

THE LUTHERAN AMBASSADOR

February 2, 1982



ICICLES Roger C. Huebner, D.D.S.

AT THE MASTER'S FEET

Rev. Bruce Dalager



Out of work

"Unless your righteousness surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven" (Matt. 5:20).

Upon reading these words, our first inclination is to compare ourselves with what we know of the scribes and Pharisees. They were very exact in regard to the letter of the Law. Only with the most careful attention to detail could we hope to surpass their law-keeping. We might conclude, however, that we have some chance of surpassing them in another area. They were very sanctimonious and could be faulted for their arrogant, holier-than-thou attitude. This must have been the shortcoming to which Jesus referred. Here, we might reason, is where we should concentrate our efforts—to develop a humble servant attitude and thus be better than they.

THE LUTHERAN AMBASSADOR

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Such foolish thoughts! With such thinking we manifest the same judgmental Phariseeism that brought upon those people the sharpest rebukes of Jesus. Furthermore, Jesus shatters the foundation of such thinking by stating at the end of the chapter, "You are to be perfect, as your heavenly Father is perfect." Now we find it necessary to take our minds off the strengths or weaknesses of others and use only the standard of God's holiness in our self-evaluation. Now we see that if we are to enter heaven our righteousness must not only surpass that of the strictest people but must equal that of God Himself.

When you honestly examine your life you realize quickly that you are far from achieving the righteousness that God possesses. You try hard and yet you do, say or think things you regret. It seems that no matter how strongly you resolve to change, you remain basically the same. You know there are times when you don't love God with your whole heart. You don't love His Word like you should; if you did you would read and learn it more faithfully. You try to excuse lukewarmness. You get independent and don't pray as fervently or often as you know you should. Your intentions are good but the power to be what God says you should be does not reside in you. Christians as well as unbelievers find themselves coming short of God's standard of righteousness.

We find ourselves in a frustrating dilemma. There are many challenges in

life that we can handle, but the challenge of being as righteous as God demands is too great. Unless God is merciful we are without hope.

God *is* merciful. Jesus invites, "Come to Me, all who are weary and heavy laden, and I will give you rest" (Matt. 11:28). By this He did not mean that He would merely make it easier for us to accomplish the righteousness demanded. No, what He meant was that He would do the work and do it so completely that there would be no need for added effort. This is the basis of our hope. "Through one act of righteousness there resulted justification of life to all men . . . through the obedience of the One the many will be made righteous" (Rom. 5:18b, 19b).

The degree of righteousness God demands has not been changed. He has not lowered His standard. His Law remains strict. But the Law cannot produce obedience. However, "what the Law could not do . . . God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, in order that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit" (Rom. 8:3, 4).

The Law can be fulfilled, not by us, but *in* us. "To the one who does not work, but believes in Him who justifies the ungodly, his faith is reckoned as righteousness" (Rom. 4:5).

Are you still working? Still struggling? Rest, my friend, in what Jesus has done.



By Pastor Lars Stalsbrotten,
Woodburn, Ore.

A pertinent answer to a vital question

"What shall I render unto the Lord for all His benefits toward me? I will take the cup of salvation, and call upon the name of the Lord" (Psalm 116:12-13).

In this text we find a question and an answer. What is the question? Here it is: "What shall I render unto the Lord for all His benefits toward me?" What can I do for the Lord who has done so much for me? This is a very timely question. The Psalmist is asking himself this question. Have you ever honestly and openly asked yourself this question? The Psalmist paused and took an inventory of all God's benefits toward him. I wonder if he ever got through with this inventory? As he looked back to the time he herded sheep for his father, he could say, "The Lord is my shepherd"; and in the 103rd Psalm he is still keeping on with his inventory. He is completely overwhelmed as he is considering God's benefits and counting his blessings.

*"What can I
do for the
Lord who
has done
so much
for me?"*

"Count your many blessings,
Name them one by one,
And it will surprise you
What the Lord hath done."

Listen to the Psalmist in the 103rd Psalm: He forgiveth, He healeth, He redeemeth, He crowneth, He satisfieth, etc. "Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."

David is filled to the brim with thanksgiving and adoration to the Lord, so he is asking himself this question: "What shall I render unto the Lord for all His benefits toward me?"

This question involves so much. It is a real shibboleth, the identity of a true Christian. Those who really live in what God has done for them on Calvary are filled with thankfulness and they are always ready and willing to do something for Him to His glory.

I will never forget that great big sign on the wall at the Missionary Congress in Trondheim, Norway, in 1970. On the sign in large letters were the words: "OUR MISSION IS A THANK YOU TO GOD FOR CALVARY."

How different it is with just a religious person, a nominal Christian, one who is not born again. Here we have the Psalmist with the willing spirit born at Calvary. He has the right answer to this question. I will take the cup of salvation and call upon the name of the Lord.

This is our privilege, our task, our duty, our commission from the Lord. We all know what a cup is for, but this is a special one. It is called the cup of salvation. A cup that contains salvation. We read first that this cup was in the hand of the Lord, filled with the wine of God's wrath because of our sin and fall. If the sinful human race should have emptied this cup it would have meant eternal death and condemnation. But Jesus Christ left heav-

en's glory, yes, the very form of God, and came to be our substitute. God offered Him this cup in the garden of Gethsemane. When He saw what it contained He sort of shrank back for a moment. He fell on His face and He offered up prayers and supplications with strong cryings and sweat mingled with blood. He said, "Father, if it be possible take this cup from me, yet not My will but Thine be done."

There was no other way. It was not possible. Either we had to drink it and be lost forever or He had to drink it for us so we could be saved. God in His marvelous love did not spare His own Son from drinking this cup.

It was filled with sin, condemnation, suffering and death. He emptied it for us and filled it with redemption, salvation, forgiveness, eternal life. It is Christ Jesus Himself who is the cup of salvation. And it is the blessed privilege of the church to lift Him up. For there is no salvation in any other: "for there is none other name under heaven given among men, whereby we must be saved (Acts 4:12).

I am lifting Him up right now as I am writing these words. He is right in the word. You do not need to ascend into heaven to bring Him down, you do not need to descend into the deep to bring Him up. He is in the Word and the Word is near you, even in your mouth and your heart. I am holding the cup right up to your lips now. Will you drink? If you receive the word of salvation, believe it in your heart and confess it with your mouth, you shall be saved. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:10).

We have said goodbye to the old year and have entered a new one. We need to hold forth as never before the living, saving word of Jesus Christ. Many churches are forsaking and falling away from the historical faith of our

A HOME MISSION TOUR

by J. H. Blegen

The last of four parts

(Prof. Blegen was a long-time teacher at Augsburg Seminary in Minneapolis, Minn., and a leader in the Lutheran Free Church. But before the latter came into being, he took a trip into Dakota Territory on behalf of the Norwegian-Danish Conference to assess home mission possibilities among Norwegian homesteaders in the Mouse River region. In today's installment, the last one, he tells about his return trip from the area where present-day Minot stands.)

Mr. Davidson

I didn't go any further west. Even so a man could think that he had almost come to the end of the world when he had come as far as Burlington P.O., Dakota Territory, anyway that's the way it looked from the influx of newcomers who homesteaded there.

ANSWER . . .

fathers. We are living in a time when people will not endure the sound doctrine; "but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn their ears from the truth, and shall be turned" unto fables (II Tim. 4:3-4).

A mother inquired anxiously, "It is getting dark. Are all the children in?" No, I don't think they are all in yet. That's why we need to lift the cup of salvation high so everybody can see it, and drink and live, before it is too late.

And then we need to call on the name of the Lord. We need people who not only pray, but such people who are vitally concerned about lost souls.

We in the Association of Free Lutheran Congregations have solemnly pledged ourselves to go against the stream of modernism and proclaim boldly in the power of the Holy Spirit the whole counsel of God, the inspired, inerrant, and infallible Word of God.

We say with Martin Luther: Here I stand, I cannot do otherwise; so help me, God. Amen. †

On the return journey, for the most part I followed the proposed Great Northern rail line. Between Burlington and Billard I stopped for a night with a friendly Scottish man, Mr. Davidson, "the old grandpa," as he was called. He was one of the good old Scotlanders, an orthodox Knoxianer. First, he wanted to know if the Lutheran Church adhered to the teaching of transsubstantiation, as Luther, in his opinion, had done, or if it had altered its position in the matter and had gone forward in light and clarity. When I could, however, assure him that the Lutheran Church definitely rejected the Catholic error that the bread and wine are changed into Christ's body and blood, and thus calm him in regard to this situation, he at once became very friendly and talkative and told me a great deal about Scotland, the Scottish free church and about the leading pastors and poets, etc. "Old Grandpa" was a delightful host to whom to come.

The next evening I returned to Billard and came to Mr. Larson where I not only received hospitable accommodation for the night, but where he supplied provision the next morning both for me and the horses.

Broken Bone

The following day I came to a place called Broken Bone. A large pile of bones was the first thing a man saw when he approached the place from the west. The name came from the many broken buffalo bones to be found there. The Indians had for a long time used the spot as a resting place in their travels. There they had eaten the meat of the buffaloes. When the flesh had been consumed they broke the bones and ate the marrow. Broken Bone could, however, well be the name of every farm in the Mouse River Valley. On the farms a person could see large piles of broken buffalo bones which the homesteaders

"On the farms a person could see large piles of broken buffalo bones which the homesteaders had gathered up on the prairie."



to the North Dakota Frontier in 1886

had gathered up on the prairie. These piles were often higher than the houses. I saw bone piles containing hundreds of loads. The buffalo bone was a source of revenue for the homesteader. They were worth at least \$15 per ton at that time. The bones were shipped east where they were ground as fertilizer. In view of the numerous piles of bones all over the western prairie a person could get an idea of how plentiful the buffalo had been. Along the river one had to be constantly on guard for the deep furrows which ran in a straight line from the prairie to the river. They were the paths left by the buffalo. There must have been enormous herds of them.

Broken Bone was called a "town" or city by the people there. But I had almost gone by without noticing the town. I came to a little "shanty," the only house I could see at first. A man was working to put up a very large sign. It read "Grocery Store and Saloon." "Well, stranger, the sign is too big for the house," he said when he first attempted to set it up across the wall facing the road, and found that it was too long. "Where is Broken Bone?" I asked. "You are right in the heart of the city, Sir. This is Main Street," came the reply. "But," he continued, "if you go down the hill you will find the summer resorts among those trees yonder." There I found a "hotel" amid the trees. It feels good to come under a roof and get food when one has driven the whole day in burning heat over the Dakota prairie and hasn't found as much as a drink of water with which to wet his tongue. Enough that the hotel conveniences were extremely primitive, the hotel was still very welcome. I had driven about 45 miles that day.

The railroad bed had been built and the rails laid already almost to Broken Bone. That place was 55 miles northwest of Devils Lake City.

Return to Lundebý's

The next day I drove 35 miles to Churches Ferry by noon. A little town had grown up since I had gone through there. Fifteen to twenty houses had been raised up in the short while I had been away. In the afternoon I came back to Devils Lake City. There I met Pastor (Martin J.) Waage. He said that a meeting had been scheduled for him in a schoolhouse that evening, but he asked me to speak. We went to the schoolhouse together, but the door was locked, so we couldn't go in. However, only one other person came besides us, so I got the impression that Waage's mission opportunity in the town didn't amount to much even though according to the report it had been quite a while since the mission work had been started.

Friday, the 23rd of July I headed back to Pastor (Ibraelm) Lundebý's home. The ponies had by then hauled me between five and six hundred miles without playing any trick on me on the whole trip. But as soon as they had come home Pastor Lundebý almost killed both himself and his wife. I was

*"It looked bad. At last the
buggy tipped over."*

going to help with the preaching the Sunday after I got back to his parish. In the morning we were in Sigdal congregation and that trip went well. But in the afternoon it went anything but well. Pastor Lundebý and his wife drove ahead of me with the ponies and I came after with a single horse. But all at once the ponies went wild. The first I noticed was that they jumped around

in a circle on the prairie. One rein had broken, two tugs were torn off and the buggy was swinging for a while on two wheels. It looked bad. At last the buggy tipped over. Could Mr. and Mrs. Lundebý escape with their lives and all their limbs? Yes, indeed, they got up again uninjured. How that could have come about none of us understood. We had to verify the word that those whom our Lord protects are saved from danger. The only damage that was done was that that new, handsome buggy was broken in pieces and was left to lie again on the prairie, and that, to be sure, was bad enough for a poor preacher. And with all that we came to the church in good time and felt we had a blessed time about God's Word in the assembled congregation.

With that the mission journey came to an end. On Monday Pastor Lundebý drove me to Cooperstown, where I boarded a train which brought me home safe and sound from a long and interesting survey trip.

No great consequences came from the trip probably. But it possibly was an encouragement for some few hard pressed homesteaders and did become the first occasion for the formation of a few congregations which, as far as the writer knows, have been faithful, first to the Conference and later to the Lutheran Free Church, until today.

—Translated by the Editor
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WORLD MISSION NEWS

Sorrowful yet always rejoicing



by Missionary
Priscilla Wold

Until recently I never understood II Corinthians 6:10: "As sorrowful, yet always rejoicing." How could one be sad and joyful at the same time? Well, lately the Lord has been teaching me much about this verse, teaching by experience. I still have much more to learn about its meaning, but at least I'm beginning.

The Holy Spirit is teaching me this especially through working with the women and children here in Brazil. To reach more women, and families, for Christ, we've started "Reunioes das Senhoras" (women's meetings like your local WMFs or Ladies Aids). We had already started our Reunioes das Senhoras in our churches in the larger towns, but just within the past year now, we've also started these in our outpost churches in the towns of Alvorada, Campina da Lagos and Iretama. We have even started our Reunioes in Londrina, a large city where we have our newest work. And, of course, these Reunioes are not only for the women of our churches, but they are encouraged to bring visitors also so we can reach more women and thus their families for the Lord.

I would like to tell you about the Reunioes in all our churches but that way I'd have to generalize too much and, therefore, you wouldn't understand the individual women. Thus, I have decided to write about two women and their families whom God is reaching through our Reunioes. And through meeting these ladies and knowing some of their sorrows and joys, you will be better able to understand many of our Brazilian women.

First I want to introduce you to Ivone, who lives in Iretama and runs a clothing store. Ivone's name was given

to me by Maria Rosa, who used to live in Iretama but moved to Londrina (she and her family are helping us to begin our work in this large city). Maria Rosa asked me to visit Ivone, a good friend of hers, but told me nothing about her. The first time I went to Ivone's home, she wasn't there. I was so disappointed; I wanted to meet her so badly. I knew that any friends of Maria Rosa would also be a friend of mine. I finally met Ivone in July and we established a friendship right away. (It's so easy to make friends with the Brazilians, they're so open and warm.) Then she began telling me about herself and her family. Ivone is only middle-aged, but already a widow. Her husband had died just this past March leaving her with two children: Cynthia, six; and Jefferson, four. Before her husband died he was mentally ill. He was obsessed with fear and was always afraid someone would take his life. He bought a gun to defend himself, but when he lost his mind he shot at anything. Ivone showed me the marks in the furniture where he had shot. When he was in his right mind he was a good father and husband, but at other times he broke everything in his sight. He tried to take his own life and also threatened the lives of his wife and children. This all left Ivone and the children, even though so young, very nervous, but they still loved him and still miss him very much.

I gave Ivone a tract and even though she's a strong Catholic she loved it and put it up in her store window for everyone to see. Right near the picture of the pope! She attended our Reuniao that afternoon and invited me to stay overnight with her when I'd come back to Iretama again in August for our next meeting. So now I really started praying for Ivone. I also contacted my prayer warriors (Mom and Dad) and asked them to pray for her, too.

Then one Saturday night I got a long distance call from Ivone. She was crying. The next day was Father's Day in Brazil (August 9), the first Father's

Day without her husband, and she was so lonely. I told her to read her Bible and to depend completely on God, the perfect Father, who was still with them.

The following Wednesday was our next Reuniao in Iretama. I stayed with Ivone. She was so worried about her children and their future without their father. She felt she was carrying such a heavy load trying to be both mother and father to Cynthia and Jefferson. But I told her to quit trying to be the father and to let God do His job. He's the perfect Father, the heavenly Father. "He'll take care of your children and you, if you just let Him." I told her of the many promises in His Word, especially for widows, the fatherless and orphans. I think she had heard it before but never gave it a thought to put it into practice in daily life. But I told her it does work, that it is practical. Little by little she began to understand it and even told others about it. And now she's a lot less worried about her children. Before this she could never leave home without taking them with her. But now she can leave the children with friends and not worry about them. And for Brazilian mothers that's saying a lot. Most mothers are so protective and take their children with them wherever they go.

When I saw Ivone again in September she was carrying a grudge. A friend of hers had done something against her which left her bitter and she couldn't forgive. I told her she wasn't hurting the other person nearly as much as herself. Keeping this bitterness locked up within, she would destroy her own spiritual life and physical health. Also, if she wanted the Lord to forgive her, she'd have to forgive others. We prayed and, little by little, again she began to

[Continued on page 8]



Ivone with Cynthia and Jefferson.

Dr. Egerton R. Young

Missionary Pioneer and Pathfinder of Canada (1868-1909)

If you have never read "By Canoe and Dog-train," you have a thrilling pleasure before you, which I am sure you will not put off any longer than need be. You will probably not stop till you have read also, "On the Indian Trail," "My Dogs in the Northland," and one or two others available. They are full of wonderful adventures, told in a fascinating fashion, by the man who braved untold dangers and difficulties, to win uncounted Indians for his Master. Dear me! If only you could have heard him lecture, you would have been glad of it for a lifetime.

Mrs. Young was as heroic as her husband, when they gave up the comforts of home and parish in a civilized land, to go to the far Northland on the mission of mercy. It was in 1868 that the first journey was taken, followed by many others, quite beyond telling in this small space. They camped on prairies, forded bridgeless rivers, waded wide streams, went in canoes, sometimes carrying an ox that in his bigness sprawled over the sides, and had more hair-breadth escapes and adventures than you could count.

Mrs. Young did not always go with her husband, but often it was as heroic to stay where she did, and allow him to go over unknown trails through snow and ice and bitter cold. On their first northward journey it took two and a half months to reach their destination, Norway House. Dr. Young's parish stretched north and south five hundred miles, and was sometimes three hundred miles wide.

On his trips he slept in holes dug in the snow when it was thirty to sixty below zero. His Indian runners, sometimes twenty or more, ran beside the dog-train. Sometimes the missionary's face and feet were both bruised and bleeding. Sometimes he was wet with cold sweat which froze, and made his clothes like stiff leather. Sometimes his guides had to build a fire in the snow

where their dauntless leader took off his clothes to dry them and warm his body. Typhoid fever and other illnesses sometimes followed, but as soon as he was well he took up his work once more, and was away on his travels.

Often the sunlight on the snow was so dazzling that it was impossible to travel in daytime, for fear of being blinded, and the journeys had to be made by night, under the stars. Over vast tracks he went, meeting the Indians at their council fires, and in their wigwams, talking with them and showing them the Way of life. He understood their natures well, and had great power over them.

Wild savages became gentle, horrid idols were put away, the rattles and drums of the medicine men were hushed, with their dreadful yells. Crops were raised, and the first wheat was winnowed by shaking it in sheets which Mrs. Young sewed together to hold it while the wind scattered the chaff. The missionaries lived, as did the Indians, principally on fish, 10,000 being caught and frozen in the fall, to keep the family and dogs till April.

As the missionary's fame grew, many came begging for teaching. A chiefta-

ness came after two weeks' journey, to spend two weeks with them, and learn the truth. She was given a calendar to show when Sabbath day came, and sent home, after faithful teaching. She begged for a visit, and received it, though it took two weeks' travel over ledges of ice overhanging a rapid river.

For some time before his death, Dr. Young gave himself up to lecturing, and enlightening others, in America, Great Britain and Australia, concerning the Indian work.

He was entertained by President Cleveland in the White House, and honored everywhere.

His brave life ended here in 1909.

—Julia H. Johnston, *Fifty Missionary Heroes Every Boy and Girl Should Know*, Fleming H. Revell Company.

OUR MEMORY VERSE

"Honor such men, for he nearly died for the work of Christ, risking his life to complete your service to me" (Phil. 2:29b, 30).



Abraham Lincoln

Few men have had the wisdom and courage of Abraham Lincoln. He once said:

"Stand with anybody that stands right. Stand with him while he is right and part with him when he goes wrong."

MISSIONS . . .

see and began to forgive. I called her a few days later and she was so happy. The grudge was gone! Others noticed that she was different, too. Even the one who had wronged her.

Then when I was in Iretama for this past Reuniao, October 14, I noticed Ivone didn't have complete peace. So I asked if she had assurance of eternal life in heaven. She admitted that she didn't. I explained the way of salvation and ended by saying that saving faith meant faith in Jesus as our own personal Savior, inviting Him not only into our heart but into our whole life. But then she replied that this is what she prays every morning. She couldn't see any reason for doing this again. We were up talking till three in the morning. But she finally came through. Through the prompting of the Holy Spirit she finally understood that she needed to pray this prayer once more, only this time not just repeating the words but really meaning them and really believing that Christ would move in, cleanse and heal.

When we got up later that same day, I asked Ivone, "Where is the Lord now?" She replied, "No meu coracao" (in my heart). Please pray for Ivone that the Holy Spirit will give her real assurance of salvation and that she'll grow in Christ.

And as I told you before, she's a strong Catholic. But the Lord won her to Himself, not to any particular church denomination. Nevertheless, she already had seen some things as being wrong in the Catholic Church and already wanted a Bible like the one we use. However, traditions are strong and her family and most relatives are faithful Catholics, so it probably won't be easy to change. But let's pray about this, too; the battle is the Lord's. Remember Cynthia and Jefferson in prayer that they will meet Jesus soon, too. It's often said that if a mediocre Catholic is converted to Christ, he'll be a mediocre Christian, but if a strong Catholic is converted to Him, he'll be a strong Christian. Thus, let's remember this as we pray for Ivone and her family.

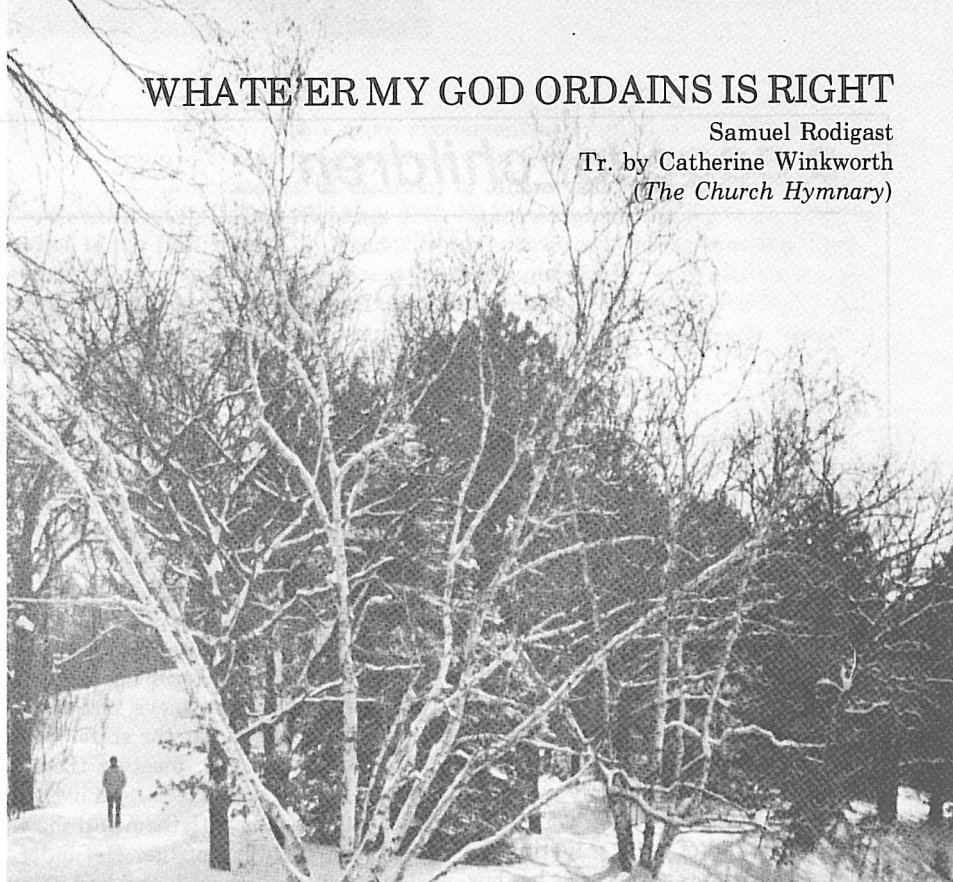
Well, I've already written much more than I had planned and I haven't

WHATE'ER MY GOD ORDAINS IS RIGHT

Samuel Rodigast

Tr. by Catherine Winkworth

(The Church Hymnary)



Whate'er my God ordains is right:
Holy His will abideth;
I will be still whate'er He doth,
And follow where He guideth:

He is my God;
Though dark my road,
He holds me that I shall not fall:
Wherefore to Him I leave it all.

Whate'er my God ordains is right:
He never will deceive me;
He leads me by the proper path;
I know He will not leave me:

I take, content,
What He hath sent;
His hand can turn my griefs away,
And patiently I wait His day.

Whate'er my God ordains is right:
Though now this cup, in drinking,
May bitter seem to my faint heart,
I take it all, unshrinking:

Tears pass away
With dawn of day;
Sweet comfort yet shall fill my heart,
And pain and sorrow shall depart.

Whate'er my God ordains is right:
Here shall my stand be taken;
Though sorrow, need, or death be mine,
Yet am I not forsaken;

My Father's care
Is round me there;
He holds me that I shall not fall:
And so to Him I leave it all.

— Photo by S. Hjermstad

even introduced you to the second lady yet. Thus I will continue this story in another issue of the *Ambassador* in the near future. But I want to tell you just briefly about the other lady, Josefa, so you'll know how to pray for her. Josefa's husband left home with another lady, leaving her alone with their three children. She is very poor so must work outside the home, sometimes leaving her two small children all alone locked inside the house. She told me she doesn't have assurance of eternal life in heaven. She's so worried about her

children in case anything happens to her.

So that's the sorrowful news about Josefa. Pray much for her salvation and that God will not let Satan deceive her before that happens. Remember her children and husband in prayer, too. In the near future I'll tell you more about Josefa. Then I hope that I can tell you the joyful news about her salvation, too.

"Rejoice with them that do rejoice, and weep with them that weep." "As sorrowful, yet always rejoicing."

editorials

Pastor Harry Molstre, who was called from this life on Sunday, December 6, came into the Association of Free Lutheran Congregations at an early date. He served several of the parishes and also was in demand for evangelistic services. Although he was of retirement age when he left his last parish, Valley City, N. Dak., he likely would have continued on in active work were it not for health reasons. But in his retirement congregation, Calvary, Fergus Falls, Minn., he assisted in the work and occasionally preached, as he was able.

In his preaching, Pastor Molstre was one of the more fearless among us. He used the hammer of the Law, even as it is that which must strip away all pretense and leave the soul bare of defense in order that the salve of the Gospel might be applied. And that he could do equally well. There is no question but what he had a compassion for people and was used to the salvation of souls.

A member of the congregation in Fergus Falls has mentioned his prayers, his "warm" prayers. And that is something for which any of us could well wish to be remembered.

The Lord bless the memory of Harry Molstre among us. His years with us were good years and we are the richer for them.

—Raynard Huglen

DON'T BE DISCOURAGED

The courts in Arkansas have turned down an attempt to give the teaching of "creation science" equal footing with the teaching of evolution in the State's public schools. The decision is expected to have significant influence upon attempts in other states to give creation science more exposure.

While many of us may lament this development in Arkansas, it should not be a fatal blow to our belief in creationism, the belief that God created the universe, man, other living creatures and inanimate objects in dramatic acts, that is, in a way much different than the theory of evolution supposes. We are still free to teach creationism in our homes and churches and all church-related schools. It may be that we will have to put up with the preachments of those who see evolution as the only way things could have come into being, even though they must make great leaps of faith where their "missing links" provide no ground on which to stand.

Creationism demands faith also, to be sure, but people who follow Jesus Christ must accept so much by faith that belief that God created through dramatic acts is not an impossible demand. But when the issue is dragged before secular courts, secular institutions and the secular press it gets to be a rather messy affair. There are misunderstandings, misrepresentations and misconceptions, so that it really becomes a question of whether or not the whole exercise is worth it. Somehow evolution, in its various forms, has the upper hand, in spite of some real deficiencies. When some-

thing has become the popular thing to believe it can become very hard to dislodge its support.

But here is a question to ask of the evolutionist. Recorded human history seems to go back about five thousand years, apart from the Biblical record. To be generous, let us take a point 10,000 years ago, for the sake of argument. The question, then, is this: If man has advanced in ability and technology so rapidly in 10,000 years, why did it take the "dawn man" of evolution so long to come up to that point of capability which existed 10,000 year ago, or 5,000 years ago, if you wish? Did evolution speed up? How come the incredible advances in the lifetimes of our parents or even of our own?

If creationism did gain equal footing with the theory of evolution in our schools, it might be difficult to satisfy all who believe in God's dramatic acts of creation. We refer to dating the age of the earth, for instance. Some creationists insist on the Ussher date of 4004 B.C., for the creation, making the world not quite 6,000 years old. Some of us feel that we cannot be so dogmatic about it. There are other areas, too, where there would be problems in presenting a textbook which would satisfy all people who believe in God's direct creation.

If the evolutionists do maintain the upper hand in speaking of the origins of man and the world, there is one thing which we hope all science teachers would do, out of a sense of fairness, if nothing else, and that is, in the course of teaching about origins, to say to their classes, "This is the theory of evolution. Some of you have other beliefs as to how this world and mankind came into being. I respect your right to hold those beliefs." A student can take a lot of disappointment if his convictions are recognized as having value and he is not belittled.

We hope that educators will be that open-minded, because no judge in Arkansas, nor the Supreme Court of the United States can ever rule out the right of people to believe in the dramatic creation acts of God.

OUR TWENTIETH YEAR

With this issue *The Lutheran Ambassador* begins its 20th year of publication. It is a long time since Vol. I, No. 1 rolled off the presses and was sent out to some two thousand homes. The *Ambassador's* emergence or arrival was another sign that the Association of Free Lutheran Congregations was indeed underway, albeit taking its first tottering steps. But the work has grown in every respect and we give thanks to God.

And at this point in time it is a good time to remind our readers of a few things, as we do periodically. First of all, *The Lutheran Ambassador* is to serve the church fellowship. It is a conveyor of news, a bringer of inspirational messages and ones that also sober, convict and challenge. It is one of

EDITORIALS . . .

the chief ways in which we keep in touch with each other.

The editorials in each issue are expressions of the Editor's opinions. Often, we hope, they represent a majority opinion among our readers. At other times an editorial may speak for a small minority. But either way it is important that opportunity be given for readers to react to editorials, and to anything which appears in the magazine, through Letters to the Editor, for publication. And we give that opportunity in the *Ambassador*. Please feel free to use it. There ought to be more expression of ideas.

Our Fellowship Corner is not used as it should be. It is a place to share a testimony, to tell what the Lord is working in one's life. Some of you have some really interesting things to share, but you are reluctant to do so. Think about it; pray about it. Maybe the Lord wants you to come forth. A certain person writes frequently for the Fellowship Corner. Some may think it is too much, but when others don't make use of the space and one person is willing to contribute, then we permit that.

We are always looking for news from our congregations. Some parishes send us their monthly papers and those are the parishes most often mentioned in the news. The rest of you, send us some news items from time to time. Don't wait until you build a church addition or celebrate an anniversary. Thanks to those who do submit items of news.

As to our church agencies and boards, we are encouraging them to give us all the news and inspiration they can, too. In most areas there's room for improvement, and we want to work on this so that we have the best paper we can in keeping our people informed. We always feel let down when information is announced at an annual conference that has been known for some time by some, but wasn't made available to the *Ambassador*. All of the agencies, all of us, let's do our best to see that our people are a fully informed people.

Send us your suggestions as to how *The Lutheran Ambassador* can be improved. We think that fuller support in the above areas will help a lot, but you may have other ideas, too. Tell us about them.

Finally, after 19 years of service we are losing our printer, Bethany Fellowship, Inc., of Minneapolis. Bethany is going out of the magazine printing business in order to concentrate on book printing. To make changes in a routine with which one has become very familiar will naturally involve some dislocation. And we hope you will be patient as this transition is made. We, Bethany, our new printer (unknown as this is written) all want to make this transfer as painlessly as possible. The change will not take place until March at least.

THE OLD TESTAMENT

I am not one who reads the Old Testament through every year, as some do. Rather I go over and over the New Testament between readings of the Old Testament. But then every so often I take the Old Testament and read it through, word for word, the genealogies of I Chronicles, the ceremonies and requirements of Leviticus and all.

There is an excitement as I anticipate beginning that reading in a few days. In Genesis there will be the ageless stories of creation, of Adam and Eve's transgression, of God's dealings with Noah, Abraham, Isaac, Jacob and Joseph. In Exodus one is introduced to that towering figure, Moses, and sees the deliverance from Egypt and the wilderness wanderings of the Israelites. There, too, one first reads the Ten Commandments of God, the moral law to which all who follow Him must be committed.

On through the rest of the books of Moses. In Joshua the Israelites cross over the Jordan under the leadership of the man whose name is Jesus in the Greek language, and there is a foreshadowing there of what was to come. Who can fail to be thrilled by the stories of the judges, then of the kings, Saul with his departed glory, David and Solomon bringing in the golden age of Jewish history, but also falling prey to sin when they didn't trust the Lord God? They were followed by foolish Rehoboam who was willing to let the house divide and fall. And so there were the exiles and Ezekiel was the prophet of hope in Babylon.

Ah, the prophets! What stirring, majestic words one finds in Isaiah and Jeremiah particularly. And both, especially Isaiah, writing of One who was to come, who would be a light to the world, who would suffer for others, who would establish a new covenant.

There are Daniel and the minor prophets, each with a specific message. And not least, by no means least, the poetic books, and the chiefest of them all, the book of Psalms. What expressions of faith and trust. Yes, there are some Psalms hard to understand, but ultimately they, too, are strong calls to God.

I look forward to moving through the pages of the Old Testament once again, this time in the American Standard Version of 1901.

—Raynard Huglen

Respect Those in Office

It is the duty of an American citizen to treat with respect those who are in office. It is written, "Thou shalt not speak evil of the rulers of my people." The speaking evil of those in authority is one of the most common sins of the American people. It is both a sin and a mistake. It is something all Christians should discountenance and discourage by word and example.

—Doran's Ministers Manual

12. How does this speak to us in our own lives? _____

Guidance begins with me. It begins with you. It starts with an act of will in which, admitting my own mismanagement of my life, I consent to the control of Jesus Christ. "Nevertheless not My will, but Thine, be done" (Luke 22:42).

Let God Guide You

If you will only let God guide you
and hope in Him through all your ways,
He'll give you strength whatever happens
and take you through the evil days;
Who trusts in God's unchanging love
builds on the rock that cannot move.

Only be still and wait His leisure
in cheerful hope, with heart content.
Take all as part of God's good pleasure
which His all-caring love has sent;
For all our inmost wants are known
to Him who chose us for His own.

Sing, pray and keep His ways unswerving—
so do your own part faithfully;
And trust His Word, its every promise
shows forth our God's integrity;
God never yet forsook the need
of one who trusted Him to lead.

—George Neumark

Altered by Fred Bock and Bryan Leech

MARCH and our Missionary for a Day project is probably the project we feel is nearest to our hearts because it concerns our missionary wives. Are we being faithful in our prayer support? May we daily remember them in prayer and be specific as you pray for Mrs. John Abel, Mrs. George Knapp, Mrs. Connely Dyrud, Mrs. David Abel and Mrs. Charles Knapp. May we never be found guilty of bringing our missionaries home because of lack of support. Pray daily and give sacrificially. Mrs. Grace Syver-son—National President.

WMF Bible Study

Ruth

March 1982

Ruth Accompanies Naomi to Bethlehem

Read the first chapter of Ruth, vs. 18-22.

Lesson 2 ended with the decisions of the daughters-in-law. Orpah went back to her people at Moab, but Ruth would not be swerved from her intention to cast her lot with that of Naomi. Memorize v. 16. There is also a beautiful song from these verses.

The Word had not taken root in Orpah's heart. Springing up for a little season, it flourished, but under the hot sun of testing, it withered away and died. What a contrast to her sister-in-law.

1. What did Naomi do about Ruth? vs. 18 _____

Ruth showed unusual knowledge as well as faith, as she used the covenant name of God.

2. What does this prove about Ruth? Josh. 24:15 _____

She replied with such fervor of conviction that from this moment on she charms us with the beauty of her character and becomes more dear to us perhaps than any other woman in the old Testament.

3. Will you follow in Ruth's footsteps today? _____

You cannot escape the necessity of a personal decision.

4. What did Paul say, in Phil. 3:8? Also Moses, in Heb. 11:24-26? _____

God needs men and women of courage who will stand this day and be numbered on His side, who are willing to renounce the pleasures of the world, and the world with all its alluring treasure, for His sake. I love that song, "Take the world, but give me Jesus." I urge upon you to consider this all-demanding question of our Lord, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

5. Is Jesus really dwelling in your heart by faith, or are you like Orpah? Often we know the truth but do not act upon it. We go through the forms and ceremonies, but there is no power, no depth, no life in it all. There are many people who suppose that if they commit themselves to Christ they will have to give up too much, but actually they are only giving up ashes for beauty, rags for the robes of Christ's righteousness.

6. What was it that caused such a stir when Naomi returned? _____

7. Why did she not want to be called Naomi? _____

8. What did she want to be called? v. 20 _____

9. Who had dealt bitterly with her? _____

10. What was her attitude when she said that He had dealt very bitterly with her? _____

How do we react when trials come our way? _____
11. What did she mean that she went out full and came back empty? _____

Promoting the work of temperance

The consumption of alcohol is only by choice and that choice contributes more to the moral decay of our American way of life than any other single thing. Broken homes, broken promises, poverty, senseless behavior, birth defects, loss of self control and, yes, even death, are results of that choice. Consumption of alcohol especially by the young and underprivileged is often in ignorance of total consequences and it is to these groups that the industry aims the most of its advertising. It is our number one drug problem and in the last ten years, five times as many people have been killed in alcohol-related crashes on our highways, as the number of soldiers killed in the Viet Nam War. I am LeRoy Knutson of Newfolden, Minnesota, a member of Westaker Lutheran Church and president of the Marshall County Temperance League. We have a six-person board and we all look to Jesus Christ for the answer and have chosen to act in a positive way to do what we can in the cause of prevention. The purposes and aims of our League are here stated:

THE PURPOSES AND AIMS OF THE MARSHALL COUNTY TEMPERANCE LEAGUE

1. The purpose of this organization shall be to combat the abuse and accompanying evils of intoxicating liquors by legislation and educational activities.
2. It shall be the object to: unify all groups within the county of Marshall having similar purpose and
3. To encourage and cooperate with similar organizations outside of the county.

EDUCATION

a. Educate to the truth about alcoholic beverage and the danger of its use; by using area-wide news media: newspaper and radio with local people known in the area.

b. I Corinthians 6:19, 20—Romans 12:1, 2—Psalm 100:3—Since our bodies are our gift from God, and, for the Christian, the temple of God, we will, therefore, present the results of the use of alcoholic beverage on our bodies as expressed by the medical profession.

c. I Timothy 4:12—Because we are to be an example of a Christ-like character, it is our purpose to work with our schools in a program presenting the problems and dangers regarding the use of alcoholic beverages.

d. To make available to the public personnel who will be able to respond to their questions regarding the use of alcohol and other drugs.

LEGISLATION:

To provide personnel who have been instructed to keep abreast of the state and federal laws regarding the alcohol traffic and to be ready to answer the questions of our people on this problem. Also, to provide input to our elected officials concerning constructive action to be taken in this area.

SPIRITUAL

Recognizing that men's greatest need in this problem, as well as all of life's problems, is Jesus Christ, we work as an organization and through our churches to bring the Gospel to all men. Philippians 3:20, 21—Matthew 28:19, 20.

PEOPLE INPUT

If you have comments or suggestions we are open to all the help we can get. Also, if you have information that could be used on a radio program (one-half to one minute long) we would be happy to study it and use what we feel would be suitable.

Here you see the two emphases that guide our efforts: 1) Education and 2) Legislation. Both need the support of citizens who know there is a better way. Men and women and youth of many faiths can and must unite together taking the positive stand for prevention wherever and whenever possible. Here in the northern part of Minnesota we have arranged for programs of education in the schools and have found the fourth, fifth and sixth grade students most ready to receive this education. We were fortunate to have and pleased by the cooperation of school administrators and the professional people whom we asked to be involved in the presentation periods. These people included county business people, doctors from Thief River Falls, law enforcement personnel and recovering alcoholics. Also in the field of

education we have used short inserts on a local radio station, as well as public meetings. Board members have gone to area churches whenever possible to inform and encourage support. We are also pledged to cooperate with similar groups and organizations where we can. I was encouraged to attend the national meeting of the American Council on Alcohol Problems held in the Minneapolis, Minn., area, Sept. 16-18, 1981. This national organization has similar purpose and aims as our own and reaches into most of the states of our U.S. Their efforts in the field of legislation have had positive results and will continue to work for prevention which is only accomplished in a total way by abstinence. Their two big emphasis now are: (1) to label alcohol beverage with this warning! "Using this product too fast may cause sickness or death; May impair driving ability; May create dependence or addiction; and during pregnancy may harm the unborn. Legal age required for purchase," and (2) To get a president's task force appointed by President Reagan to deal with the problem of tragic accidents caused by drinking drivers.' This same request has gone out to the governors of all our states. We have been made aware of the importance of electing people to public office who will support our cause from city, county, state and national levels.

I am sure the AFLC supports the cause of total abstinence and as a member of an AFLC congregation active in the movements to educate and legislate against the use of alcohol, which nobody needs, and is consumed only by choice, I am sure we can do more joining together with those who speak and work against this no-good product. You may write to me if you want to get involved and I will try to help you: LeRoy Knutson, Newfolden, Minn., 56738. I close with some thoughts from a sermon preached by the President of the American Council on Alcohol Problems, Rev. Richard Taylor of Topeka, Kansas.

Persons who promote and defend alcohol consumption say, "Show us in the Bible where it says, 'Thou shalt not drink.'" My response is, "Show me in



Mr. and Mrs. Truman Rolf, Mcintosh, Minn., and daughter Charlotte at AFLBS Parent's Day.

Photos by J. L. Johnson

Parents' Day at AFLBS

Teacher talked, students listened. Eyes focused on Pastor Robert Lee while he spoke on the person of the Holy Spirit. Notebooks, pencils and attention. For all intents and purposes, it was an ordinary day at Association Free Lutheran Bible School.

Except for the students.

On this special day, Pastor Lee wasn't teaching Bible School students, he was teaching Bible School students' parents. The occasion? AFLBS's second annual "Parents' Day," held on December 12th.

Attracting nearly 50 sets of parents, the affair was intended to lead them to

TEMPERANCE . . .

the Bible where it says, "Thou shalt not own slaves." The Old Testament does not reject human slavery. The New Testament does not reject human slavery. Jesus never said, "Thou shalt not own slaves." Paul never said, "Thou shalt not own slaves."

Slavery was promoted and permitted in the United States because it made some people rich. Slave owners enjoyed having slaves. Alcohol is promoted and permitted today because it makes some people rich. Alcohol drinkers enjoy the way the drug makes them feel.

But 125 years ago these heroes in liberating strife proclaimed that in Christian love, "I can not use the drug that enslaves and destroys so many, even if I enjoy the pleasurable drug feelings it produces. And I object to laws that permit alcohol slave-makers to enslave more people."

For freedom from a slavery which has lasted long enough, let us work and pray (thus far Richard Taylor).

—LeRoy Knutson
Newfolden, Minn.

Missionaries furlough in Massachusetts

We wish to report that our parish missionaries, Bernard and Ursula Congdon of nearby Swansea, were home with us for two months before returning to a second short term in the Federal Republic of the Cameroun in West Africa under the Basel Mission of Switzerland.

They are assigned to the Presbyterian Health Center in Bafut in the interior section of the country. Mrs. Congdon is a Registered Nurse and Certified Midwife. This is her second decade of medical missionary service. She is a native of Dresden and received her professional training in England and Scotland. Mr. Congdon returns to his work as an operating engineer for the hospital complex. Both are scheduled for typical 12 hour work days, but are also subject to night emergency calls as

well. During this past term, the Congdons were blessed with the adoption of a daughter, Afanwi ("Given by God" in the Bafut language) who is a very healthy and active two-year-old.

The Congdons report to us of a growing and blessed national church whose pastoral service is supplied by European and Camerounian clergy from both the Evangelical and the Reformed traditions. All the branches of the mission work in Bafut—the medical center, the school and the local congregation are mutually supportive in the work and testimony of the Gospel. The preaching, healing and teaching ministries are clearly united in this interior African setting.

—Gerard Blais, Pastor
St. Paul's Lutheran Church
Fall River, Mass.

AFLTS to host Australian Forum

The Australian Forum, with Robert D. Brinsmead and Geoffrey J. Paxton, will present a seminar at the AFLC Schools campus on Friday, February 12, beginning at 9:00 a.m., for faculty, students and other interested friends.

The general topic of the sessions will be "The Gospel and the Religious Spirit."

The Australian Forum is usually rec-

ognized in religious circles for the publication of *Verdict* (formerly *Present Truth*), a journal of theology with world-wide circulation. According to its masthead, *Verdict* is "committed to nothing but the Gospel and to the Gospel plus nothing," and is opposed "to every religious accretion which corrupts the Gospel."

For further information on the seminar, please contact Rev. Francis Monseth, Dean of AFLTS.

a specific conclusion: "Oh, so that's what my child is doing over here at Bible School."

Various opportunities awaited them. They had the chance to see the campus ("Say, nice location!"), to attend sample classes ("What? Attend classes? But, Dear, it's been ages."), and to look over the dormitories ("Man, if she only kept her room so nice at home!").

Concluding the event was a banquet featuring Dr. Karlis Kaufmanis, professor emeritus of astronomy at the University of Minnesota. Dr. Kaufmanis travels around the country explaining science's insights on "the Bethlehem Star." According to Dr. Kaufmanis, "our charming story of the star of Bethlehem has something to do with an ancient astrological event" which took place between 7 and 4 B.C. The native Latvian used this astronomical evidence to support the Bible's analogy that "Wise Men" were indeed led by a star to the birthplace of Jesus Christ.

This banquet, combined with the other activities of the day, provided the parents with a chance to sense the atmosphere on campus. "It was a real intimate look at what is going on," said Junior Ruth Hestness' mother, Mrs. Harry Hestness. "I could see that there seems to be a lot of love between the students—and a caring attitude with the faculty," she added.

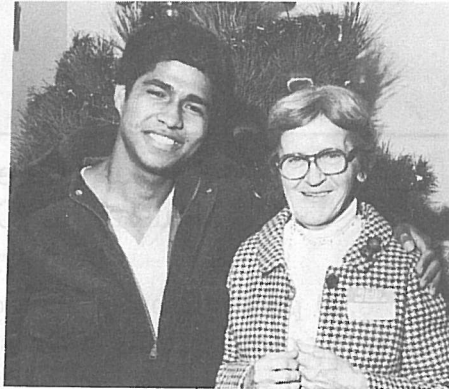
Others also realized how helpful a parent's visit to the campus can be. Said Junior Roger Quanbeck, "Without something like Parents' Day, they couldn't see what a big part the school plays in our life." Dawn Tollefson, also a junior, said, "It has assured my parents that AFLBS really is a good school for me to go to."

In another aspect, that of a little sympathy, the visit also proved itself



Christmas Concert '81.

Photo by
S. Krueger



South American Floyd Campbell with his 'guardian,' Elizabeth Schenker.

beneficial. Senior Wanda Jacobson explained how the visit helped her parents "understand a little better how busy it gets down here," adding, "Now Mon is always asking, 'Are you sure you're getting enough sleep?'"

And in that respect, Parents' Day may have proved itself most beneficial. To understand demands experience. It means getting into the classroom, getting out the pencils and giving full attention.

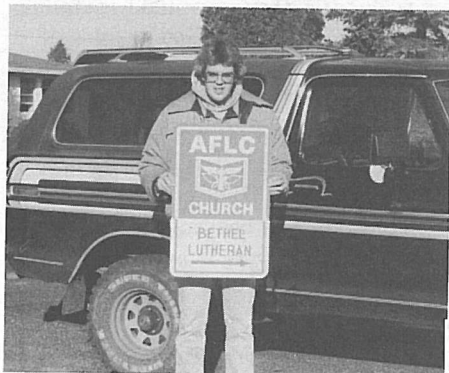
Surely Parents' Day gave parents a needed inside look into how God's Word, that which the teachers talk of and the students listen to, can take ordinary people and create extraordinary lives.

—James Lyell Johnson

AFLC church signs available

Cary Dietsche holds one of the first signs shipped from the ARC, Osceola, Wis. Cary letters the church names on the new AFLC signs which are being ordered by many of our churches.

If your congregation is interested, contact AFLC headquarters in Mpls.



With our evangelist

Bemidji, Minn.

Bethany Lutheran Church

Mar. 21-25

R. S. Persson, pastor

Spicer, Minn.

Green Lake Lutheran Church

Apr. 4-8

Rev. Dennis Gray, pastor

Brandon, Minn.

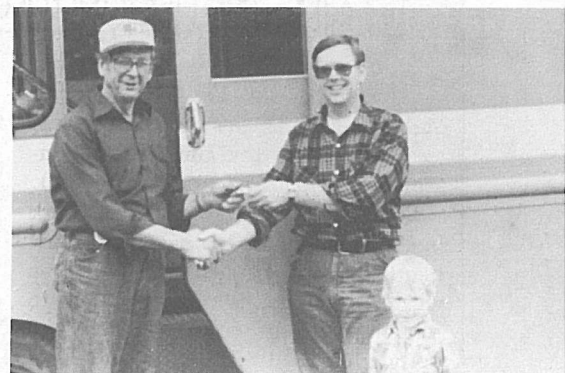
Chippewa Lutheran Church

Apr. 18-21

Rev. Gordon Grage, pastor

Personalities

New address for *Pastor and Mrs. Stephen Odegaard and family* is 11611 N. E. 140th St., Kirkland, Wash. 98033. Pastor Odegaard is now serving Our Redeemer Lutheran in Kirkland.



Richard Rasmussen and son, right, are shown presenting the keys of a Chevy Step-van to director Bob Dietsche. Mr. Rasmussen and wife Carolyn donated the van to the Center, near Osceola, Wis., and Mr. Dietsche reports that it will be very useful in the work.

Affiliation of Lutherans to sponsor lectures

Minneapolis, Dec. 14—Dr. Merton Strommen of Search Institute in Minneapolis, Minn., and Dr. Trygve Skarsten of Trinity Lutheran Seminary in Columbus, O., will deliver theological lectures in connection with the 1982 meeting of the Affiliation of Lutheran Movements (ALMS). Mr. Strommen, a well-known author and researcher-educator in the field of contemporary American Lutheranism, will speak on the topic of "A Compelling Need Among Us," and Mr. Skarsten, a church historian who has specialized in the study of classical Pietism, will focus on "The Evangelization of the Baptized."

The lectures, open to the public for a modest fee, will take place at Lutheran Northwestern Theological Seminaries in St. Paul, Minn., on Tuesday, February 23, 1982, starting at 7 p.m.

The Affiliation of Lutheran Movements is an association of nine parachurch organizations: Canadian Lutheran Bible Institute, Good News for Israel, Lutheran Bible Institute in California, Lutheran Bible Institute of Seattle, Latin American Lutheran Mission, Lutheran Evangelistic Movement, Lutheran Lay Renewal, Lutheran Youth Encounter and World Mission Prayer League.

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February 17-20

ARC

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Bring own bedding, towels, etc.

Dresser—7 mi. north—Valley Rest Motel

1 bed \$26.00 (w/sauna \$29.00)
2 beds \$29.00; rollaway \$4.00

St. Croix Falls—11 mi. north—Dalles House Motel

1 bed \$27.00, \$38.00; 4 p. 2 beds, \$37.00, \$46.00

New Richmond—12 mi. south—Holiday Motel

2 p. \$24.96; rollaway available
(rooms at the ARC can be better utilized if
men and women are in separate rooms.)

Breakfast—\$2.25

Lunch—\$2.75

Dinner—\$3.75

The Conference
schedule is printed
in the Feb. 19,
AMBASSADOR.

Thy Kingdom Come

"Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ" (Eph. 3:8).

Something is wrong when our work in the kingdom of God becomes a burdensome duty. But it is still worse when we work in the kingdom of God to make our living, or to win honor or power. The sad complaint that Paul makes against some of the Christians in his time, "They all seek their own," fits, alas, on many in our day, too. When our life's work passes through the fires of judgment, it is probable

that much of what we considered genuine will burn like straw.

But how these holy words impress us: "Unto me, who am less than the least of all saints, was this grace given, to preach unto the Gentiles the unsearchable riches of Christ." The man who says this about himself was the greatest and best worker God has ever had. He did not regard himself worthy of a single word, when only he could fulfill the ministry which he had received from the Lord. To be the least of the Lord's servants in our own eyes,

I who am the least

and to consider it grace to be privileged to bring tidings of Him to others—that is the mind we should have in all our work. And if we could see, as we ought, what we ourselves are, and what God has made us, then we would be small in our own eyes, and God's grace unspeakably great. So let us pray God for such sight and such a mind.

At Thy Word in faith I press
Onward through this vale of sadness;
By Thy grace I shall possess
Victor-palms in heavenly gladness;
To my latest hour, O Lord,
I will trust Thee at Thy Word.

—Reprinted from *Thy
Kingdom Come* by Ludvig
Hope, Augsburg Publishing
House.