lord! Now . . . oh, I gave that to You, didn't I, Lord?

"You did, My child, will you let Me care for it?"

Yes, my Lord, I will trust You.

—Dorothy Seaman

## PREACHING MISSIONS



**Kenyon, Minn.**

Hauge Lutheran Church

Allen Monson, pastor

Mar. 28-Apr. 1

Rev. Dennis Gray, Spicer, Minn., speaker

**Spicer, Minn.**

Green Lake Lutheran Church

Dennis Gray, pastor

Apr. 4-7

Rev. Fred Carlson, Sebeka, Minn., speaker

**Willmar, Minn.**

Zion Lutheran Church

Rev. Dennis Gray, pastor

Apr. 25-29

Rev. Stephen Odegaard, Winger, Minn., speaker

## BIBLES BEAT BOOZE AS MOTEL BOOSTER

Wytheville, Va. (AP)—The manager of Wytheville's Holiday Inn threw out the booze and stocked up on Bibles several months ago. Today, says H. G. Fouse Jr., "business is picking up so fast I can hardly cope with it."

The 25-year-old motel manager gave up his beer and wine license in December and feared at first that business would drop, despite having a good location near much-traveled Hwy. I-81 in this southwest Virginia city of 6,000.

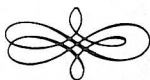
But, "I've got more church groups wanting to come here now than you can shake a stick at," a pleased Fouse said. Revenues increased by \$5,000 during January compared with the same month in 1975, he said, "and it's increasing this month."

Fouse said he made his decision partly as a result of personal problems he won't talk about, along with experiences with drunks while working part-time at the local jail.

Travco, the Winston-Salem, N.C., firm that owns the motel, approved Fouse's decision but not before Fouse spent some time worrying about whether he would lose his job.

Fouse knew he was a good innkeeper—he got a \$5,000 bonus in 1975 based on the motel's total revenue. That some of the money came from alcohol sales nagged at his conscience, he said, so he used the bonus money to buy 2,500 Bibles—now nearly gone.

—The Minneapolis Star



## PERSONALITIES

Rev. Hubert F. De Boer, Thief River Falls, Minn., is assisting in the Greenbush, Minn., parish while Pastor Karl I. Stendal is convalescing after his recent heart attack. Pastor Stendal is doing well and will gradually work back into his schedule in due time.

[Continued from page 14]

some 400 to 500 years ago, has not brought an end to the controversy among men. There are still those who insist today that man must do something in order to be saved. They mix the fruits of faith with the merits of faith. The merits of faith are only found in the person of Jesus Christ, not in the works of man. These two Articles of the Augsburg Confession are a part of our spiritual heritage which proclaims the clear teaching of Scripture in order that we might not be led back into captivity, but that we might ever stand firm in our faith in the "free gift of God, which is eternal life in Christ Jesus our Lord."

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[Continued from page 6]

forgave me. This I did by God's grace to all gathered there and then I turned to God in prayer and asked Him for forgiveness. Then I sat down. Then one by one, starting with the Malagasy pastor, every one did the same with the exception of one older layman. He didn't confess sin or pray a prayer of confession. This man had been a troublemaker in the church and a very cantankerous man. In fact, I wondered to myself how he had found out about this meeting. Lo and behold, the lad was still contorting and the demons were still saying with a loud voice, "We will not leave." At this time the Holy Spirit must have spoken to the hard-hearted layman who had not prayed and penetrated his hard heart, for he also prayed a real prayer of repentance, telling God how wrong he had been in his ways and he humbly asked God to forgive him. When we heard this layman say "Amen," we also heard three words spoken by the demons just once, and this is what we heard: "We are leaving." Longosoa sat as quietly as he had when he first entered our home. He and the rest went home rejoicing and singing the praises of God. And we retired for the night in Jesus' name thanking and praising God for His victory on the cross, over the grave and death, over the devil and demons, over hell,

over our flesh and the world. This is the victory for you and me this Lenten season and all the days of our life: "Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice because your names are written in heaven."

You who are unsaved, who might read these words, you can be saved because of the blood of the Lamb—only receive Him and trust Him! Our faith would be more simple if we would only take Him at His word.

Amen!

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## God's Principles are Violated— The Evil Helmsmen Takes Control

Armstrong began to study the Bible seriously for the first time then because of some new ideas with which his wife came home. A neighbor lady convinced her Christians should keep Saturday rather than Sunday; also, "obedience to God's spiritual laws summed up in the Ten Commandments is necessary for salvation." At first he was angry with his wife, but their contention subsided as her opinion was supplemented with female stress. His study of the Bible was begun to find proof that "all these Churches can't be wrong"; he soon concluded that "his wife had found the truth after all."

Herbert W. Armstrong was converted, won over to a "doctrine of demons." It has been labeled by some as "The New Galatianism" or "Baptized Judaism" because of its emphasis on legalism; but, whatever it's called, it's the same old heresy that prompted the Apostle Paul to write the letter to the Galatians.

Armstrong claims to have discovered by himself the "key" to the understanding of the Bible. For that reason he must deny that he has taken any of his doctrine from other cults. But the evidence is irrefutable. He has gleaned heresies here and there from the abundance of cult literature available to those who exercise their liberty to choose a home-brewed religion instead of God's revelation. To prove

his independence and superiority he has added some peculiarities and twists of his own. He plays the theological "bits and pieces" game very well.

Now if we observe carefully the progression of Armstrong's fall into the abysmal error he and his followers are in today, we can easily discern the deceiver's manner of operating.

(To be continued)

We all need to remember those words of John Wesley to the angry sea-captain who exclaimed: "I never forgive!" "Then I hope, sir," said Wesley, looking calmly at him, "you never sin."

—Doran's Ministers Manual

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