

THE LUTHERAN AMBASSADOR

August 3, 1982

THE MATTERHORN, Switzerland
Roger C. Huebner, D.D.S.

AT THE MASTER'S FEET



Rev. John Strand

My Lord and my Master

My Lord, I am so glad You are Master. Today as I rest at Your feet, I have sorrow in my heart. A good friend, a trusted co-laborer, and one of Your faithful servants has died and been buried. He was loved by so many. Now he has gone.

We wonder not as to where he has gone. He has gone to the Church Triumphant. He loved the church here on earth. He served that church faithfully and well. Now he is in the Church Triumphant. Surely our sorrow is

tempered by this knowledge.

"O happy saints forever blest!
Hail, ye who have attained your rest!
Faithful to death ye kept the faith
Though ye were sore oppress;
The world ye did renounce of yore,
The precious seed ye weeping bore,
Now reap the joy without alloy
In bliss forevermore;
Now lift your voice,
wave palms again,
And swell the everlasting song:
All glory be, O God, to Thee,
And to the Lamb belong."

Lord, I love your church here on earth. My love for it grew at the beautiful funeral service. Who but Your Body, the church, can help and bless at times like that. There was the reading of Scripture and prayers. There was the large gathering of saints and seekers. There was the clear proclamation of the Gospel. There was the sincere singing of old and beloved songs. There was the congregational singing, so moving. I will not soon forget the emotions that came as we sang:

"How gladly I His promise ponder!
Tho' sinful, yet in grace I stand;
A heritage awaits me yonder,
And heaven is my fatherland.
My Lord, as Victor in the strife,
Awards to me the crown of life!"

Only the church has the strength to minister to people in need. Lord, I thank Thee!

Yes, Lord, I am so glad You are Master. You have conquered death and hallowed the grave. Yes, You have made of the grave a peaceful resting place for your people. Then will come the great awakening.

"Soon shall come the great awaking,
Soon, the rending of the tomb,
Then the scatt'ring of all shadows,
And the end of toil and gloom."

Yes, soon—soon—soon. We need to remember—soon. Death will be soon, for life is short. The reunion at the resurrection will be soon. Lord, help us to live in a way that shows we know this.

"Let not your heart be troubled;
believe in God, believe also in Me.

2 "In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you.

3 "And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also.

4 "And you know the way where I am going."

5 Thomas said to Him, "Lord, we know not where You are going; how do we know the way?

6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father, but through Me."

Lord, You did not say we should not have sorrowing hearts. You said we should not have troubled hearts. Our hearts are not troubled. Thank You for what You have prepared for Your people. Thank You that You are always prepared to receive Your own.

Lord, You are also the Way. As I trust You, You do all for me. By You, by You alone, we come to the Father. Lord, grant that all may know this.

Master, help me always to stay at Your Feet. You are so loving and kind. Thank You, Lord!

THE LUTHERAN AMBASSADOR

is published biweekly (except the second issue in August) by the Association of Free Lutheran Congregations, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

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The subscription price is \$10.00 per year (24 issues) and should be sent to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn.

Volume 20 Number 16

USPS 588-620



A NEW HYMNAL FOR THE AFLC?

REPORT OF THE CONCORDIA HYMNAL SUB-COMMITTEE TO THE BOARD OF PUBLICATIONS AND PARISH EDUCATION AND THE 1982 ANNUAL CONFERENCE OF THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

Greetings, Christian brothers and sisters gathered to determine the will of the Lord for His Church.

This sub-committee, comprised of Pastor Bruce Dalager, Mrs. Kenneth Moland and Mr. Don Rodvold, has investigated the feasibility of "revising or producing a supplement to the *Concordia*." We have contacted Augsburg Publishing and a number of other publishers and editors to obtain relevant information. This information plus kindred data was absorbed by the committee in an effort to answer questions and ask some unanswerable questions. We also endeavored to make some conclusions and we offer them, along with our questions, on successive pages of this report. (The committee did not seek a consensus.)

Also investigated were potential sources of financial assistance for the project. An enquiry to Lutheran Brotherhood is in their hands. (LB assisted with \$200,000 on the *Lutheran Book of Worship* and \$25,000 on a LC/MS hymnal.) No other sources have responded positively.

We can be certain of cooperation and encouragement from Augsburg Publishing. Their assistance will unfold in many areas. But supplementing (adding pages to) the *Concordia* was not deemed practicable by Mr. Allen Mahnke of AP. It's nearly impossible to duplicate the *Concordia* style without exorbitant cost and, because the original *Concordia* engraving was done on metal, corrections and alterations are

also impossible. Mr. Mahnke recommends a new hymnal and essentially offers every *Concordia* hymn we want without cost.

Other hymns may cost. The asking fee for "How Great Thou Art" is \$3,000. (The LBW finally got it free of charge but I doubt our bargaining strength is as formidable.) Other typical copyright fees range from \$25 to \$100.

Engraving costs currently vary from \$10 a page in Korea to \$70 in the U.S. The quality of Korean engraving is excellent and equal to domestic. Engraving 500 hymns could cost as little as \$5000.

Low-cost/good-quality printing and binding is available in the Midwest. Cost estimates vary considerably according to bulk, quality, cover, embossing, etc.

The task of hymn selection, assembly, preparation and proofreading is enormous, certainly the most difficult part of producing a hymnal. These tasks must be voluntary in order to hold costs.

The hymnal as a corporate effort with the Lutheran Brethren, the only other known subscriber, has been advised and should be considered. However, we are also free to embark upon this task ourselves, led by the Association's specific congregational and spiritual desires and needs.

The *Concordia* is an excellent hymnal. It has served the Church well for fifty years and still is vital. Its content makes it good and it will always be so. But while it is good, it is not perfect, and it is not ageless, and the absence of enough specific and choice Gospel hymns and

evangelical hymns is causing many congregations to supplement the *Concordia* with auxiliary hymnals or songbooks.

For many the *Concordia* is enough. It contains 136 German Lutheran chorales, 67 Scandinavian chorales, 74 British tunes, 66 American tunes, 34 folk tunes, 20 Gospel songs, 12 carols, plus a few plainsongs, Psalmtunes and miscellaneous.

It contains hymns (poetry) for every season: Advent (12), Christmas (16), New Year (5), Epiphany (19), Lent and Passion (29), Easter and Ascension (31), Pentecost (7), Trinity (7), Reformation (4) and Thanksgiving (4).

It contains additional hymns for worship in general: Praise and Prayer (36), Opening and Morning (18), Closing and Evening (23).

It contains additional hymns which focus on the Church, the Word of God, Baptism, the Lord's Supper, Confirmation and Ministry. They total 34.

It contains a group focusing on Call and Repentance, Faith and Justification, Trust and Confidence, Following Christ, and Aspiration and Hope which total 103.

It contains sections on Home, Childhood and Youth, totaling 34, including four more great Christmas hymns, and Missions (25) and Last Things (16).

Notice the hymns are not carelessly jumbled together, but thoughtfully arranged under proper heads, according to the experience of Christians. The book

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REPORT . . .

is, in effect, a little theological encyclopedia of practical divinity. Few hymnals are as full of Biblical Christianity and good music and good poetry.

The *Concordia* fits the Association. It does not lack as others do, nor does it deprive the worshiper of any of the dimensions of Christian fulness.

Yet many new and enquiring people of broad ethnic and spiritual backgrounds do not share our enthusiasm for the *Concordia*, rich, full and deep, because the hymnal of the AFLC needs more of the excellent and choice Gospel and evangelical hymns.

Therefore, my summary opinion and recommendation to the Board of Publications and Parish Education and to the 1982 Annual Conference is to 1) proceed with the project of an Associatin hymnal conditionally, not without recourse; 2) expand the committee; 3) begin the discriminating process of selecting content; 4) modestly budget for postage, travel and incidental expenses; 5) poll all AFLC pastors and church councils to determine their posture toward, measure of support for, and potential purchase of a new hymnal; 6) immediately seek grants, bequests and memorials from those who are keen on the project; 7) consider having individuals, organizations or congregations sponsor pages in the hymnal; 8) determine before the 1983 Annual Conference the financial feasibility, based on the then current prospects, of proceeding full speed and presenting such a recommendation to the Annual Conference.

For more particulars read the Questions and Answers and Summary Opinions of the other committee members which follow. Also added is a good and informative article from *Christianity Today* called "How to Choose A Hymnal" (not included here).

May God govern us in these deliberations with His most holy purpose.

Respectfully submitted,
Don Rodvold

A NEW HYMNAL?

1. Isn't the *Concordia* satisfactory?

More Gospel revivalistic hymns are sought by some of our people. Some newer hymns merit inclusion.

2. Should the bouncier, light, more easily learned Gospel hymns be added?

A hymnal should meet the needs of the people. They would have to be carefully chosen.

3. Would we risk losing the "solidity" that the *Concordia* now has (Word-based objective hymns) with such inclusions?

Possibly. Hopefully not.

4. Are some hymns presently in the *Concordia* considered Gospel hymns?

Yes. The hymns of Fanny Crosby (3), Ira Sankey (2), O. Overby (3), A. Sullivan (3), P. Bliss (2). In all about 20.

Questions and Answers

A summary opinion

by Mrs. Barbara Moland

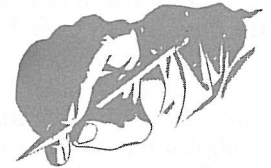
Yes, may God govern us in these deliberations with His most holy purpose. I believe music is a mighty voice in the church. As it stands second only to the preaching of the Word in our AFLC congregations, the hymnal deserves our attention and surely our seeking of God's guidance in the matter at hand.

With several "ifs" attached, I believe there could be great value in the compilation of an AFLC hymnal. It may, in fact, be urgently needed. In our church body we believe in the entity of the local congregation. At the same time we together as a church body have common ground on such points as inerrancy of the Word and Lutheran doctrine. The music in our churches must follow through. Could it be that a careful compilation could greatly assist the average pastor and lay person on the practical level of choosing hymns to keep selection within that vast bound of rich hymnody that would teach and instruct in solid truth? Christian music is thrown open to any shape and form in our time. Perhaps our AFLC churches could be greatly assisted with a volume that is AFLC in identity and that would meet their needs and guide them within proper bounds.

Perhaps a total new identity apart from the *Concordia* would be most effective. Would a new color, new name, new layout be wise? We would surely draw most heavily from the *Concordia* in such a compilation. Sound Gospel hymns could be added.

In reaction to hearing thoughts from the editor and former editor of Augsburg Publishing, I think the above option is open to us. Various options were discussed and no particular one was considered *the* answer for us. Total revision is not ruled out. It may be the most expensive and the most time consuming, but various approaches to such a process could be searched to our best advantage. Perhaps this route would make the greatest advantage of any time and money invested in our day. Maybe it would sell the best. Furthermore, the inclusiveness within one new volume may preserve a great wealth in hymnody within the AFLC for generations to come until the return of Christ.

Additional note: I find myself greatly lacking in ability to form a well substantiated opinion. I also dearly love the *Concordia*! But at this point I have pressed myself to have some opinion. It seems opinions are necessary in order to weigh the matter.



5. Are there older hymns that could be included?
Yes.
6. How would the inclusions be determined?
A person studying the music value. A person studying the text. Collecting opinions from pastors, lay people. (See 17 and 21)
7. Would a supplemented *Concordia* have a new name?
Likely not.
8. Would a revised *Concordia* have a new name?
Possibly not.
9. Would a change that would make the hymnal "our hymnal" encourage pastors and lay people to "dig in" more than they have—to pursue unfamiliar hymns?
Very Possibly. Perhaps a new hymnal would open doors for more hymn teaching.
10. How many years could we expect the process of a new hymnal to take?
Five years.
11. Do we have within our church body qualified personnel to handle any of these endeavors well?
Perhaps. All involved would surely learn, too.
12. Is the present arrangement of the *Concordia* satisfactory?
Possibly.
13. What are some desired changes in the present *Concordia*?
More than one Palm Sunday hymn. "Christ the Lord Is Risen 'Today'" instead of 'Again'. More Christmas hymns. More common words for "Silent Night." Spelling corrections. Common words for "Come Hither, Ye Faithful." Other music for "How Firm A Foundation."
14. About how many hymns would we want in a supplement?
100?
15. Could the price per book of a new hymnal be kept below \$10.00?

Possibly.

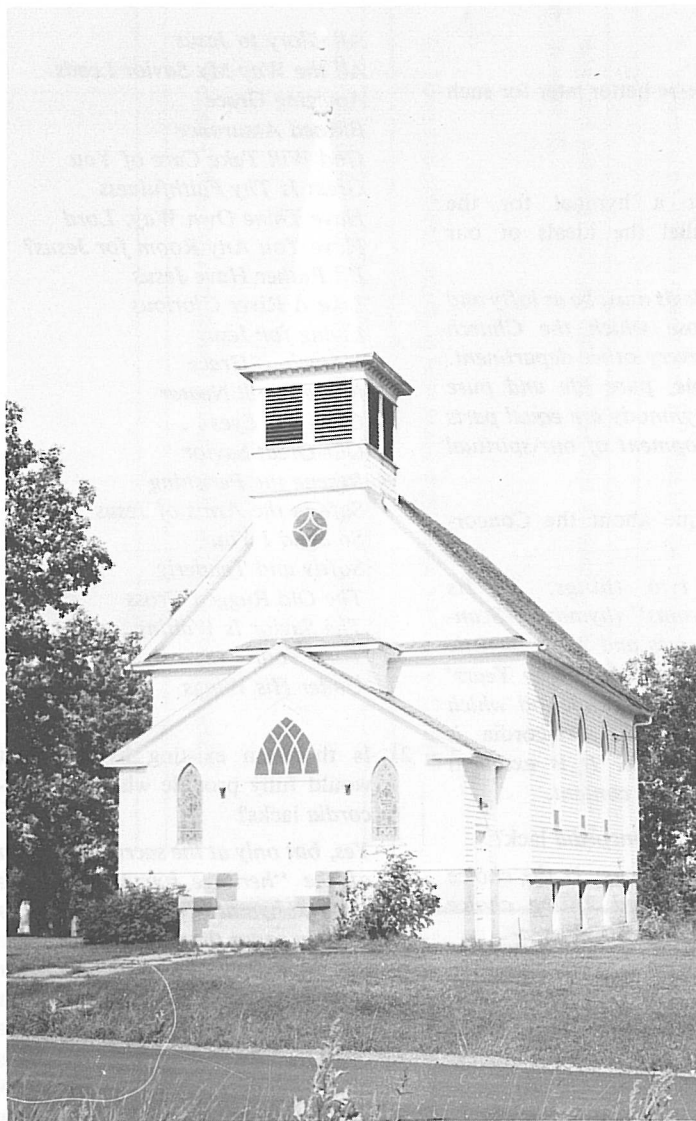
16. Will the time be better later for such a project?
Likely not.
17. Should/must a hymnal for the AFLC parallel the ideals of our Church?
Yes, these ideals must be as lofty and pure as those which the Church upholds in every other department. Pure doctrine, pure life and pure music and hymnody are equal parts in the development of our spiritual potency.
18. What's unique about the *Concordia*?
Basically, two things: 1) Its "heritage hymns" (hymns of Scandinavian sources and 2) its pietistic hymns (hymns of the Thirty Years' War and the pietistic period which followed). But the Concordia is more than unique. It is excellent overall in its total content.
19. What does the *Concordia* lack?
Basically, two things: 1) the choice Gospel hymns and 2) the choice hymns of the past 50 years.
20. What are some choice hymns the *Concordia* lacks?
*All Creatures of Our God and King
All Who Believe and Are Baptized
Come Down, O Love Divine
Day by Day (Berg/Ahnfelt)
Deep Were His Wounds
For All the Saints
How Great Thou Art
I Heard the Voice Jesus Say
I Sing the Mighty Power of God
Immortal, Invisible
Jesus Calls Us
King of Love, The
Lead On, O King Eternal
O God of Mercy
O Lord, Now Let Thy Servant
O the Deep, Deep Love of Jesus
O Worship the King
Once in Royal David's City
Rejoice, the Lord Is King
Rise Up, O Men of God
Stand Up for Jesus
Teach Me Thy Way
Wonderous Love*

*All Glory to Jesus
All the Way My Savior Leads
Amazing Grace
Blessed Assurance
God Will Take Care of You
Great Is Thy Faithfulness
Have Thine Own Way, Lord
Have You Any Room for Jesus?
I'd Rather Have Jesus
Like A River Glorious
Living for Jesus
Marvelous Grace
Nearer, Still Nearer
Open My Eyes . . .
Our Great Savior
Rescue the Perishing
Safe in the Arms of Jesus
So Send I You
Softly and Tenderly
The Old Rugged Cross
The Savior Is Waiting
Turn Your Eyes
Under His Wings*

21. Is there an existing hymnal that would fully provide what the *Concordia* lacks?

Yes, but only at the sacrifice of most of the "heritage hymns" and the pietistic hymns. These hymnals also contain songs that are inappropriate and while they can be ignored, their very presence in the hymnal implies and asserts a position that belies the tenets of pure doctrine and pure music. There are no currently published hymnals that are ideally suited to the AFLC because all are in part comprised of material that is not level and equal to the ideals we as a Church hold. Our theology rules our music and it must enter the sanctuary to serve by creating an atmosphere and attitude that is never contrary to reverence, dignity, beauty and order. Many of the alternative hymnbooks have sentimental and entertaining contents unsuitable for positive spiritual expression. Our Christian ideal requires rejection of the sensuous, sentimental and frivolous as a means of communion with God, edification of the Church or evangelization of those who do not know the Savior of the world.

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Section Ten Lutheran Church, Cumberland, Wis.

A LITTLE CONGREGATION

A little congregation
drawn together by God's love,
Learning to surrender
to our risen Lord above.

Learning to obey the Word,
expecting God to work;
Loving and forgiving,
God's will must not be shirked.

He gave us men to guide us
by teaching and by life,
And complements their ministry
with submissive, loving wives.

Each day our love is tested
by pressures all around,
As we seek God's Word, His will, His love,
that blessings may abound.

We are growing all together
in the riches of God's grace,
As we each serve one another,
fulfilling each our place.

Our common goal is to honor
and bring glory to His name,
As our hearts are bound together
with Calvary love's strong chain.

As we daily die to self
and draw in His rich grace,
Then our Lord is honored
in this, our meeting place.

Spencer B. Main
Virginia, Minn.

(Mr. Main worships at Good Shepherd Lutheran Church in Virginia.
Rev. Henry Johansen, pastor of that church, read the above poem at
the recent Annual Conference in Dickinson, N. Dak.)

ANSWERS . . .

22. What's wrong with having two hymnals—the *Concordia* and another which contains the choice hymns?

Besides the double cost, the use of two different hymnals is often awkward, confusing and misleading. It's awkward in that singing from more than one hymnal during worship requires special and careful instruction which can distract the worshiper as he seeks the Lord. Also, two hymnals sharing the space in racks designed for the adequate provision of only one will create a shortage of both, depriving the worshiper

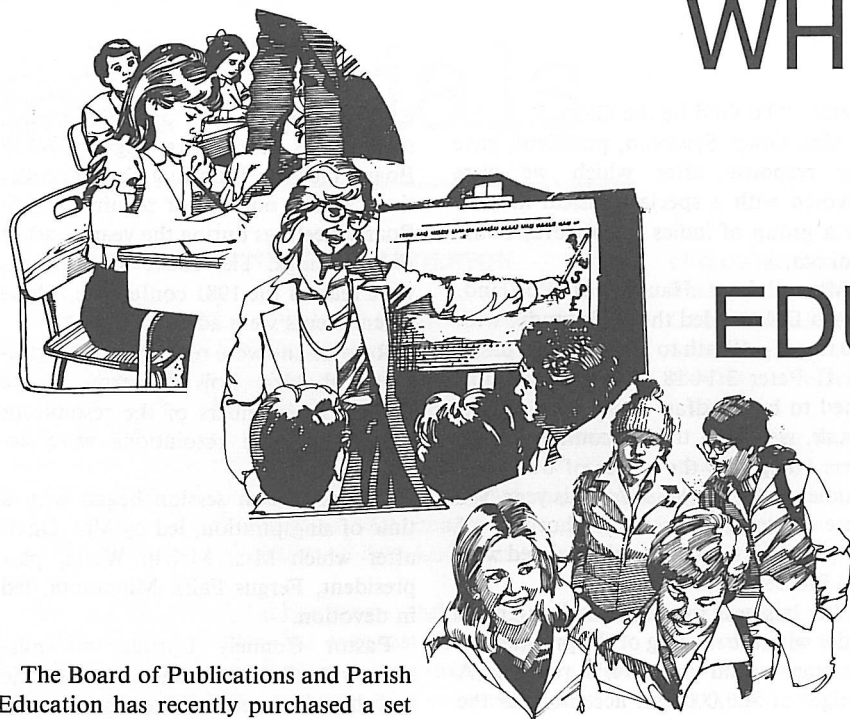
of the full and easy accessibility of God through song at worst, and discouraging participation at least. Every worshiper should have a hymnal.

It's also unkempt when a second hymnal occupies the bench. The brief scramble to find one, whether they're spread out or stacked at the end, can be disconcerting and an unfortunate interruption of our worship.

Two hymnals can create confusion beyond the momentary frustration of locating the right book into the spiritual and doctrinal realms.

Unquestionably, most auxiliary hymnals are not oriented toward Lutheran concepts of the purpose of music in worship and edification. Most contain a large number of songs inappropriate for spiritual building and some are even doctrinally misleading. Even though never sung and totally ignored, their mere presence in a book in our church is an unintended invitation to have them sung. A book containing "Pentecostal Power," for example, is an unfortunate suggestion and invitation, even though an unintended implication of where we stand.

WHAT'S NEW IN PARISH EDUCATION?



The Board of Publications and Parish Education has recently purchased a set of five teacher training kits from the National Training Institute of Austin, Texas, which is part of Sweet Publishing Company, a member of the Evangelical Christian Publishers Association.

These kits can help your Sunday School teachers learn how to teach their classes effectively and creatively in a God-centered manner. I am really excited about these materials because they are thoroughly and carefully done, yet are procedurally easy to use.

Four of the five kits deal with specific age levels.

1. For Ministry to Adults
2. For Ministry to Youth
3. For Ministry to Elementary Children
4. For Ministry to Young Children

The fifth kit is a general teaching guide applicable to all ages entitled, "For Ministry to Growing Churches."

Within each are four filmstrips, two cassette tapes, eight transparencies, eight duplicating masters (activity sheets) and one teacher's manual. There are *detailed* instructions on how to conduct *nine* training sessions in *each* multimedia kit.

How is the teacher's manual used? The session plans include the following:

Objectives—Two or three objectives are listed for each session.

Trainer Preparation—A brief summary of what the lesson is about is included as well as suggested background readings and what materials will be

needed for each lesson. (There are also some good ideas for visuals outside of those in the kit.)

Session Procedure—Four or five easy-to-follow steps take you through each lesson. The Bible is heavily emphasized here. Plus, a variety of activities is included.

Assignment—Lastly, many sessions end with some kind of application assignment to be completed by the next session.

How about scheduling? Many churches hold training sessions throughout the school year; one for each of nine months. Or, some plan on one lesson for nine consecutive weeks. It all depends on what your Sunday School needs are. Also, the lessons are designed so that it would be possible to teach one at a time using only that lesson or lessons that are needed. Ideally the general kit can be used in conjunction with the graded kits by holding one session for all the Sunday School teachers followed by sessions divided by class level.

As fall approaches and a new school year begins, I would hope that teacher training activities will be a top priority in our churches. By making these kits available our superintendents have another resource open to them. Since the kits are so easy to use, you don't have

to hold a degree in education to lead them. Every detail is spelled out in the teacher's manual.

Yes, indeed, the National Training Institute has combined the soundest educational knowledge available with concepts from the Bible, making their products truly worthwhile and vital.

If you would like more information or would like to use these materials, please contact me at the AFLC headquarters.

Renee Regnier
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55441
(612) 545-5631

Also, I would be willing to conduct teacher training sessions myself. Just call or write.

Examples of Topics covered in "For Ministry to Young Children":
Storytelling and Enrichment
Managing Classroom Behavior
Expecting Young Children to Learn
Reinforcing the Bible Story

*"... and teaching
everyman in
all wisdom;
that we may
present everyman
perfect
in Christ Jesus:"*

Col. 1:28

The WMF Annual Convention Report

The Twentieth Annual WMF Convention was held at the Dickinson State College campus and hosted by Our Savior's Lutheran Church of Dickinson, North Dakota, on June 16-17.

Our theme, "To God be the Glory," was taken from II Peter 3:18b.

The convention began with registration from 9:00-9:30 which was followed by a prayer service led by Miss Judith Wold of Thief River Falls, Minnesota, Executive Secretary of the WMF. She also shared experiences of the WMF in the past 20 years. Miss Wold acted on behalf of Mrs. Eugene Enderlein, past president, who was unable to attend.

Our singspiration was led by Mrs. Tony Davis of Tioga, North Dakota, after which Mrs. Herbert Presteng, of Grafton, North Dakota, led in devotions.

Mrs. Clifford Nordby, president of the local WMF, brought the welcome. We appreciate all the work that she and the ladies of Our Saviour's did to make our stay at Dickinson very enjoyable. We also want to thank them for the beautiful banner exemplifying our

theme, "To God be the Glory."

Mrs. Grace Syverson, president, gave the response after which we were favored with a special musical number by a group of ladies from Reva, South Dakota.

Mrs. Palmer Haugen of Portland, North Dakota, led the Bible study, with the theme—"Path to Happiness," based on II Peter 3:14-18. We were admonished to be steadfast as we seek, touch, thank, walk and then become satisfied. Mrs. Haugen is the writer of our Bible Studies in the *Ambassador* this year. We were favored by several choruses of songs by her husband which related with her Bible study.

The business meeting was brought to order with the reading of the president's, secretary's and treasurer's reports. A budget of \$60,000 was accepted for the year 1983-84. Nominees for vice-president were Mrs. John Strand and Mrs. Paul Bjornson. Mrs. John Strand was re-elected. Nominees for secretary were Mrs. Kenneth Anderson and Mrs. Donald Pederson. Mrs. Kenneth Anderson was re-elected.

Mrs. Ernest Langness of Faith, South Dakota, led the Memorial Service and ladies from each district shared Bible verses as carnations were placed in a vase in memory of departed sisters in Christ. Mrs. Langness shared a poem which she had written for the service.

Two amendments to our constitution were read and accepted as follows: 1. The newly elected officers of the WMF

Executive Board shall officially assume their duties at the first regular WMF Board meeting following their installation. 2. The number of required WMF Board meetings during the year be set at five meetings. The above amendments were read at the 1981 conference. These amendments were adopted.

Resolutions were read by second vice-president Mrs. Lois Oscarson in the absence of members of the resolutions committee. The resolutions were accepted as read.

The afternoon session began with a time of singspiration, led by Mrs. Davis after which Mrs. Melvin Walla, past president, Fergus Falls, Minnesota, led in devotion.

Pastor Connely Dyrud, our missionary to Brazil brought the message and shared concerns of the mission field. Missionary Priscilla Wold brought greetings from the field in Brazil as well as sharing mission news. Priscilla was granted three months' leave to spend some time with her aging parents. Mrs. Carolyn Dyrud shared letters from Janet Abel and Joyce Knapp as well as her personal greetings. She also shared much concerning the work of missions at our Thursday morning breakfast. The Dyrud family will return to the field on July 26th. We pray God's blessings and journey mercies for them as they return to the work. Pastor Eugene Enderlein, World Mission Director, brought

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Part of the audience at a service.



As usual, WMF ladies provided delicious lunches.

editorials

PASTOR KENNETH L. ANDERSON

On a peaceful early July day with almost cloudless skies we laid the earthly remains of Pastor Kenneth L. Anderson to rest in the cemetery of Pontoppidan Lutheran Church, rural Ellendale, Minn., within about a mile of his boyhood home.

He had left the farm to go to college and later to seminary when he was sure of God's call to go into the ministry. That ministry brought him to pastorates in South Dakota, Minnesota, Iowa and North Dakota. And it brought him to places of leadership in the Association of Free Lutheran Congregations.

Ken, and we often called him Kenny, and I began college at Augsburg together in 1946. We were just out of high school, but many of the male students in college that year were men just home from the War and some were twice our age. Ken later served in the military himself.

I finished seminary six years before he did but I saw him in the summers of 1957 and 1958 when he interned in the Williston, N. Dak., and Tioga N. Dak., parishes and I was in eastern Montana. When he took his first parish in 1959, having married the college president's secretary the year before, they lived 20 miles from where I was. Unfortunately, or so it seemed, they felt led to move to Minnesota the next year, but there are many good memories of that year as neighbors and workers together in Luther League, Bible camp and other areas of church work.

And over the years various associations, more Bible camp work, preaching missions, etc. The Andersons lived near Alexandria, Minn., where we had our Family Camps for some years. They visited it. Perhaps this contact had something to do with their decision to come into the AFLC in 1968. They moved to Radcliffe, Ia. Association people took to Ken and Beatrice and they soon voted him vice-president of the church. Between that and his nine years on the Co-ordinating Committee, he had these responsibilities most of his years with us.

His colleagues on the Committee, and the church presidents, John Strand and Richard Snipstead, will have many memories of the hours spent in meetings, in discussion and prayer, with Ken Anderson.

Pastor Strand, in his talk at the funeral in Kenyon, described Ken as a man who was humble, earnest and sincere. That's a very good way to put it. He never put on airs, didn't seek the limelight. He was an earnest man. Friends will remember him for his jovial, friendly spirit, but he was always earnest in regard to spiritual things, including his preaching. In that he had a style all his own and he was effective. Ken was sincere. He wanted what was right and worked for that.

Following the Annual Conference in June, where Ken and Beatrice greeted all their old friends and made new ones, they drove to the Black Hills of South Dakota and saw the Passion Play at Spearfish. They drove over to the northeastern corner

of the state, where they had once lived, and visited friends at Roslyn and took in an evening service at Pickerel Lake Bible Camp where he had spent many happy days. From there they went into North Dakota for more visits and the anniversary at McVile, a former parish, and where he took part in the festivities.

And then back home to Kenyon, where, before he could preach to his own congregations again, the Lord called him home. There is no *deep* sadness about his leaving us. We are sad because we will miss him, but not sad in the sense of having lost him. We have the blessed hope, if we are in Christ.

On the front of the pulpit in Hauge Lutheran Church there are three crosses, the center one having pre-eminence. That is, of course, the cross of Jesus. And so, as the people who worship there see that they are reminded of the crucified Lord. And that's what Ken Anderson preached. That was the calling he followed when he left those pleasant prairies of rural Ellendale, to preach Christ crucified, risen and coming again. He was faithful to his task.

Thanks, Kenny, for your partnership in the Gospel.

—Raynard Huglen

CONFERENCE ATTENDANCE

There is no question that Association annual conferences are well attended. This year 346 came to a location a little off center from our heaviest concentration of churches. One year 498 came to Minneapolis, which while it isn't in the center of things either, is the headquarters of our church. For a membership of 15-16,000, this is very good.

Further, nearly all active pastors come to conferences. If they don't come, there are good reasons. Lay delegates outnumber pastors in attendance several times over and that's as it should be also.

But there are a couple of problems. One is that AFLC conference-goers are notorious for leaving early. This year we had a total registration of 346. Most of those delegates had arrived by Friday morning when 326 were tallied. In Minneapolis, for instance, there would likely be more new delegates arriving on Friday and Saturday than in the more outlying conference sites.

Now notice this. On Saturday morning, late in the morning, when a ballot vote was taken on increasing the World Missions budget by \$15,000, there were 148 valid and invalid votes cast, about 200 below the total conference registration. In late afternoon on Saturday, when a vote was made on the invitations to the 1983 conference, 101 people voted, 29% of those registered.

This year Missions and Evangelism resolutions weren't considered until Saturday, together with Stewardship and Pensions, because Publications, Parish Education and Youth were

[Continued on page 10]

WMF...

greetings from India as well as comments concerning the work of missions.

Music for the afternoon session was presented by a ladies' trio from the Williston, North Dakota WMF and Pastor John Rieth of Williston sang "My Tribute." Mrs. John Strand, first vice-president presented Mrs. Palmer Haugen with an Honorary Membership pin.

Our singspiration for the Thursday evening Festival Service was led by Mrs. Curtis Emerson of Valley City, North Dakota. Mrs. Robert Dietsche, past president, Osceola, Wisconsin, led in devotions. The Ambassadors from our AFLC Bible School shared two numbers in song, after which Pastor John Strand spoke from our theme verse and in

which he challenged us to give all the glory to God. Pastor Richard Snipstead, AFLC president, closed the service with the benediction.

Our offering for Wednesday, given to Honorary Membership/In Memoriam, totaled \$2,203.89 and our Thursday evening offering, given to the Praise Program, totaled \$2,332.44. This does not include any monies received since. Watch the *Ambassador* for those totals.

We were happy to have Pastor Samuel Flores from Mexico and his son Milton with us to bring a greeting from their people and share about the work on that field. Mrs. Mae Swanson was present to interpret for them.

Total registration for our convention was 175 ladies. We thank and praise



Pastors Philip Featherstone and Terry Olson enjoy the fellowship at the conference.

God for all that He has done and pray that he would continue to bless us with faithful servants.

—Mrs. Grace Syverson
President

EDITORIALS...

accorded a preferential time slot, and rightly so, since Publications had two large issues up for consideration (and will have next year also). Because of this Missions and Evangelism played to a much smaller group than normal and that seemed strange. But under our system and the circumstances which prevail we can't have it both ways.

We digress for a moment. In Missouri Synod conventions the various areas of church work rotate their appearances before convention. That is, 25 minutes may be spent on one subject or area, then 25 minutes on another and so on. And these areas come to the floor a number of times during the convention. It's a system that works for them.

Our delegates, for the most part, don't stay through. There is a great desire to get home for Sunday. In some cases, delegates, having taken some days off from work, must be home for work Monday, and if the distance is long they have to leave early. Pastors may feel they cannot be away from their pulpits or they will lose a vacation Sunday. But conference Sunday should be an excused Sunday for any pastor.

In conversation one pastor suggested that our conferences be held within the week, no Sundays involved. Perhaps they could run from Tuesday to Friday noon. That ought to keep people there. However, if this were done it would take away from Sunday as the "great day of the feast." But is it that any more? Ordinations, which have been the focal point of the Sundays, are not a certainty for conference now, at least for whole classes. We are sorry for this. This year at conference on Sunday afternoon a very small crowd was on hand for a really impressive service as Rev. Francis Monseth was installed as dean of the seminary. It deserved much more. Conference Sundays, at least apart from the ordination of the whole seminary class together, aren't what they used to be.

The second problem with our overall attendance at conferences is that many of our congregations aren't represented at any one conference and some, indeed, may never have been. Now, that's too bad. Of course, our conferences are free, so

the choice is up to the churches whether they wish to be represented or not.

It's something like in our country. Many more people could vote in elections than do. But we realize that that isn't necessarily good.

Wouldn't it be nice if every one of the 138 congregations were represented at conference? Wouldn't it be nice if this happened one time at least? Maybe we should strive for that for our 25th annual conference in 1987. Then the whole family would be together and there's something nice about that.

In our set-up we have many of the same people coming back year after year. They like to come and they enjoy the fellowship. Usually they come at their own expense. We assume they do. Thank God for these wonderful people. The situation of repeating delegates is by no means new to our church body. But how can other folks be involved, too? That's a question with which we should wrestle.

Obviously, this has been a sharing of some personal thoughts and observations. You may have some others. Share them with our readers. How can we make our conferences even better than they are?

VACATION TRIP PLANNED

A year or so ago I mentioned the desire to visit Bella Coola, British Columbia, on the west coast of Canada. A group of Norwegian homesteaders under the leadership of Rev. Christian Saugstad went there in 1894. Pastor Saugstad is to found in the history of a number of our congregations, including some by Newfolden, Minn., and Chippewa Lutheran, Brandon, Minn. (Let me hear about others.)

Anyway, the Lord willing, I will be on that trip when you read this. I will hope to share some things about that trip in our first issue in September and perhaps an issue or two after that.

Have a good summer.

—Raynard Huglen

15. Was Naomi aware of the number six having a symbolical meaning? v. 18 —

Boaz was an energetic man, who always went forward toward the goal with open directness. All the virtues we here find in him and in Ruth (purity, chastity, openness, generosity, a strict regard for the right of the neighbor) are fruits of faith.

16. "Sit still." Is there anything more difficult to do at a time of decision? Ps. 46:10a —

How untiring is our Lord in the pursuit of the lost. He did not rest until He had finished redemption, and now He will not "rest" until all is consummated.

And so we as Christians, waiting for our heavenly Boaz, should rest here until He comes, and wait patiently for Him, being assured that the promises which He has made concerning our salvation, concerning our prepared mansions in glory and concerning His coming again—these promises He surely will fulfill. John 14:1-3. What a glorious day that shall be!

Our project for August is Honorary Membership and In Memoriams. A gift of \$10.00 together with the name and address of the honored member should be sent to the National treasurer plus \$2.50 for the honorary membership pin. The certificate of membership in the National WMF and the pin should then be presented to the honored lady or ladies at your monthly WMF meeting. Note that these funds help support our AFLC National workers. I hope that all of you ladies have availed yourself with a subscription to the Ambassador, which keeps us posted so well on the work in Brazil and Paraguay as well as Mexico and our new work in India. May we continue to be faithful in our giving that the work may continue. Gifts should be sent to our national treasurer—Mrs. Vernon Nelson, Box 261, Leeds, North Dakota 58346.

Church Extension is our project for September. This fund provides loans to new congregations or to congregations who need to expand their facilities. We praise God for the new congregations that have organized in the past year. May we continue to give to this fund so that financial needs may be met by our Home Mission board.

WMF Bible Study

Ruth

September, 1982

Our Own Righteousness as Filthy Rags

Read Ruth 3:9-18 and Judges.

As you read the Word of God, always be sure to pray the Holy Spirit that He would anoint the eyes of your understanding that you, being enlightened, may see things eternal, things spiritual and that the things of this world which are temporal and passing may seem of little account and of little value to you.

1. Read Eph. 4:22-24 and explain what putting off the old man and being renewed means to you. —

How we need to live in the reality of this truth, that if we have any part in Christ, we should be daily prepared to meet Him as our Heavenly Bridegroom.

2. Verse 9b: What does "spread therefore thy skirt" symbolize? —

Ruth did not deviate in the least from the strict path of virtue, and she had faith in Boaz, as a man of nobility and honor, that he would not take advantage of the situation.

3. What did Boaz say —

Did he accept and receive Ruth? —

There may be someone who reads this Book of Ruth who is in doubt in her heart, who cannot believe that the Lord will become her Kinsman-Redeemer. John 6:37

4. How does Boaz' word to Ruth compare with the Lord's word to everyone who seeks His face? Matt. 7:7-8 _____

5. Did Ruth have a good reputation among the people of the city? v. 11 _____

6. Why did Boaz delay his answer to Ruth? _____

7. "There is a kinsman nearer than I." Was this an unexpected disclosure? _____

Boaz did not mention this until he had first assured her of his high regard for her, in verse 10.

8. Have you noticed, as yet, in how many ways Boaz is a type of Christ? _____

Keep this in mind as we continue our study. Read Rom. 8:3-4.

9. Verse 14: Was Boaz concerned about reputation as well as character? _____

10. Did Naomi show love as she ventured to approach Boaz? _____

Go back to chapter 1. How was she directing Ruth then? It is very important that parents, guardians and elders should take into account the spiritual well-being of their children and those who are in charge, when it comes to advising and counselling, and helping them in marriage. This is one of the most important decisions in life, and oftentimes young people are in want of that mature wisdom which age brings.

11. Was Ruth obedient to this advice from her mother-in-law? v. 5 _____

12. How many measures of barley did Ruth receive from Boaz? v. 17 _____

13. Notice, he gave her six measures and not seven. In Scripture what does the number seven mean? _____

God labored six days and rested on the seventh. So the Israelites tilled the earth diligently for six days as an agricultural people and rested on the seventh; and every seventh year they were to give the land itself a sabbatical rest.

14. Did Boaz resolve to check at once the matter of the near-kinsman? _____

When the sinner comes to Christ, there is no delay; the Lord's ear is ever inclined unto the sinner's cry for help and He anticipates, as it were, our need and provides a remedy as soon as we make suit for it.

THE CHRISTIAN LIFE

What about card-playing?

by Martin Hegland

The prevalence of bridge-parties today makes the old problem of card-playing a very live issue. In some communities it seems to be about the only form of amusement that interests people, and young people are saying that they are "out of it" socially if they don't play cards. Many an earnest young person is seriously asking: "Is it right and proper for a Christian to play cards?"

Let us approach this question in a spirit of utter frankness and kindly conference with a purpose of discovering, if possible, the right course for a Christian to pursue. With a wholesome and generous view of the problem of amusements, let us try to be helpful to one another in our consideration of this matter.

Now, clearly, there is no evil inherent in those pieces of cardboard that constitute a deck of cards. In so far they are no different from other pieces of cardboard. There have, however, in the course of time become connected with regular playing cards certain associations which do place them in a class by themselves. Perhaps the most definite of these associations are gambling and drinking. Card-playing is one of the most outstanding diversions of the underworld. It is the associations connected with regular playing cards that constitute the chief objection to them from the side of the earnest Christian. The point is this that *anyone who plays cards with regular playing cards identifies himself with the world, more or less*. This consequence no card player can escape whether he will or not.

Let me frankly ask the person who is disposed to defend card-playing: Is not the above statement true? Is it not the judgment of even the worldly person that there is something inconsistent between card-playing and a real Christian

life? How often have we not heard people of the world express their contempt for a professing Christian in words like these: "Oh, yes, he's a fine Christian, he is; plays cards all Saturday night and then goes to church to worship God Sunday morning."

How would you like the idea of your pastor playing cards? Would it give you greater confidence in him as a spiritual guide? A young man was watching with a dying man. The watcher tried to tell his friend of Christ, and received this rebuke, "I don't want a card player to talk to me about my soul."

Now let me in all kindliness and earnestness ask of you who want to be a sincere Christian, Do you want to run the risk of compromising your Christian witnessing, your Christian influence, and your Christian example by participating in a form of amusement that smacks of the underworld? Do you want to try how much of the world you can take into your life and still retain the semblance of being a Christian? Is that your ideal?

Oh, why not take the opposite attitude—to try how much of the world you can put out of your life by the grace of God, and how much of Christ you can let in? Instead of doing the things the world is doing, why not ask God to get yourself so wrapped up in the interests of His kingdom, in His program of reclaiming the world from sin, of relieving human suffering, of bringing comfort to lonely souls that your taste for the things of the world will be taken away? The whole matter hinges on the question of where your heart is.

There are other serious objections to card-playing. It is liable to become a passion to such an extent that it uses up

"The point is this that anyone who plays cards with regular playing cards identifies himself with the world, more or less."

valuable time that would be better used for sleep or constructive achievement, that it interferes with business, that it crowds out interests in other worth while things. It is a matter of serious concern to educators and sociologists that many fathers spend their time at their clubs in prolonged games of cards and mothers at bridge-parties neglecting companionship with their own sons and daughters.

Another serious charge against card-playing is that it often leads to gambling. Even among young boys, playing for money is so common that it scarcely causes comment. And who shall measure the fortunes that have been won and lost by skilled players? Certainly a form of amusement that so easily leads to the gambling curse constitutes a grave social problem.

A son in a certain family—according to Gipsy Smith—came down to breakfast one morning with a bundle of bank notes in his hand.

"What have you there?" queried his mother.

"Two hundred and fifty dollars won at cards last night," was the reply.

The mother was shocked and horrified. "My boy is a gambler!" she said at length.

"Yes," he said.

"But do you not know that your mother is a leading member and official in the Church?" she asked.

"Yes, I know it," he admitted.

"Then you must take that money and restore it at once to the loser," she demanded with tears in her eyes.

"Mother," he said, pointing to a vase on the shelf, "where did you get that?"

"I won it at whist," said the distracted woman.

"Well, if you will send that back I will return the money I won. You played for a prize. I've gone just a little farther and have played for money. But it was you who taught me to play and gave me the desire in my own home."

Dr. J. Wilbur Chapman tells of a tramp who wandered into a church ser-

[Continued on page 14]

LIFE...

vice one evening, and when the pastor threw the meeting open for testimony he rose and said:

When I was a boy I attended church. My father was an officer. There were seven of us boys in our Sunday School class. Our teacher used to take us to her home on Saturday afternoons. We had some music and refreshments, and then we would look over the Bible lesson for the next day. After a bit, she taught us how to play cards. She taught us several tricks. Soon we asked for more of the cards and less of the Bible. Then we dropped out of the class and met elsewhere to play. Then we took to gambling. Two of those boys have been hanged. Three others are in prison for life. If the police knew that I was in town, I would be under arrest in ten minutes. All I have to say is that I wish my Sunday School teacher had never taught us to play cards."

Then he turned to leave the church. As he did so a lady dressed in black staggered to the aisle and fell at his feet crying.

"My God, I am that Sunday School teacher."

Perhaps no better summary of the whole problem of cards can be offered than the following from an experienced card-player:

"Twenty years as a card-player and thirty years of observation give me these answers: (1) It wastes precious time and leads on from recreation to dissipation. (2) It develops the gambling instinct, as a result of which society indulges freely in games at which a 'prize' is offered, and easily tolerates poker-playing for stakes. Judge Moon said in charging the grand jury recently, 'In progressive euchre an example is set that is in violation of the law, and is just as demoralizing as gambling.' (3) As a broad-guage Westerner, in a city where gambling was licensed, once said, 'Cards are the gambler's implements, and card-playing in a measure identifies one with that class.' (4) It not only dwarfs one's spirituality, but not infrequently destroys his influence. (5) What did the

"Did you ever hear of them playing 'Rook' in the underworld?"

passenger on the wrecked City of Columbus mean, as, awaiting death, he threw into the sea a pack of cards, saying, 'I do not want to leave the world with these in my pocket?'"

But perhaps someone asks, What is the difference between playing cards with regular playing cards and a game of "Rook" or "Flinch"? Certainly these latter games are subject to abuses, too, which must be guarded against, although I think everyone will admit that the dangers connected with these games are not so great. The main point, however, is that "Rook," "Flinch," and similar games *do not have connected with them the damaging associations of regular playing cards*. As a friend of mine put it: "Did you ever hear of them playing 'Rook' in the underworld?" The idea of his playing with "Rook" cards would meet with withering contempt from the gambler.

There are many fine games with cards that are not subject to the objections from the side of the Christian that must be charged against the use of regular playing cards.

I am not saying that everyone who plays cards with regular playing cards commits sin, but I am saying that every Christian who plays cards with regular playing cards runs the risk of damaging his conscience, his example, and his influence as a Christian by so doing. And such a risk no earnest Christian will knowingly and willingly take.

—From *Problems of Young Christians*
by Martin Hegland,
Augsburg Publishing House

Next time: What Can Be Done About the Use of Profane and Immoral Language Among Young People?

Northern Minnesota Laymen to meet

The Northern Minnesota Lutheran Laymen's Society will meet on Sunday, August 22, at Bethesda Lutheran Brethren Church, six miles east of Grygla. The text for discussion will be Romans 8:1-24.

All are welcome.

Art Joppru, Chairman
Joe Jacobson, Secretary

AMBASSADOR subscription cost increases

July 1982

Dear Subscriber,

Grace and Peace!

This has been a most trying year for those involved with the printing of *The Lutheran Ambassador*. Our first difficulty arose when our printer, Bethany Fellowship, informed us that they would no longer be printing periodicals, and we would need to find a new printer. After careful investigation we found that it would cost us approximately 45% more to get *The Lutheran Ambassador* printed, maintaining the same quality of printing.

Then, shortly after the first of the year, the postal department almost doubled the cost of second and third class rates for religious magazines.

These facts were shared with our people at the AFLC Annual Conference last June and a decision was made that in order to offset these unexpected increases in the costs of printing and mailing *The Lutheran Ambassador* individual subscription costs be increased to \$10.00. These increases are effective as of August 1, 1982.

Sincerely yours,

Board of Publications
and Parish Education

No AMBASSADOR next time

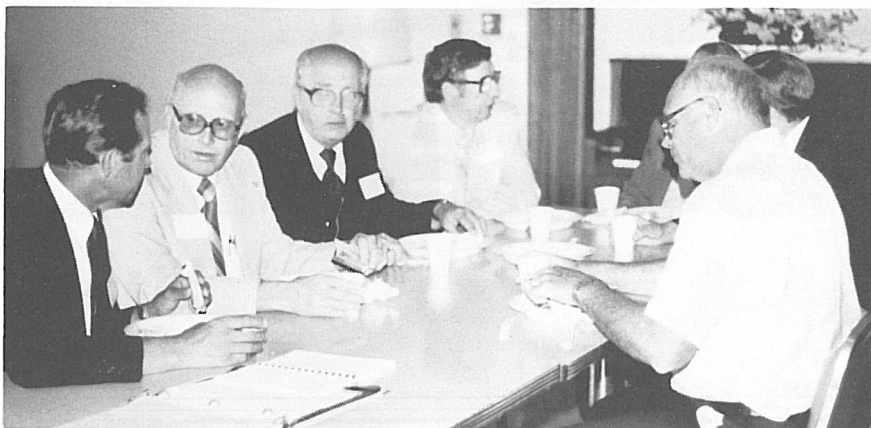
We have come to that time of the year when an issue of the *Ambassaor* is omitted. The next issue will be dated August 31. At that time we hope to have some report of our Family Camp at Lake Bronson. The other camps will be covered later.

Beginning next year there will be only one issue in each of the months of July and August, for a total of 24 issues for the year.

Plan to attend Osceola Family Camp

August 9-15 Osceola, Wis.

Enjoy spiritual enrichment, fellowship, relaxation at the ARC



The Co-ordinating Committee meeting at the Dickinson, N. Dak. conference. Pastor Anderson is third from the left.

Rev. Kenneth L. Anderson

Rev. Kenneth L. Anderson, 53, vice-president of the Association of Free Lutheran Congregations from 1970-73 and present chairman of the Co-ordinating Committee, passed away at a hospital in Zumbrota, Minn., on July 3. He had been stricken a short while earlier at his home in Kenyon, Minn.

Funeral services were held at Hauge Lutheran Church, Kenyon, on Wed., July 7, at 2 o'clock. Rev. R. Snipstead, AFLC president, officiated, and preached on the text, Romans 13:11-14. Rev. John P. Strand, Remer, Minn., former president of the AFLC, also spoke, reading Psalm 73:24.

The audience sang hymns to open and close the service, "How Gladly I My Place Have Taken" and "Now Thank We All Our God" respectively. Mrs. Burton Boyum was the organist. Jerry and Wayne Walker, Kenyon, sang "I'd Rather Have Jesus." The Fellowship Quartet from Salem Lutheran Church, Radcliffe, Ia., consisting of Jason McCoskey, Lester Hinderaker, Alvern Ellwood and Duane Nessa, sang "He Hideth My Soul." The pallbearers were Pastor Strand and five members of the Co-ordinating Committee, Rev. Wendell Johnson, Ernest Miedema, Robert Dietsche, Sheldon Mortrud and Arlo Kneeland. Pastor Anderson had been a member of the Committee since 1973.

Burial was in Pontoppidan Lutheran Cemetery, rural Ellendale, Minn., where

the gathered friends sang the first stanza of "What a Friend We Have in Jesus" and two men sang "I Want to See My Savior First of All."

Kenneth L. Anderson, the son of Adolph and Lola Anderson, was born Aug. 31, 1928, at Owatonna, Minn. He graduated from New Richland High School in 1946. In 1952 he graduated from Augsburg College, Minneapolis, Minn. He studied theology at Augsburg Seminary, Minneapolis, where he completed his work in 1959. That same summer he was ordained into the ministry of the Lutheran Free Church during the Annual Conference at Minot, N. Dak.

Kenneth Anderson and Beatrice Nelson of Atwater, Minn., were united in marriage on August 31, 1958. They served parishes at Sisseton-Grenville, S. Dak., 1959-60; Starbuck, Minn., 1960-61; Ashby, Minn., 1962-68; Radcliffe, Ia., 1968-72; McVile, N. Dak., 1972-79; and Kenyon. The Kenyon parish also includes Emmanuel Lutheran Church.

He is survived by his wife; one son, Jeff, and his wife Kelli, Fargo, N. Dak., and two daughters, Debbie and Sonia, Kenyon; his mother; a brother, Glenn, Rochester, Minn., and a sister, Gloria, Burnsville, Minn. He also had two pastor uncles, Rev. Rudolph Larson and Rev. Ernest G. Larson. His father preceded him in death.

Blessed be his memory.



Badger youth serve rewarding supper

Youth from Oiland and Badger Creek churches, Badger, Minn., did a good job of putting on a spaghetti supper in March. Here Bonnie Nordvall and Kathy Wahl are shown giving Missionary Dyrud, who visited the Parish in March, a check for \$85.00. The remainder of the money raised was used for a trip to Winnipeg in June to visit the zoo, the Man and Nature museum and the Planetarium. The latter proved to be a real highlight for all.

Strands honored in Fargo

On April 18 special appreciation and recognition were given to Pastor and Mrs. John Strand at St. Paul's Lutheran Church in Fargo, N. Dak. After the morning worship that day a fine ham dinner was served to the congregation by the women of the church. A short program followed, led by Ronald Strand, congregational president. Russell Duncan opened with Scripture and prayer. Erika Maurer played a selection on the piano and Mrs. Donald Fatland gave a short reading. Pastor Richard Snipstead, president of the Association of Free Lutheran Congregations, commented on Pastor Strand's faithful service to the Association as pastor and as his predecessor as president. Various members and friends expressed their appreciation and thankfulness for the ministry of Pastor and Mrs. Strand these past years in Fargo.

A group of young ladies sang and Dr. Donald Priebe closed the program with prayer.

Pastor Strand retired from full-time parish ministry the end of April, but continued to serve St. Paul's on an interim basis through most of May. The Strands now live at their lake home near Remer, Minn.



MY CUP RUNNETH OVER



Oh, the cup of my heart is filled with God's love;
One day God the Father looked down from above;
This home needs a girl-child this time, He did say.
Within my mother's womb He formed me that day.

While I was little and grew fast as a weed,
God supplied from His bounty our every need.
To Sunday School weekly as children we ran;
We learned very early that God had a plan,
"Suffer little children to come unto Me.
Of such is the kingdom of Heaven, you see,"
Jesus told His disciples in Galilee.
And it is still the same for you and for me.

As I grew older I learned to know much more
And at Jesus' knock opened up my heart's door.
Jesus came in to live there on that glad day;
He promised in His Word that that's where He'd stay.

I was young and the call of the world sounded good.
I left Jesus and started down a new road.
I didn't realize my biggest mistake,
That the glamour of this world, a wretched fake,
Had come between me and the Jesus I loved,
Until by the world I was pushed and was shoved.

One day I turned to the Savior again;
He welcomed me back and forgave me my sin.
Now the cup of my heart is much more than filled,
Over the edges it has already spilled.
Jesus teaches me daily the way to live:
"It is more blessed to give than receive,"
"Do all that you do to the glory of God."
To each and every kindness, He gives a nod.

Each day I am learning to live for my Lord.
He's opened my eyes and I never get bored;
He has given me life abundant and free.
He says keep both of your eyes fastened on Me.
If ever you waver, I'll sure pick you up.
The Father, Spirit, and I with you will sup;
I'll never leave you nor forsake you, Venoy;
Your heart will be filled with My peace and My joy.

I am learning each day on Him to rely
And some day I know that with new wings I'll fly
To the heavenly home He's preparing for me,
Where the total glory of Jesus I'll see.
There I will meet Him as my Savior and Lord,
Just as He has promised in His Holy Word.

If any have not met my Savior and King,
It's really quite simple and not a hard thing.
Just open your heart's door; let Jesus come in
And just like with me, He will save you from sin.

For those of you who know my Savior and King,
As sisters in Christ, let's let happiness ring
Each time that we speak and in all that we sing,
And worship the Lord with the offerings we bring.

So as we leave this rally and go our way,
May we each be able to happily say
That, "my cup truly runneth over with love."
Let's remember to thank and praise God above.

Venoy Tenold
Reva, S. Dak.

(This poem was written for the WMF rally for western South
Dakota, which was held in May in Faith.)

