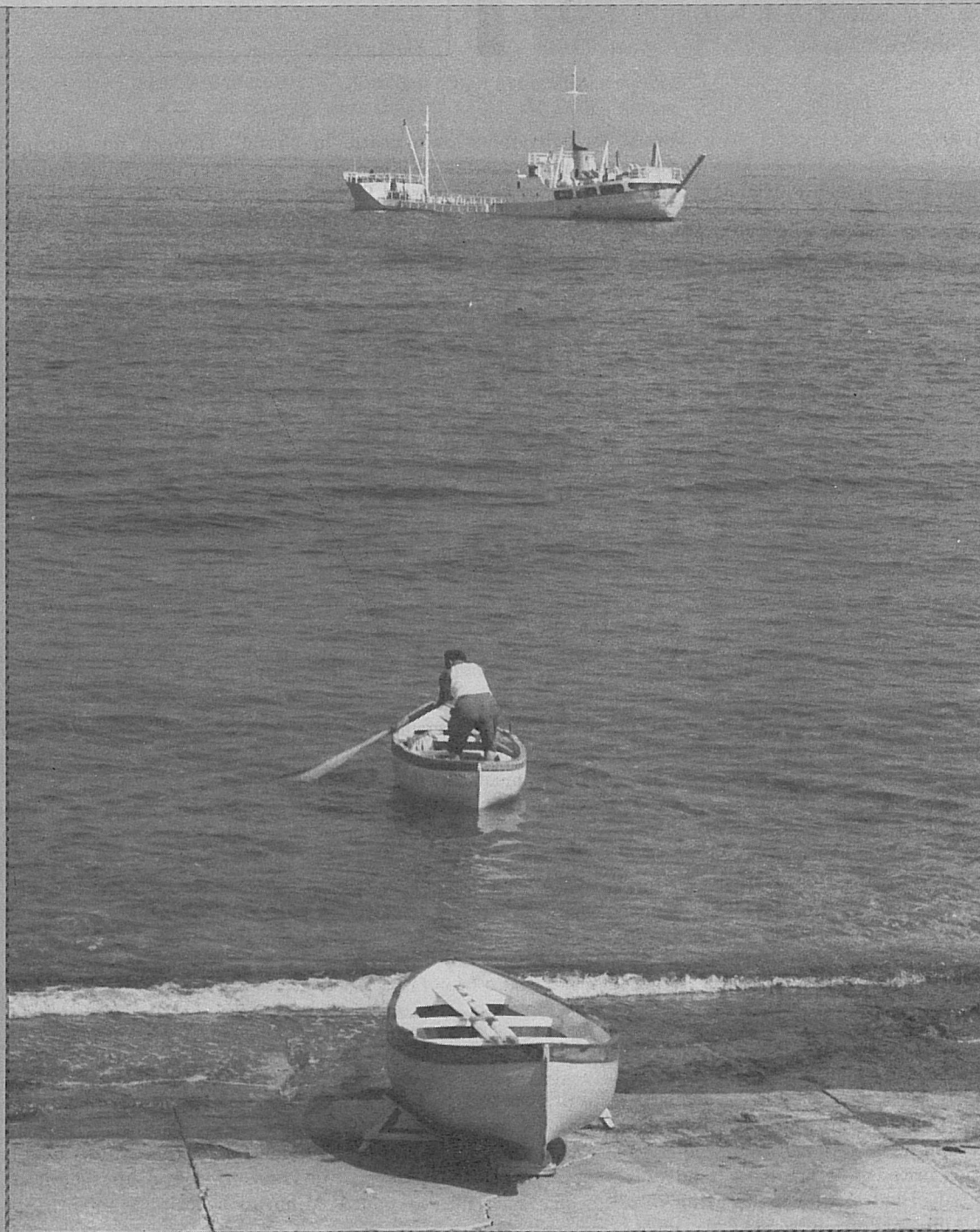


August 7, 1979

# The Lutheran Ambassador



OFF THE ISLE OF CAPRI, ITALY

Roger C. Huebner, D.D.S.

# MEDITATION MOMENTS

## *Then Jonah prayed*

Jonah 2:1-10

In Jonah's experience we see God's dealings with his own soul, which has a lesson of importance for us.

In his affliction he cries to Him from whom he was seeking to hide. Jonah's prayer (2:2-9) was prayed from the belly of the great fish. It is a touching prayer of repentance. It is an example of a contrite heart. When we come in this attitude God will honor and bless. Jonah saw the chastening hand of God. He had already acknowledged his failings to the mariners and now cries to the almighty God.

We see his distress, in verses two through five. He likens it unto a grave. He says, "I was hurled into the very heart of the sea. The currents swirled about me. The waves swept over me. The weeds swept over my head. I have been banished from Your sight. Yet I will look again to You." We cannot faint under the discipline of our Lord. We cannot despise it. We need to look up to God and to His grace.

We see Jonah crying for help and the Lord heard him. His life was ebbing away but he remembered the Lord. His prayer rose to the Lord. How beautiful to see how God answers as we acknowledge Him.

It certainly is a prayer of deliverance from the great fish but also a prayer of

praise for deliverance from death. In verses seven through nine he is showing thankfulness for God's mercy. I wonder, as we pray, are we praising God for His mercy? Our prayers should always begin with praise to God for all He has done.

One of the most significant statements is found in verse nine. "Jonah says, "Salvation comes from the Lord." It thrills my heart to see again in the Old Testament an old prophet who recognizes that salvation is not through works but it is of God. There is nothing that can save. It is only the Lord. We are guilty so many times of looking to others, to things, instead of looking to the Lord. How important for us to realize that our salvation only comes from the Lord. It is the only way that we will be able to stand before an almighty God.

Have you looked to God today? Have you prayed a prayer of repentance? If you should die unexpectedly, would you be ready to meet the Savior? As I write this meditation, it has only been seven days since a dear aunt of mind and a neighbor of our family as I was growing up on the farm near Mentor, Minnesota, went home to be with the Lord. They were happy that afternoon as they went on their way with two other ladies to visit a friend in the hos-

pital. Through an automobile accident, they were called from this life. In my aunt's Bible she had underlined a number of verses. One that stood out for me as we gathered as a family at the funeral home was, "For to me to live is Christ and to die is gain." I was thankful she had called upon the Lord many years ago. The Lord heard. The Lord saved. Truly she can say, "Salvation is from the Lord."

We all have gone through tragedies in our families from time to time. If we know the Lord, we can find the grace we need. We have the promise we will meet our loved ones again.

Friend, if you don't know Christ as your Savior, acknowledge Him today. Admit that you are a sinner. "All have sinned, and come short of the glory of God" (Romans 3:23). Believe in Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). Confess your faith. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9-10). I hope you can say today, "Salvation is from the Lord."

—Leslie Galland

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# the strange woman

by Trudy Fremont

In the eighteenth century when women were universally enamoured of the elaborate coiffure, the *Salisbury Journal* recorded that as a result of "the many melancholy accidents that have lately happened in consequence to mice getting into ladies' hair at night, an obliging silversmith has invented 'night caps' made of wire so strong that no mouse or even rat could gnaw through." Likewise later in the nineteenth century, some women preferred fashion to longevity. Anna Held, a noted singer of the era, was said to "literally have squeezed herself to death." She insisted on having one rib removed in order to enjoy the "wasp waist" that was then in vogue.

We seldom hear in today's news about such "melancholy accidents." However, the vain show is still prevalent, and Christian women, especially teens, are unfortunately not immune to this social entrapment. Teenage girls frequently moan, "But, Mom, you don't understand. All the girls are wearing it. Do you want me to be different?" It's not really wrong to be

fashionable, but we do need to evaluate our motives in choosing our wardrobe. If our attitudes are godly, we won't need to worry about having clothing preferences that are incompatible with biblical standards.

The basis for this is found in Proverbs. Solomon warns us to beware of the wiles of the "strange woman." He uses the term "strange" in three ways. One meaning refers to a woman who wears outlandish dress. Another meaning refers to a foreigner. The most extreme usage indicates a prostitute. The element of progression in meanings may also indicate a progression in the attitude and behavior of a young woman headed in the wrong direction.

This warning may sound extreme to someone who believes that it is possible for a young girl to dress in a worldly fashion and still maintain a godly heart attitude. However, Elizabeth Hurlock, author of *The Psychology of Dress*, indicates that the attitude is established even *before* it is exhibited outwardly. She states: "An ideal must be established in the minds of the people and take root in their lives before it begins to manifest itself in their behavior. They must have accepted the ideal as their own before they are willing to guide their actions by it."

The idea that dress is an outward manifestation of an inward attitude is neither narrow nor outmoded. In a



1974 study of 100 persons, findings revealed that people tend to wear the type of clothing they perceive to be consistent with their attitudes. Another article entitled "Psychology of Fashion" stated: "Most people agree that clothes are one of the ultimate means of self-expression and self-image." We are all giving a non-verbal message by the way we dress. As Christian women we need to ask ourselves, "What message do I really want to convey?"

Often the rationale behind our answer reveals our real problem. Many of us are prone to base our decisions on "what others think" rather than "what God thinks." The desire to conform

## Strange woman . . .

may not pose any problem initially. If long skirts are in vogue we will have no problem with modest dress length. But as Shakespeare once said, "The fashion wears out more apparel than the man." If we base our wardrobe decisions on peer approval, our convictions will be as fickle as the fashion. This attitude is in essence a rebellion against God's absolute moral standards.

so she was plotting to sin. Christian girls have often confessed that while in high school they began sneaking out to visit boyfriends or attend parties. After several months of this behavior they found it easier and easier to sin. Soul erosion is like soil erosion: after a time the path of sinful behavior deepens with little or no *obvious* guilt.

The ultimate emotional repercus-

dressed neatly, appropriately, and attractively as well as modestly. The virtuous woman of Proverbs 31 clothed herself in "silk and purple"; the virtuous woman of today need not be repulsive or ridiculous.

A recent best-selling book instructs women on how to "dress for success" in the business world. The author points out that the businesswoman's first con-

*"We often assume that conformity will automatically usher in popularity."*

We often assume that conformity will automatically usher in popularity. However, regarding worldly dress, the "popularity" procured is very seldom the kind of acceptance we are truly seeking. It is superficial. A letter from one distraught teenage girl revealed this when she wrote: "I am nice looking, well dressed and have lots of dates. The guys know I will let them do anything they want. Yet when there is an important function I don't get asked." This girl failed to realize—or possibly was never taught—that respect is still valued above external trimmings and loose behavior.

Another tragic result of this improper value system is that Christians who consistently disregard God's standard become hardened in their disobedience. Religion becomes a facade rather than a governing factor in our life style. The strange woman in Proverbs had "paid her vows," yet even while doing

sions are severe. The most devastating characteristic of the strange woman is that "her end is bitter as wormwood, sharp as a twoedged sword" (Proverbs 5:4). One doctor reported that of 100 university students being treated at a mental health clinic, 87% had been cohabiting with a man and 72% had done so with several men. The result—severe depression because of guilt.

Small problems, if overlooked, will eventually become insurmountable difficulties. Women do not become wayward in a day. It is a gradual process—an erosion of values. Christian women need to concentrate on cultivating proper biblical attitudes which will exhibit themselves in dress. Proper attitudes will produce proper actions.

The virtuous woman is not necessarily a dowd, dressed in the most outdated rummage-sale garb available. Indeed, as a Christian woman with a testimony to uphold, she should be

cern is not high fashion, but the appropriateness of her dress and the impression it gives of her character and abilities. The principle applies equally to Christian women trying to dress for God's glory rather than personal success. Fine feathers do not make fine birds, but one way to identify birds is by the color and design of their feathers. We must train ourselves and our daughters to identify with Biblical principles, to value God's moral standard above social mores, and to value conviction above conformity.

*Mrs. Trudy Fremont is a member of the faculty at Bob Jones University and frequently lectures with her husband at family life seminars.*

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## Evangelism

# When the Holy Spirit Moves

By Pastor Lars Stalsbroten

When people are really awakened they have trouble in understanding repentance. I know I had. I did not dare to believe because I did not repent of my sins aright. The evangelist preached, "Repent of your sins and believe the Gospel, and you will be saved." I tried my level best but all I could produce was a half-hearted sinful repentance. I was a helpless, hopeless, lost, condemned sinner.

Martin Luther had the same kind of trouble until one day he discovered in the Word that repentance was just as much a gift from God as the forgiveness of sins. We read in Acts 5:31,

"Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." And it is the same way for the Gentiles, for we read in Acts 11:18, "When they heard these things, they held their peace, and glorified God, saying, 'Then hath God also to the Gentiles granted repentance unto life.'" And to make sure that this is the way for all, Christ said to His disciples, in Luke 24:47, that they should proclaim repentance and forgiveness of sins "in His name among all nations, beginning at Jerusalem."

What a revelation when it dawned upon me that Christ had not only died



# Evangelism Today

## Fourth in a Series

Prayer is the secret of any successful evangelism crusade. There is no power in the pulpit if there is no prayer in the pew. God's alternatives are very clear: either we pray or we faint (Luke 18:1); either we seek God's face and are forgiven and healed, or else we turn aside from Him, only to be cast out (II Chronicles 7:14-22). Paul often pleaded with Christians to pray for him (Ephesians 6:19; II Thessalonians 3:1, for example).

Without prayer and intercession, and without the Spirit of prayer moving mightily in the hearts of people to set them aflame with compassion and concern, evangelistic meetings can easily become an empty form and a humnaistic endeavor. As such, they will be an abomination in the sight of God and will be very dangerous and devastating for the church. We need to realize that effectual prayer is not so much self-assertion but SELF-SURRENDER to the Lord to whom we are praying. The Holy Spirit's power

comes to those who are concerned enough not only to pray but are also willing to obey. There is no greater power source open to Christians than prayer.

### Requests in Prayer

1. In *faith with thanksgiving*, we should pray about every detail of our personal and congregational life. We must expect God to answer our prayers (Mark 11:24).

2. *For the salvation of souls*. We read in I John 5:14: "This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us." Peter writes in II Peter 3:9: "The Lord is not slack concerning His promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance." Therefore, when we pray for the salvation of souls, we can be sure that we are praying in God's will.

3. *For God to be glorified* (John 14:13). When we keep this in mind, God will win the lost and He will be glorified in the fruit He wins.

## Reasons for prayer

4. *For revival!* Pray for deep conviction of sin and a spirit of repentance in every life. The evangelization of those outside the church cannot be separated from the rekindling of devotion of the Christians within it. Pray for love and unity in the body of Christ.

5. *For Christians* to be surrendered to the Lord, bold in witnessing, faithful in service, and motivated by love for Christ and concern for souls.

6. *For Satan to be bound* (Mark 3:27). First must come submission to the authority of Christ (James 4:7), protection by the blood of Jesus (Revelation 12:11), and praying in the name of Jesus Christ, God's incarnate Son (I John 4:1-4, John 14:14).

7. *For the evangelist* to be inspired in his preparation and study of the Word and to be empowered by the Holy Spirit in preaching the truth of God's Word.

8. *For your congregation and pastor*, workers, organizations, and activities.

If we pray with a humble, penitent heart in Jesus' Name, we can expect God to answer our prayers and work in a mighty way.

Pastor Herbert L. Franz

for my sins, but He had also repented of my sins. Like Martin Luther says, when Christ stepped down into the water of Jordan and was baptized by John he confessed and repented of the sins of the whole world, also yours and mine. No wonder John pointed to him afterwards and said, "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29).

Now I saw that I could come just as I was, with my hopelessness and helplessness, with my half-hearted and sinful repentance and receive both repentance and forgiveness through the name of my substitute as a free gift. His repentance was genuine and perfect, as well as his salvation.

My moving day had now come. I had come to the end of myself. I moved into the name of my substitute, became a new creature in him, old things passed away, all things became new (II Cor. 5:17).

Now I could understand and agree

100 percent with Paul when he said, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast" (Ephesians 2:8-9).

I have been in many revivals during my ministry, both in this country and other countries, where there has been deep conviction of sin. May I mention just one. It was in Arendal, Norway. I served the Lutheran Free Church there at the time. We had joint evangelistic services together with the State Church (Trefoldighetskirken). This church seated about 1600. Our evangelist spoke there at noon (12-1). The church was packed. The Holy Spirit's convicting power was so mighty that when our evangelist had finished his sermon about half of the audience fell spontaneously on their knees and, believe it or not, we could hear sobbing and praying all over the place clear from the front door to the altar.

In the evenings we met at our church which had room only for 1000. It was

filled every evening. At the close of the service our evangelist said, "Those of you who are under conviction of sin and need spiritual help can go down to the prayer chapel." We had room for 125 there. When we came down there we could hardly get in. People were weeping and sobbing all over the place over their sins.

If something like this happened in some of the Lutheran churches in America today I wonder what the reaction would be? I imagine some would say, "That's all emotionalism, Pentecostalism, fanaticism, etc."

I can bear witness that it was a real, genuine, sound revival brought about by the Holy Spirit. Ever so many were gloriously saved and lived as real Christians.

Don't you think this is the kind of revival we need in our churches in America today?

Are we earnestly praying and seeking to promote this kind of awakening in our congregations?

by Walt Evans

Pastoral Times: Before Mariner shortstop *Julio Cruz* went in for surgery recently, he spent some time in prayer with the *Rev. Robert Rieth*, pastor of *Our Redeemer Lutheran Church* in Kirkland.

Other athletes and members of the media of whatever denomination often find themselves turning to Bob Rieth when they need some help, in times of distress or when they want to spend some time with a warm and loving man who understands the pressures to which they are subjected.



# AFLC Minister Coming off

"Everyone can relate to the down-and-out," Bob said over lunch the other day. "You can see the needs of the poor, the unemployed. Too often we see someone who has material success and take for granted they don't have some very strong personal needs."

"Leaders are important to our society, but leaders are subjected to so many pressures, they have unique problems. Someone has to help them."

Through a series of circumstances, Bob has become a counselor and friend to a number of people whose names grace the sports pages or the entertainment sections and airwaves.

"I was working on one of the major committees for the *Billy Graham Crusade* when it was here. That put me in touch with a lot of people, one of whom was *George Toles*," the pastor said.

(Toles is the public address announcer for the SuperSonics and an

advertising executive who is a committed Christian.)

"And I met *Craig Reynolds* and *Lee Stanton* of the Mariners and we started an off-season Bible study. Then *Ichabod Caine* of *KJR* asked me to lead a Bible study in his home for radio friends.

"As a result of those two Bible studies I became involved with pro athletes and the media."

The latter category has grown into a national directorship of the *Fellowship of Christians in the Arts, Media and Entertainment*. The organization was started 10 years ago by Philadelphia film-maker *Shorty Yeaworth* and the Metropolitan Opera's *Jerome Hines*. It now has chapters in 20 cities.

"It's a great privilege to have a pastoral and personal relationship between the scenes with these people in athletics and the media. I respect

## Home Missions

# the call has come

In Acts, chapter 16, we read of the Macedonian call which Paul received while at Troas. Verse 9 tells us that "a

vision appeared to Paul in the night: a man of Macedonia was standing beseeching him saying, 'Come over to Macedonia and help us.'"

In years past the Home Mission Board of our AFLC has received that same call over and over again and now it has come from a group in Aberdeen, South Dakota. The Home Mission Board, after prayerfully considering this call, has adopted Aberdeen as a new Home Mission project, but in their budget planning a year ago did not have any knowledge of this need and so now as the "call" comes finds itself without funds to give the help needed. At a board meeting it was decided to bring this need to the attention of the Annual Conference and in response the conference passed a resolution directing the Home Mission Board to raise a "love offering" for the work in Aberdeen. The resolution also contained the directive to accept funds matching the

gifts of the AFLC from an anonymous donor.

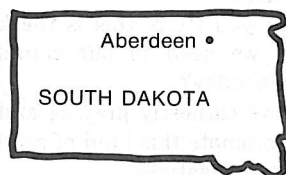
The members of the board are grateful for the vision and support of the people of the AFLC in approving this resolution and to the individual who has offered to match funds up to \$5,000.

The "love offering" is to be received on Sunday, the 9th of September. It has been suggested that if every member of the AFLC contributed one dollar this need would be easily met. May we give as God leads and blesses.

As this project is carried out and as our friends in Aberdeen receive the help needed, we trust that there will be praise and thanksgiving to God who supplies all of our needs "according to His riches in glory in Christ Jesus."

May we continue to have a clear vision for the souls of men in our AFLC mission work.

—Rev. Elden Nelson



# Strong Bench

them. I've met warm people in both areas.

"We're on a person-to-person, caring basis. I want nothing from them.

(As a matter of fact, Bob was concerned about getting publicity for his work in these areas.)

"This is my outreach ministry. In the Book of Acts, the *Apostle Paul* was out among the people. I've always felt that ministers must do that."

How does this affect his work at Our Redeemer Lutheran?

"My congregational work comes first," Bob explained. "I came here in 1967 and set up a mission church with five families. We now have 250 members. The board is concerned with my work in the congregation and my outreach. This they see as outreach.

"I set my administrative goals, budget my time. Of course, in every area, in every church, there are more needs

than time. But I would say, out of the 80 or 90 hours a week I put in, about 15 go to my outreach work.

"And I make myself available 24 hours a day to minister to the needs of the congregation—or anyone who needs me."

The key to conserving his time spent in outreach work, Bob said, is that he does not get involved in the administrative details of any organization.

"As national director of the Fellowship of Christians in the Arts, Media and Entertainment," he said, "I oversee the national membership, keep in touch with the leaders and encourage them, but I do not get involved in the nuts-and-bolts details. I'm more in the role of a pastoral adviser."

Bob also is the informal pastor of a group of businessmen and athletes who meet periodically at lunch. That was the well-spring of *Life Time-Outs*, a program in which leading athletes share their faith with others through commercials.

"We live in a unique town," Bob said. "There is an evangelistic renewal here and people are more open about their participation in it. We have Christians on all the major teams, in the media and in business.

"For instance, I'm guest leader of a Bible-study group that meets Friday mornings and is drawn from the business world. We have everyone from secretaries to vice-presidents of corporations.

"These people, in all walks of life, have integrated their faith with their work in a way that is not offensive to others."

Bob and his wife, *Marion*, have two children, *Renae*, 14, and *Paul*, 8. So he has a full—very full—life, with his ministry and his family being two strong forces. But the ballplayers' padre also is a sports fan and his work with visiting players could create problems. He solved them easily enough.

"With visiting sports teams, especially baseball, I meet a lot of leaders of their Christian groups. I always pull for Seattle as a team and for the individuals I know to do their best."

Whether they wear Seattle colors or those of a visiting team, they know that when the pressures get too great, when the problems mount up, they can call on Bob Rieth.

—*The Seattle Times*

## A prayer for us pastors

C. A. Wendell

In Thy providence, dear Lord, another year has dawned upon us and further opportunities for service run on ahead of us like an open road. Grant us wisdom and willingness to use them for Thy glory.

Be specially merciful to us pastors, for we are specially tempted and in exceptional need of Thee. Men expect us to dwell apart and walk with Thee, Christlike and saintly, and we are so pitifully human.

We are called to proclaim Thy Word. Help us to realize the holiness of that calling. Save us from obscuring Thy truth. May Thy Word, O Christ, dwell in us richly, that its divine glory may shine through the words we use.

To be a pastor to shepherd immortal souls, to lead them forth upon the green pastures and beside the still waters of Thy Word—what a calling is that! But oh, we ourselves need guidance, for we ourselves are likely to go astray. Thou art the good Shepherd. Be not far from us at any time.

We try to preach Thy Gospel and sometimes feel the joy of a little success. People are kind, attentive, and thankful. But what good does it do? They hear, but do they heed? They are courteous, but are they converted? They respond, but do they repent? Does Thy Word abide in them? Does it change their way of living? Do sinners quit sinning because we preach to them?

A few consecrated souls we have who walk with Thee at all times. Thou art their Shepherd. These blessed friends have little need of us, but we need them. We thank Thee, dear Lord, for sending them in our way. Bless them and keep them ever in Thy grace.

And some there are who go astray and are lost—get entangled in the brambles, become helpless, and in their helplessness exposed to the wolf and the hyena of lust and evil passion. To seek them out and bring them back to Thee requires more than human courage. If we neglect them, Thou wilt "require their blood at our hands."

O Lord, be merciful to us pastors.



# YOUTH

## Mission opportunities

It was a hot summer evening as our van pulled up to the Mexican border. I was part of a six-member Gospel team travelling to churches and Bible camps throughout the western half of the United States. We slowed to a stop as one of the border guards stepped toward the van. Mr. Swanson rolled down his window. "Buenos Noches," smiled the guard.

"Buenos Noches," replied Mr. Swanson.

I couldn't understand the rest of their conversation, but the guard smiled a lot as Mr. Swanson explained where we were going. After a minute, he wished us a good evening and motioned for us to move along.

We pulled forward on to the main road through town. It was lined with brightly-colored shops and small, well-groomed parks. After a few miles, we turned off the main road into what looked like an alley. It turned out to be a narrow, rutted road with dirty brown buildings pressing in close on both sides. Everywhere I looked there were children. They lined the street and stood in the doorways. Mr. Swanson drove slowly through the pot holes. Eyes were everywhere, staring in at us as though we were display. As the van bumped along, some of the older children trotted after us, slapping their hands against the back door. After a few minutes, we pulled out from between the buildings to an open area at the base of a bowl-shaped valley. Mr. Swanson stopped the van as I slid the side door open. The smell of garbage was strong in the hot night air. We

piled out of the van. Mrs. Swanson pointed up the hill to a small brown building. "That's our meeting place!" she said. The hillsides were covered with small cardboard and tin shanties. Clotheslines were stretched everywhere.

We unloaded our songbooks, lantern and guitar, then started up the hill. Little children in long pants and tee-shirts peeked out from behind pieces of cardboard. We picked our way up the rocky path until we got to the shack. It was made of plywood and two-by-fours with one doorway and no windows. Inside, there were long wooden benches near the walls. A narrow podium stood at the front of the room, with a brown wooden cross hanging on the wall behind it. Joanne, our guitarist, sat down and tuned her guitar. I hung the lantern from one of the rafters. Outside, I could hear the Mexican pastor yelling in Spanish. A few children peeked through the doorway. Mrs. Swanson shook their hands and asked them to come in and sing with us. They skittered through the doorway and huddled close together on a bench at the back of the room. They were followed

"Lord Jesus, give us  
your vision to  
stir our hearts  
to love as You  
loved us!"

by more children, some teenagers and a few older women.

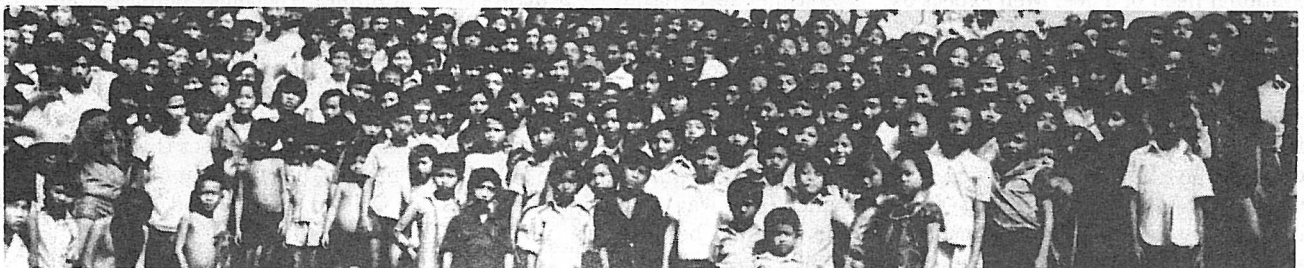
The pastor opened the meeting with prayer. Mrs. Swanson passed out the songbooks and one of the children picked the Spanish version of "Jesus Loves Me." Joanne strummed her guitar and we started to sing. I had never heard people sing with so much enthusiasm. After many songs were sung, the pastor motioned for us to come and sing. We took our places as Mrs. Swanson introduced us to the children. She also interpreted for us as we sang and shared about Jesus. When we had finished, we sat down and the pastor gave a message. He spoke very quickly, occasionally wiping his forehead with a handkerchief. I was surprised at how quietly the children listened. When he was finished, we sang a few more songs together, then closed the meeting.

The adults and children filed slowly by us, shaking our hands. Mrs. Swanson explained that it was customary for even the little children to shake hands when meeting and saying good-bye to visitors. As each warm hand clasped on to mine, I felt like I never wanted to let go. I wanted to take these people in my arms and give them a chance for a better life, but all I could do was watch as they walked out the door into the darkness.

Jesus said, "Go into all the world" and make disciples of all nations. It is easy to pity the poor, underprivileged, lost people of underdeveloped countries, but will not the result be the same if no one takes the time to share Jesus Christ with his next door neighbor?

The opportunities are there for the sharing of the Gospel, if only there are followers of Christ who seek to see and feel as Christ does. Lord Jesus, give us your vision to stir our hearts to love as You loved us!

Tad Spading



# editorials

## OUR YOUTH—A GIFT

On our return from St. Louis last month, we had the opportunity to stop over in Minneapolis briefly during the Luther League Federation convention. It was good to see the fine turnout of young people from our church. There are many forces (not all of them bad) competing for the time of our youth and we can be grateful that so many were able to attend.

The Luther League Federation has had and will continue to have good leadership. It has been difficult to mold the LLF into a year-round cohesive unit. Much remains to be done, but something has been accomplished in that regard, too. The Federation workshops are a step in that direction. District organizations and the interchange of ideas and fellowship among the districts would help further.

The *Ambassador* is glad to be able to offer space for articles provided by the Luther League Federation. In the past year or two that space has been utilized well. We trust that our young people will read the youth page more faithfully in the future. Encourage them in this. Some really helpful things have been offered them and will be in the future.

Next time we hope to have a report on the LLF convention at Medicine Lake, and more pictures from it. Watch for that.

The Lord bless our youth. May the Christian young men seek to discern whether or not the Lord is calling them into the Christian ministry. The empty desks in our seminary

class room are testimony to the fact that somewhere there are men who aren't answering His call to service. For all our young people, we pray God's direction in their lives.

Our youth continue to be a source of inspiration to our church. They are a gift from God.

## HISPANIC MINISTRY

The word "Hispanic" is quite a new word to us. It means, for our purposes, Spanish. As is well known, there is a significant number of Spanish-speaking people in the U.S. today.

Traditionally, these people have Roman Catholic roots, but in many cases the ties now are tenuous or loose. Whatever, they are increasingly seen as a responsibility and opportunity for Lutheran Churches to bring the Gospel of Jesus Christ.

Dr. J. A. O. Preus, president of the Lutheran Church-Missouri Synod, has told his church that there are close to 20,000,000 of them in our country. A resolution passed at its recent convention in St. Louis called for a real effort, not only words, to minister to Hispanic people in the U.S.

In the Association, we can be glad that we have a toe hold, if not a foothold, in such work. That, of course, is through our congregation in Nogales, Ariz. May the Lord prosper that outreach, small though it be. Perhaps there can be outreach in other places as well. May the Lord lay all kinds of people upon our hearts as a burden.

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## ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

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3110 East Medicine Lake Boulevard  
Minneapolis, Minnesota 55441

### BUDGET RECEIPTS

February 1-June 30

Fund	Total Budget	Current Budget	Received in June	Received to Date	% of Current	% of Total
General Fund	\$ 90,775.00	\$ 37,822.90	\$ 4,399.37	\$ 27,111.50	71.7	29.9%
Schools	150,105.00	62,543.75	6,316.89	39,896.68	63.8	26.6
Home Missions	85,000.00	35,416.65	6,234.66	28,152.46	79.5	33.1
World Missions	128,755.00	53,647.90	8,149.54	36,113.16	67.3	28.0
Praise Fund	27,000.00	11,250.00	2,480.39	11,160.48	99.2	41.3
<b>TOTAL</b>	<b>\$481,635.00</b>	<b>\$200,681.20</b>	<b>\$27,580.85</b>	<b>\$142,434.28</b>	<b>71.0%</b>	<b>29.6%</b>
<b>1977-78</b>	<b>\$445,332.00</b>	<b>\$185,555.00</b>	<b>\$30,159.22</b>	<b>\$115,500.74</b>	<b>62.2%</b>	<b>25.9%</b>



## Chippewa Lutheran receives new members

Chippewa Lutheran, Brandon, Minn., newest congregation in the AFLC, received new members on Sunday, May 27. Shown left to right, front row, are Marlyn Honaker, Lori, Steve and Lisa Myrin, and Diane Grage; back row, Gordon and Marian Grage, Eugene Myrin, Mrs. Paul Strom, Mrs. Eugene Myrin and Tom Myrin.

The congregation is served by Pastor Gordon Grage, a recent Seminary graduate, who was ordained on July 22.

## Personalities

New address for *Pastor and Mrs. David C. Molstre* is Route 4, Box 29H, Dickinson, N. Dak. 58601.

The address of the new evangelist-youth worker in the AFLC is *Pastor Kenneth Pentti*, 513 Cleveland Ave., Ishpeming, Mich. 49849. Telephone: 906-485-4975. He is scheduling appointments for the fall and winter season now.

*Rev. Dale Mellgren*, Abercrombie, N. Dak., was the speaker at a summer evangelistic series for the Newfolden, Minn., parish. Evening services were held July 21-26 in the new community center. *Rev. Merle Knutson* is pastor of the parish.

### NO AMBASSADOR NEXT TIME

Each summer the second issue in August is omitted. Therefore, there won't be another *Ambassador* until September 4. Material intended for that issue should reach the Editor by August 11.

We wish you all a continued pleasant summer season. The Lord bless you.

The Editor

## Galilee Bible Camp being winterized

Galilee Lutheran Bible Camp, Lake Bronson, Minn., is in the midst of a fund-raising program. The camp board has decided to continue a project of winterizing some of the buildings so

that winter camping can become a reality and the camp can be better utilized for a longer season. This summer the cooks' cabin and the camp house have been worked on and winterizing is near completion.

The camp board has put out a call for funds and the Lord has been providing for our needs in many ways. One interesting factor has been the gift from one individual in the amount of \$7500. The understanding is that this amount be matched with a like amount from congregations and individuals. At this writing I am happy to say that this amount has nearly been reached. And since then another \$2500 has been given to be matched in like manner.

Anyone wishing to contribute to the needs of the camp can do so by writing to Curtis Thompson, treas., Newfolden, Minn. 56738. Thank you.

A special thank-you to the family of Ida Hanson (deceased) of Newfolden who donated her piano to Galilee Camp. This was needed very much and we say God bless you for your interest in this need.

—Curtis Thompson

(Ed. note: Galilee Camp has been the site of the past several AFLC Family Camps and is serving the church in that way again this year. The present camp is in session this week, Aug. 6-12.)

## AFLTS two week Summer Short Course convened July 23



Front row: Roland Newton, Ken Thoreson, Gayden Stenseng, Pastor Wayne Hjermstad, Adrian Hamann, Pastor Gerald Mundfrom, Les Vander Veen. Back row: John G. Johnson, Harry A. Bodsberg, Verle Dean, Emerson Anderson, Burton, Rygh, Jim Hoialmen.



14. List all that He did and does. \_\_\_\_\_

15. What is the glimpse of sorrow in v. 11? \_\_\_\_\_

16. Using this portion of Scripture, how would you answer to someone who asked, "What does it mean to be a child of God?" Could you use your own witness to make this as clear as possible? \_\_\_\_\_

#### THE WITNESS OF THE FORERUNNER, JOHN THE BAPTIST: 1:19-34

17. What did John say about himself? \_\_\_\_\_  
Do you see an example of true humility? \_\_\_\_\_ Jesus had declared in Matt. 11:11, "Among those born of women there has not risen anyone greater than John the Baptist." Yet John declined all flattering titles.
18. Make a list of everything John says about Jesus. \_\_\_\_\_

#### THE WITNESS OF THE FIRST DISCIPLES: 1:35-51

19. What are the names of the first disciples and how was each one brought to Jesus? \_\_\_\_\_

Notice how soon these followers begin to testify.

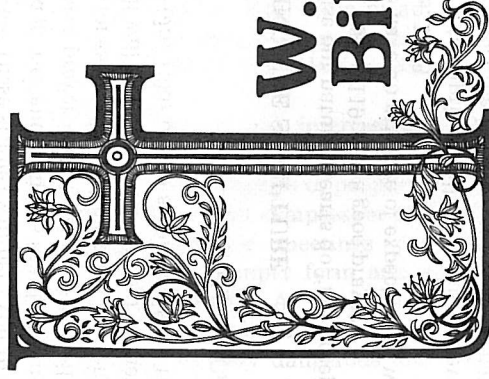
20. What is Nathanel's objection? \_\_\_\_\_

What evidence convinces him? \_\_\_\_\_

<sup>1</sup> and <sup>2</sup> from "The Gospel by John" Studies by Dr. Samuel Miller.

#### PRAYER

Heavenly Father, thank you for giving us the wonderful words in the Gospel of John to lead us to blessed assurance of our personal salvation. I pray for help to truly receive Christ as my Savior, as we read in John 1:12. I want to be sure God has given me the right to call myself a child of God. We pray that in our study of this Gospel, the Holy Spirit will erase every doubt and enlighten our minds to really understand the true meaning of "Life in His Name." May we also see His glory, full of grace and truth, and, as the early disciples, bring others to Jesus. In the Name of Jesus, we pray, Amen.



## The Gospel of John

September, 1979

### Introduction

Time spent in the study of the Word of God is never a waste of time. It is the most profitable thing we can do. Jesus quoted Deuteronomy 8:3 when He said, "Man lives by the Word of God." In John 6, He said, "the Words that I have spoken to you are spirit and are life" (v. 63) and "He who eats this bread shall live forever" (v. 58). Every day we need to personally take of the Word of God, by reading, meditating and praying. Failure to do this is the reason there are so many loyal church participants who are really spiritually dead. They have no real joy in Christ Jesus with personal testimony of answers to prayer; neither do they have new light from God for their pilgrim walk. They have religious habits but there is no evidence of true spiritual life and power. Jesus weeps over this and He wants to give eternal life, assurance of it and rich blessing for every day living.

This is the first of 14 lessons in the study of the Gospel of John. A number of times since I was a teen-ager I have attempted to lead friends into the Gospel of John, using Dr. Samuel Miller's guide, always with personal blessing. Dr. Miller was the beloved founder and leader of the Lutheran Bible Institute of Minneapolis. His devotion to Christ and his gift of teaching has been much appreciated by numerous students who have been and are still involved in sharing the "Bread of Life" around the world. I will be using some thoughts and questions from his guide.

This cannot be a thorough study of this great book. Dr. Miller wrote, "After 50 or 60 years of study we may BEGIN to see what there is in this marvelous book, but if you follow directions you will make discoveries that will make you happy

for time and for eternity. When I saw what these studies will help you to see, a new world opened up to me and I beheld glories and beauties that filled my soul with awe and wondrous joy.”<sup>1</sup> My earnest prayer is that many of you will take much time to study diligently the lesson for each month with a quiet, surrendered heart, and that as a result Jesus Himself will give *life* and from your “innermost being shall flow rivers of living water” (Jn. 7:38) out to a very waiting, thirsty world that is ripe for harvest.

—Mrs. Harvey Carlson

## GUIDES TO SUCCESS IN STUDYING THE SCRIPTURE

1. Pray. This is all-important because our natural hearts do “not accept the things of the Spirit of God” (1 Cor. 2:14). Psalm 119:18 is a good prayer.
2. Expect God to answer. Unless we have an attitude of expectation, we will be disappointed. Read Heb. 11:6 and Jas. 1:6-8.
3. Reserve time each day for study. Interruptions will come but persevere in faith and you will be rewarded. No one seeks the Lord in vain. “They that wait upon the Lord shall renew their strength!” (Isaiah 40:31).
4. Meditate by asking, “What does this say?” and “What does the Lord want to say to me?” Study until your heart is quiet (Is. 30:15) and also “burning” (Lk. 24:32). Study to be quiet. (1 Thess. 4:11, KJV).
5. With the strength the Lord supplies, take steps of obedience. Make changes in your daily habits that you believe are your heavenly Father’s good will for you. Come back next month with questions or with a new discovery you have made.

## WHY STUDY THE GOSPEL OF JOHN?

“All Scripture is inspired by God” (II Tim. 3:16), but we can afford to know less of one of the minor prophets than the Gospel of John. John is so basic. It gives a solid foundation for faith. It will convince the honest doubter and establish the believer. It is a clear testimony of the glory and diety of Jesus Christ and a revelation of “life in His name.”

## THE AUTHOR:

1. Find four facts about John in Mk. 1:19, 20. \_\_\_\_\_
2. How is John referred to in 13:23 and 20:2? \_\_\_\_\_
3. Did this mean Jesus loved John more than the other disciples? Check with 3:16, 13:1, 15:9 and 17:23. \_\_\_\_\_
4. Name the three events that John, along with Peter and James, was privileged to witness:  
a. Mk. 5:22, 23, 37-42 \_\_\_\_\_  
b. Lk. 9:28-35 \_\_\_\_\_ c. Mk. 14:32-42 \_\_\_\_\_

5. What place did he have at the last supper? 21:20 \_\_\_\_\_
6. What responsibility was given to John at the cross? 19:26, 27 \_\_\_\_\_
7. Do these facts explain somewhat why John was the disciple who was specially inspired to write the deepest things concerning Christ? \_\_\_\_\_

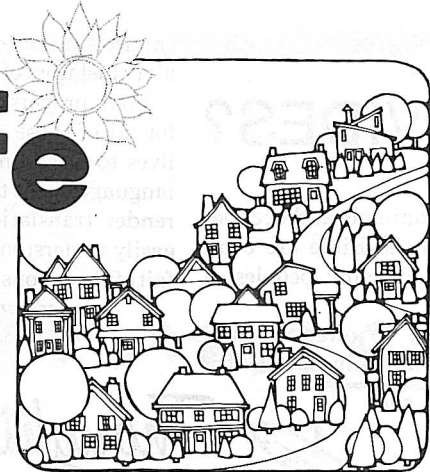
## THE PURPOSE:

8. Chapter 20:30, 31. Memorize! Compare with I Jn. 5:12, 13.  
A. Why did John write? \_\_\_\_\_  
B. What should we believe? \_\_\_\_\_  
C. What should be the result of this faith? \_\_\_\_\_  
D. What does “Life in His Name” mean? \_\_\_\_\_
- (Here you could have a time of sharing. A prayerful, earnest study of this book could lead to the blessed assurance of “Life in His Name.” Pray for this!)

## THE PROLOGUE: 1:1-18

9. See if you can find the answer to these three questions from Charles Erdman:  
“a. How shall we regard Jesus Christ? Is He to be admired as the best of men, or may He also be worshiped and trusted as God? Is He the Messiah, the predicted Savior of the world? b. Does it really matter how we regard Him? Is it true that our attitude toward Him is a test of character, and that belief in Him affects life and determines destiny? c. Then further, has there been given us sufficient evidence on which to base our belief, and do we have such testimony as to warrant our trust?”<sup>2</sup> (You will see how John is concerned with these strategic questions throughout the whole Gospel.)
10. The expression “Word” applies to whom? v. 14 \_\_\_\_\_
11. What three things does the first verse tell us about our Lord Jesus Christ? \_\_\_\_\_
12. Why was He called the “Word”? v. 18 and Heb. 1:1, 2 \_\_\_\_\_
13. List all that Jesus *is* in these 18 verses. Think about each word as you write it down. \_\_\_\_\_

# Life on the Edge of Town



## Missing Luggage

You arrive in St. Louis by air on early Friday afternoon to attend the convention of the Missouri Synod. Passengers are directed quickly to the baggage carousel. With others you watch it revolve. Gradually the bags and the crowd thin. At last it quits spinning. You and several others didn't get anything. A girl asks you to step over to a counter and there you describe your suitcase—gray, Tourister. She gives you a number to call. The airline will deliver it when it comes. You realize that this sort of thing happens and now it's your turn.

You are taken to your hotel, the Lennox, by limousine. In early evening you call the number. There is nothing to report. Every time you come into your room on the 17th floor you wonder if your suitcase will be standing there. All your extra clothing and other things are in it.

Saturday morning you can't brush your teeth or shave. You wonder if people will begin to wonder about that man who always wears the same clothing. In the afternoon you call the number again. Word has been sent out to several airlines. No one reports any unclaimed luggage matching yours. Another flight will come in in the evening, but there is nothing optimistic.

You decide that some things will have to be bought so you leave the afternoon session early to shop downtown, which is where you are. You get a few items of clothing, some shaving

supplies, etc. Now you can carry on for a while anyway. But you consider cutting your stay short.

You go to bed early on a Saturday night in St. Louis. Shortly after 11 o'clock your phone rings and the light flashes. You reach over to answer it. "Your luggage is at the hotel. The bellhop will bring it right up." You thank the Lord for this good news and gratefully receive the gray Tourister with contents back again.

Then you notice that one lock is broken off. A note tells you that the bag was caught in a jam-up during unloading in St. Louis. Fortunately the other lock held. The airline will repair the damage.

You wonder how almost a day and a half could go by with the luggage unreported and the right tags on it. But it's a happy ending anyway.

## St. Louis

I enjoyed seeing St. Louis. I expected the weather to be difficult but it was good. The last three days were hot, but I've experienced much worse in the Upper Midwest. And they were nothing like New Orleans in July in 1973. However, I'm sure St. Louis can get very, very uncomfortable at times.

The Missouri Synod convention was held at the Cervantes Convention Center. That is a fine new building and is named after a former mayor. It was only a couple of minutes from my hotel.

Within walking distance were Busch Stadium, home of the baseball and football Cardinals, and the Gateway Arch, designed by Eero Saarinen, and now the identifying landmark of the city. Underground at the Arch I found an excellent Museum of Westward Expansion. There are some free standing exhibits and the walls have pictures and murals. Nearby was the Mississippi with several riverboats moored. I was somewhat disappointed in the river (the Missouri joins it just north of St. Louis) although it's hard to say just what I expected.

I took tours to Concordia Seminary and Concordia Publishing House. At the Seminary one could imagine being in Europe at a university. There was a quadrangle and an impressive tower. We ate noon lunch in a high-ceilinged dining hall in Gothic architecture. I thought I might see Fran Monseth or Phil Haugen in the library, but didn't. Both have been studying at Concordia this summer.

At the Historical Institute on campus I saw where copies of *The Lutheran Ambassador* from the beginning are kept in a fireproof, temperature-controlled vault, together with many other documents, papers and books. The facility is very new. As I was leaving the Institute I thought it interesting that a copy of the current *Ambassador* was lying on a desk.

The Publishing House is a large place and is located near the Old Seminary building. Concordia is the third largest denominational publishing company in the U.S.

On Sunday morning I attended St. Matthew Lutheran Church. Its membership is perhaps 50 per cent black. A guest speaker that day, Dr. Richard Dickinson, himself a black, preached on II Cor. 5:17-21. He called on us to forgive one another and then go out to tell of God's reconciliation to others.

—Raynard Huglen



# WHY NOT EAT WHAT GOD PROVIDES?

The translation project coordinator was stumped. He was working with four local translators of the Bushman language. The problem began with a simple question. At least the coordinator thought it was simple.

Coordinator: "What is the word for 'fasting'—that is, to go without eating?"

Translators: "Do you mean when there is no food to eat?"

Coordinator: "No. I mean when a person chooses not to eat."

Translators: "Do you mean when he is sick and unable to eat?"

Coordinator: "No . . . ?"

Translators: "Why would anyone not want to accept God's gift by eating what God provides?"

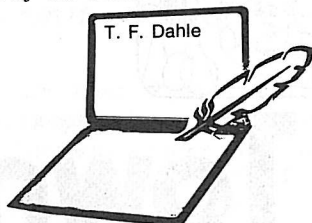
The discussion continued for more than an hour and a half as the translation coordinator attempted to explain adequately to the translators the meaning of fasting. As a result of their conversations, the translation team eventually concluded that the nearest meaning to the word "fasting" in the Bushman language would be expressed by a phrase explaining that one chooses not to eat as part of one's prayer.

Each of the 20 different languages currently being worked on in South Africa has its own unique characters. For example, at a translations seminar for the Venda language it was discovered that more than 30 different Venda words exist to express various ways of walking. There is a separate word that means "to walk with a stick," "to walk dragging one's feet," "to walk like a fat pudgy little men," etc. The translator, therefore, must be very careful to select the most appropriate word.

The Bible Society of South Africa uses translators whose mother tongue is the language into which Scriptures are being translated. Because they belong to the local language group, they are best able to translate into their own idiom. Most of the translators are local teachers, trained to communicate the language which their people can understand. However, many of the customs reported in the Scriptures and

even many of the animals and occupations described in the Bible are completely unknown to many peoples of the world.

These problems, so often encountered by the translators in South Africa,



Thoughts  
from Tryg

## A New Commandment

Jesus said to His disciples, "A new commandment I give unto you, that ye love one another" (John 13:34). Have you ever stopped and thought about how much you love your friends? Isn't it true that most of us are selfish? We love those who love us, but there our love stops. If everybody loved everyone else, what a wonderful place this world would be. The "cold war" would stop immediately, and "wars and rumors of war" would cease and robberies, murders and all other crimes would stop. Lawyers would run out of business; cigarette and liquor sales would come to an end; we would need no "cops" nor prisons. Why, this would be heaven on earth.

God has told us in His Word that such a day is coming. In Jeremiah 31:31-34, we read: "'Behold the days come,' saith Jehovah, 'that I will make a new covenant with the house of Israel, and the house of Judah . . . I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, 'Know Jehovah'; for they shall know Me, from the least of them unto the greatest of them,' saith Jehovah: 'for I will forgive their iniquity, and their sin will I remember no more.'"

And in Micah 4:1-5, we read, in part; "But in the latter days it shall come to pass . . . many nations shall go and say, 'Come ye, and let us go up to the

ca, are similar to those experienced by all translators of God's Word.

Your prayers are earnestly solicited for all of those who are devoting their lives to providing God's Word in other languages, so that they will always render translations that are not only easily understood but are accurate and faithful versions of the original texts.

*American Bible Society Record,*  
February, 1979

mountain of Jehovah, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths . . . and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid:—and we will walk in the name of Jehovah our God for ever and ever.'"

How wonderful when love replaces hate and selfishness. One-sided love does not satisfy; it must be mutual to satisfy. May we all return our love to God, who loved us first and loves us with an everlasting love. And may we love one another. "Beloved, let us love one another: for love is of God; and every one that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love" (I John 4:7-8). Jesus said to the multitude, in the Sermon on the Mount, "Ye have heard that it was said, 'Thou shalt love thy neighbor, and hate thy enemy': but I say unto you, 'Love your enemies, and pray for them that persecute you; that ye may be the sons of your Father who is in heaven. . . . Ye therefore shall be perfect, as your heavenly Father is perfect'" (Matthew 5:43-48).

Only in Jesus and His righteousness can we be that perfect. May we pray daily for Him to fill us with His love.

—Trygve F. Dahle

## Fellowship

By a vote of 861 to 147, delegates to the 53rd regular convention of the Lutheran Church-Missouri Synod declared that their church should remain in a state of "fellowship in protest" with the American Lutheran Church until the next biennial convention, at which time the whole relationship shall again be reviewed.

This convention, meeting in St. Louis, Mo., in early July, thus affirmed again an action taken two years ago in Dallas. At that time the Commission on Theology and Church Relations reported that it was "painfully clear that positions and practises of the ALC . . . are not in agreement with the doctrinal position of the LCMS."

While there was some support for breaking formal relationship now, and it was voiced by Dr. Robert Preus, brother of Missouri's president, Dr. J. A. O. Preus, too, the delegates gave strong backing to remaining in "fellowship in protest." Dr. J. A. O. Preus had urged this latter action.

There are four areas of doctrinal disagreement between the two large church bodies, as delineated by the Missouri Synod: 1) inspiration, inerrancy and authority of Scripture; 2) the ordination of women into the pastoral office; 3) the nature and basis of fellowship; and 4) membership and participation in ecumenical organizations (unionism).

It is the intention of the LCMS to engage in Bible studies on fellowship during the next biennium and to distribute a documented statement on the existing areas of doctrinal disagreement between the two church bodies among the membership. The ALC will be encouraged to promote the same among her membership also. Therefore, the coming two years are seen as ones of study and prayer before another confrontation of the fellowship question, one that in all likelihood will be decisive.

The Association of Free Lutheran Congregations doesn't formally declare fellowship with sister Lutheran bodies. Individual congregations and pastors "fellowship" with their Lutheran counterparts wherever they sense a oneness of spirit.



The mission festival in Kiel Auditorium

## Hymnbook

A second major action of the convention, the first held in St. Louis, denomination headquarters, in 41 years, was to authorize the publication of a new service book and hymnal, to be entitled *Lutheran Worship*. It is not to be confused with the recently published *Lutheran Book of Worship*, in which the LCMS cooperated, to a point.

LCMS was involved in the preparation of *LBW*, but at the last withdrew official sanction because there was some dissatisfaction with the hymn selection in that book and wording in some of the orders of service. It was stated, however, that approximately 13 per cent of the church's congregations have already bought *LBW*. Some will likely keep the old hymnal (*The Lutheran Hymnal*) and it was seen as vital that the new hymnal be available soon to compete in the market.

Opposition to the separate LCMS hymnal centered around three areas: there will be a proliferation of Lutheran hymnals, rather use the money the project will cost for missions, and a common hymnal such as *LBW* would enable congregations to better serve other Lutherans in the community.

*Lutheran Worship* will be sold at a price of \$8.50, it is hoped, the same as *LBW*.



Dr. J. A. O. Preus

## CONVENTION REPORT

# Missouri Synod Votes to Continue "Fellowship in Protest"

by Raynard Huglen,  
Editor

## Abortion

The LCMS speaks on social issues in convention sparingly, but it did pass a resolution again this year on abortion, condoning it only where the life of the mother is at stake.

An amendment which would have accepted abortion also in cases of legally-defined rape was defeated. A delegate stated that a medical doctor can prevent conception following rape if consulted immediately. But once conception has occurred, the delegates were not of a mind to accept abortion as permissible, even after rape.

Dr. Preus noted at the close of the debate on abortion that it was interesting that no lady delegate to the convention took part in the debate. (There was only a handful of women among the some 1000 delegates.)

The convention went on record as favoring a Human Life amendment to the U.S. Constitution.

## IT RUNS IN OUR FAMILY

A minister asked a group of children in a class, "Why do you love God?" He got a variety of answers, but the one he liked best was from a little boy who said, "I don't know, sir. I guess it just runs in our family."

What a testimony! Parents, we can give our children nothing more important than a love and respect toward God. Are you teaching your children to love God or just expecting that it will happen automatically?

"And you shall teach (God's Word) diligently to your sons" (Deut. 6:7).

The Parish Newsletter  
Winger, Minn.

## BLESSED, BLESSED, HE WHO KNOWETH

Blessed, blessed, he who knoweth,  
That his faith on Thee is founded,  
Whom the Father's love bestoweth  
Of eternal grace unbounded,  
Jesus Christ, to every nation  
A Redeemer freely given,  
In whose Name is our Salvation,  
And none else in earth or heaven.

John Olaf Wallin  
(from *The Hymnal*)

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**THE LUTHERAN AMBASSADOR**  
3110 E. Medicine Lake Blvd.  
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## PASTOR JONAS HELLAND CALLED HOME

Rev. Jonas Helland, 84, passed away on July 30 in Willmar, Minn. The funeral service was conducted on Wednesday, August 1, at Zion Lutheran Church, Willmar, with Rev. Dennis Gray officiating.

Pastor Helland had been in poor health the past few years and had not been able to take an active part in church work for some time.

His wife, a daughter and a sister, Miss Inga Helland of Norway, are among his survivors. Miss Helland is a retired missionary, having served many years in Madagascar under the

former Lutheran Free Church.

A complete obituary will be carried later.

Blessed be his memory.

## LAYMEN SCHEDULE MEETING AT CLEARBROOK

The Northern Minnesota Lutheran Laymen will hold their August meeting at Elim Lutheran Church, Clearbrook, Minn., on Sunday, August 19, at 2:30 p.m.

The text for discussion will be Revelation 7.

All are invited.

Art Joppru, Chairman  
Joe Jacobson, Secretary

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## convention . . .

### Other Matters

—Senator Thomas Eagleton of Missouri addressed the convention one morning.

—LCMS will move synodical headquarters from 500 North Broadway in downtown St. Louis to the Seminary



Senator Thomas Eagleton

grounds in suburban Clayton, when a building can be completed. A lady in Milwaukee, Wis., has promised a gift of \$800,000 toward the project.

—Membership in the Lutheran Council in the U.S.A. will continue.

—A motion to retain the nomenclature "president" instead of going to "bishop" was passed. One delegate had argued that the use of "bishop" was Biblical.

—Dr. Oswald Hoffman, speaker on The Lutheran Hour, was the Bible leader for the convention. For five mornings he led the convention through the Book of Acts in vivid fashion. God opened doors (the convention

theme), he said, and the Apostles preached Jesus Christ as the answer to all of man's needs. He was also the featured speaker at a mission rally in Kiel Auditorium, a facility comparable to the Minneapolis Auditorium.

—The LCMS has a membership of about 2.7 million, with 6,000 congregations. Dr. Preus reported that approximately 217 congregations and 350 pastors left the church in the recent doctrinal crisis, lower numbers than many had expected. The majority of those are now in the Association of Evangelical Lutheran Churches.