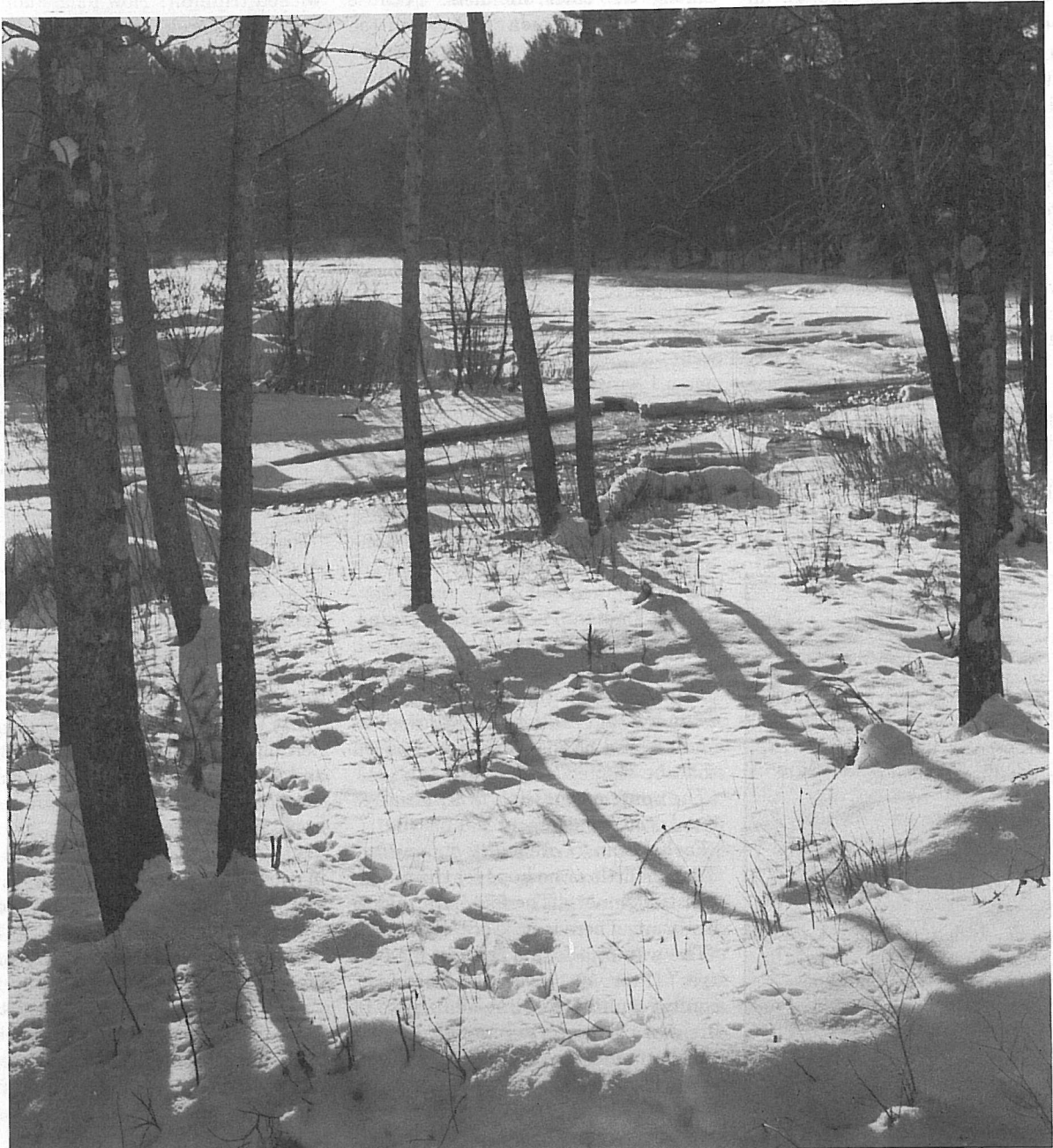


THE LUTHERAN AMBASSADOR

February 3, 1981



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AT THE MASTER'S FEET

Pastor Kenneth Pentti



Boasting

"For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy" (II Tim. 3:2).

As strange as it may seem, the word "boast" means to praise. It is used in the Bible in a good sense and in a bad sense. It may be used to praise God; it may be used to praise others; it also may be used to vaunt one's self.

There are other words which belong in the same general category with boasting. They are all members of the same family. The words are bigotry, conceit, pride and vanity. These words describe a spirit in man that is repulsive to the Lord. None of these words should be used to describe a Christian. They are the opposite of humility, meekness, sincerity and truth.

Who often is guilty of boasting? Religious leaders often are guilty of boasting. Religious bigotry was pronounced in Jesus' day and it is pronounced in

our day, too. The people of the nation of Israel, before Jesus came, were among the chief offenders. Because they were the chosen of God and the beneficiaries of His special covenant blessings, they considered themselves above others. In their vain conceit they became proud, boastful and exclusive in their self-centeredness and failed to represent God to the nations.

When Jesus came He found boasting among the people, and especially the religious leaders.

One of the greatest parables of Jesus has to do with boasting, with conceit, with self-righteousness. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank Thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted" (Lk. 18:10-14).

The spirit of boasting is repulsive to our Lord.

Foolish sinners are guilty of boasting. There is little or no hope for the proud, boastful sinner. "The fool hath said in his heart, There is no God" (Ps. 14:1). "The way of a fool is right in his own eyes" (Prov. 12:15). "Answer a fool according to his folly, lest he be wise in his own conceit" (Prov. 26:5). "Seest thou a man wise in his own conceit? there is more hope of a fool than of him" (Prov. 26:12).

The psalmist said: "Lord, how long shall the wicked, how long shall the wicked triumph? How long shall they utter and speak hard things, and all the workers of iniquity boast themselves?" (Ps. 94:3, 4). "For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth" (Ps. 10:3).

There isn't much hope for the boastful sinner unless he repents of his sins and turns to Christ for forgiveness, for salvation.

Should the Christian boast?

Negatively, there are times when the Christian should not boast.

The Christian should not boast because he is saved by grace through faith in the Lord Jesus Christ. "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" (Eph. 2:8, 9).

The Christian should not boast because he does not know what tomorrow shall bring. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1).

Positively, the Christian should boast in the Lord.

"My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad" (Ps. 34:2). "In God we boast all the day long, and praise thy name for ever" (Ps. 44:8).

Let us beware of boasting unless it is in God who has redeemed us in His Son, Jesus Christ, and provides for us and strengthens us from day to day. Let us guard against conceit, pride, bigotry and vanity.

True Christianity vaunteth not itself, is not puffed up and doth not behave itself unbecomingly. "Blessed are the meek: for they shall inherit the earth" (Matt. 5:5). †

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Going
Forward
With
God

REMEMBER THESE THINGS



by Pastor
Dennis Gray,
Spicer, Minn.

There will be sad and happy things to remember when it comes to the past. Yet, as we look forward there can be many thoughts, fears, expectations and joys. It is good that the Lord Jesus Christ goes ahead of us, isn't it? "For ye have not passed this way heretofore," as Joshua's officers told the Israelites.

The Word of God challenges us to remember. Of course, we do remember the past; but as we go forward, the Word asks us to remember several things of importance for the future.

1) Remember the message concerning sin. He that "committeth sin is the servant of sin," states John 8:34. It is hard for us to learn by the past. It seems that there are those who cannot get victory over dominant sins in their lives. If we could remember the sins of the past and learn to allow God's Spirit to put them to death, we could gain victory over any area of sin in our lives.

Also, we must remember that we are by *nature* sinners. We cannot escape this reality. We are prone to wander from the things of the Lord Jesus Christ. Let us remember our frame, that we are but dust.

2) Let us remember that our becoming a Christian and our remaining a Christian is all God's doing. It is God's action which saves and it is His faithfulness which sustains us on our way. This is why Paul said what he did in

Philippians 1:6, "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ."

So while we are sinners, there is no need for us to remain unforgiven. Through God's action on the cross, we can become and remain forgiven sinners! What is necessary is that we receive in faith the wonderful news of what Christ has done for us. So we need to remember our sinfulness to be certain but, just as important, we are to remember that Christ gives us new life in and through Him, "not of works, lest any man should boast." Particularly do we Christians need to remember this when we are convicted of sin because of the Holy Spirit's work in our lives. We are Christians not because of our actions, but because God has turned us toward Him. We are Christians because of Christ's life and death. His action saves and sustains.

3) We need to remember God's message concerning witnessing. The Scripture commands us to be witnesses. "That 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" (Romans 10:9). Those who are abiding in Christ must remember they are to bear fruit for the Kingdom. Again, we remember that in fruit-bearing it is God's work not ours. We simply must make ourselves available to be His instruments. And, as we are drawn closer to the Lord, the more fruit we will bear.

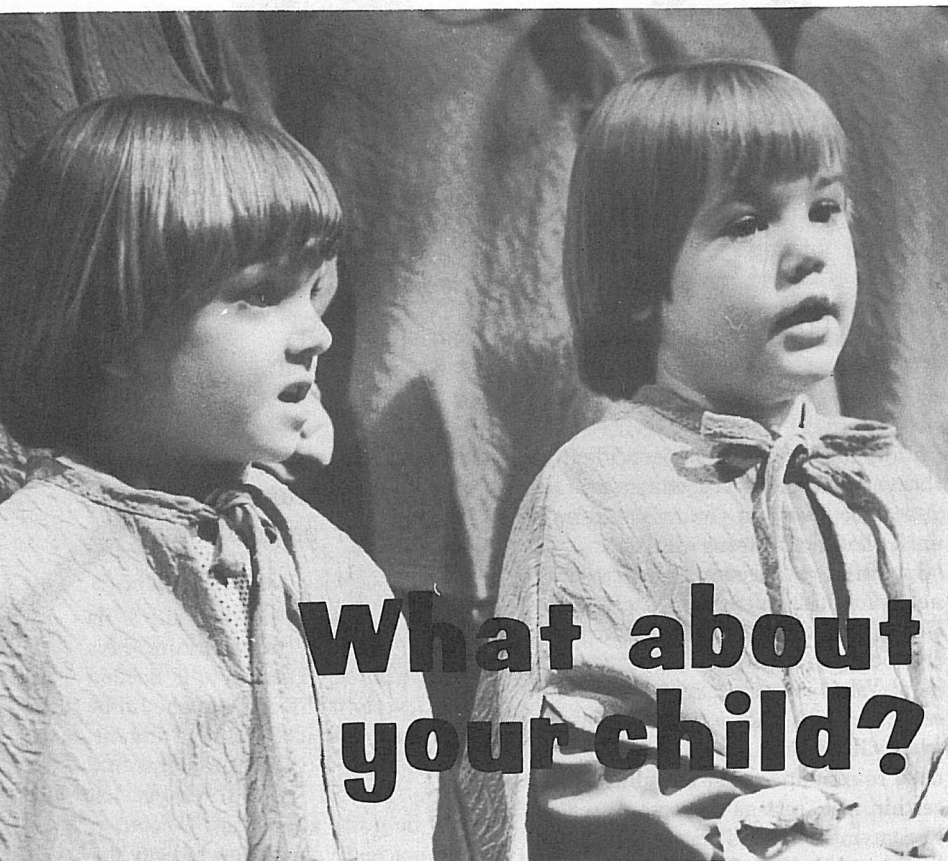
4) We need to remember God's message to us concerning Scripture reading

"So while we are sinners, there is no need for us to remain unforgiven."

and prayer. May it not be said of us that we have forgotten the Lord days without number. Discipline is needed in our devotional life. Prayer should be a necessity and it should be urgent. There are many urgent problems and concerns around us. Our prayer list should be quite a long list. Of course, we cannot really know how to pray unless we first are in touch with the Lord Jesus Christ.

We do fail in our prayer and devotional life. Here again, we need to remember that we will fail. We need to remember that when our performance level is low, our salvation depends on God. Yet, this fact is not a license to forget to communicate with the Lord! But, it does give us the assurance that the Lord does not forsake us even if we forsake Him.

5) Remember to thank Him. Thanksgiving comes from hearts that are filled with praise for the Lord. "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water." It is just a natural part of the Christian walk that we give praise for the Lord and what He has done and is doing for us! God's Spirit produces this praise. How exciting the Christian life is when we remember all the good things God has given us through Christ. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning" (James 1:17).



What about your child?

REMEMBER . . .

6) Also, let us remember God's message about Heaven. This is necessary or we will get bogged down in the affairs of this life. These affairs will swell out of proportion. We need to remember the fact that none of us are living in a permanent and abiding city. All that we possess, except our life in Christ, will be less important as we think of the eternity ahead of us with Christ. The sorrows and joys of this life are certainly insignificant in comparison to what the Lord has in store for us in Heaven. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (I Corinthians 2:9). While we do not have so very much information about what Heaven is like, we have enough to make us curious about it. Anyway, the thought of living with the Lord Jesus Christ throughout eternity ought to make our hearts overflow with living water. Being with Christ will be Heaven for us!

One last thing to add. We need to remember, every day, that the Word says Jesus is coming again. He comes to take those who know Him to be with Him in Heaven. He promised He would do this. He is going to personally come for us. We do not know the how. We do know that we are to be prepared for His coming. We are to look forward to His coming. Let us then remember to be ready every day of our lives. None of us should be more than one day old with the Lord. All of us are to be renewed every day.

Yes, we can remember the past. Yet, we press on toward the goal of the upward prize in Christ Jesus. The present and the future are important insofar as the Lord Jesus Christ leads and guides. So, we have more to remember as we face the future. This remembering will help us live life with confidence and victory. The past is gone! Let the historians have it! We look to Jesus. He goes ahead of us because we have not passed this way heretofore, nor will we pass this way again! ✚

Christian Nurture

A story is told of a Christian mother and her daughter, her only child. The mother knew that her child, since the day of its baptism, was a child of God. She told the child of this divine relationship, of God's fatherhood and of the heavenly home. The mother was a constant Bible reader, and was particular conversant with the life of Christ as told in the Gospels. The little girl was now three years old, and her mother began to plan how to develop the spiritual forces within the child and how to nurture them by the word of God.

This is the plan she followed: Every evening at bed-time, she took the child in her lap, and in simple language told the story of the Savior's life. Each night one incident was related until the entire Gospel narrative had been covered. At first the little girl would fall asleep in mother's arms before the story was finished. But gradually interest became more keen; the child would listen, and would ask for more. This kind of bedtime stories left an impression upon the child's soul that was never effaced.

Are the Children in Your Home Nurtured in This Manner? In some homes they are. There are homes in our land, from which prayers ascend morning and evening as the smoke from the Altar of Incense. There are homes where fathers rise early, as did Job of old, to sanctify the household and to offer the sacrifice of intercession for their sons and daughters. There are homes, where mothers like Hannah, Jochebed, and Lois, will prayerfully feed their children with the sincere milk of the Word. God has always preserved unto

"... a child is capable of receiving impressions before it can speak."

Himself homes, where parents dedicated their children to the Lord, and where the very atmosphere breathes reverence for things sacred and holy. Out of such homes have come the giants in Christ's Church on earth. Such homes are the nation's most valuable asset, and to these it must look

for the men and the women who shall direct society into ways of true righteousness, moral stability, and genuine happiness.

When Shall the Child's Christian Nurture Beign? "My plan is not to begin at all," said a father, not long ago, "let the children decide when they get old enough to pay attention to such matters." Perhaps not many parents are as careless as this father, whose worldly wisdom ignores the Word of God. "Teach them diligently unto thy children," we are told in Deut. 6:7. "We will serve the Lord," said Joshua, when he spoke for his family as well as for himself. Joshua 24:15.

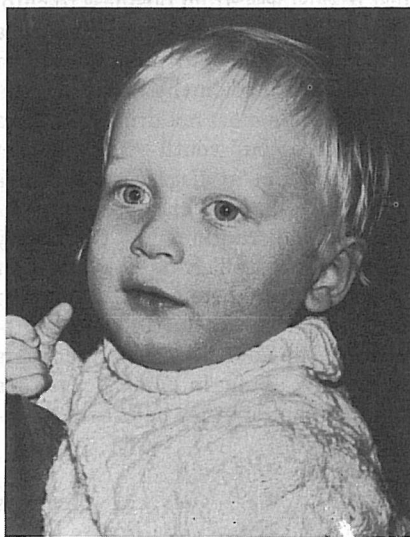
Many will say, "Let Christian Nurture begin when the child is able to speak plainly." We should witness a wonderful change in American homes if every child's religious training began at that early period. Better still if religious impressions were given *before* the child has learned to speak; for a child is capable of receiving impressions before it can speak.

Notice how impressions precede language. There is the babe, less than a year old. Its time is spent in the little crib or else in Mother's arms. Gradually it begins to notice objects in the room—the chair, the bed, the clock. It recognizes Mother, Father, and others who handle it and fondle it. In particular the child notices the movements and facial expressions of the mother. Now we ask: would not such a child receive impressions from a mother's attitude of prayer? Evening has come; the little tot is put to bed; mother kneels, or sits at the bedside holding the soft dimpled hands in her own, and offers up a prayer for the child. Mother's touch, and voice, and whole attitude during that minute is different from any other time throughout the day. This is repeated week by week, and month by month. Shall anyone say that this leaves no impression on the mind and soul of the small child? Rather, this is what takes place: unconsciously, but effectively, the mother's attitude of reverence and of love creates similar feelings in the child's soul. That which has gripped the mother, takes hold also of the babe, for an infant is capable of religious *feelings* before it can think clearly one religious thought.

Christian Nurture Should Advance in a Natural Way. As the child grows older and begins to speak, it will learn to fold its hands and say its own little prayer. Of course the little tot does not understand all that is said, but at this period we are not primarily concerned about understanding; we are still dealing with impressions. The prayer may consist of but three words, such as "God bless Baby," or "God bless Mama," etc. The words "God" and "bless" are not understood, but they are imprinted upon the child's mind, and associated with the feelings of reverence and worship. Later this child shall not be able to remember a time when it did not pray.

There are those who hold that this is all wrong; that because the child does not understand what it is doing, it has no knowledge of God and no inward motive for prayer, and that it had better wait until it realizes the need of God's help. We answer that a child's education in other matters begins with doing first, and understanding next. Talking, dressing, table-manners, in fact good behavior in general—all this is acquired by doing, by imitating the acts of others. The art of prayer is acquired in somewhat the same way. *Understanding* is the process of a lifetime.

Child nurture in the home aims thus to keep pace with the mental and physical development of the child and youth. So-called "Lesson Leaves," and

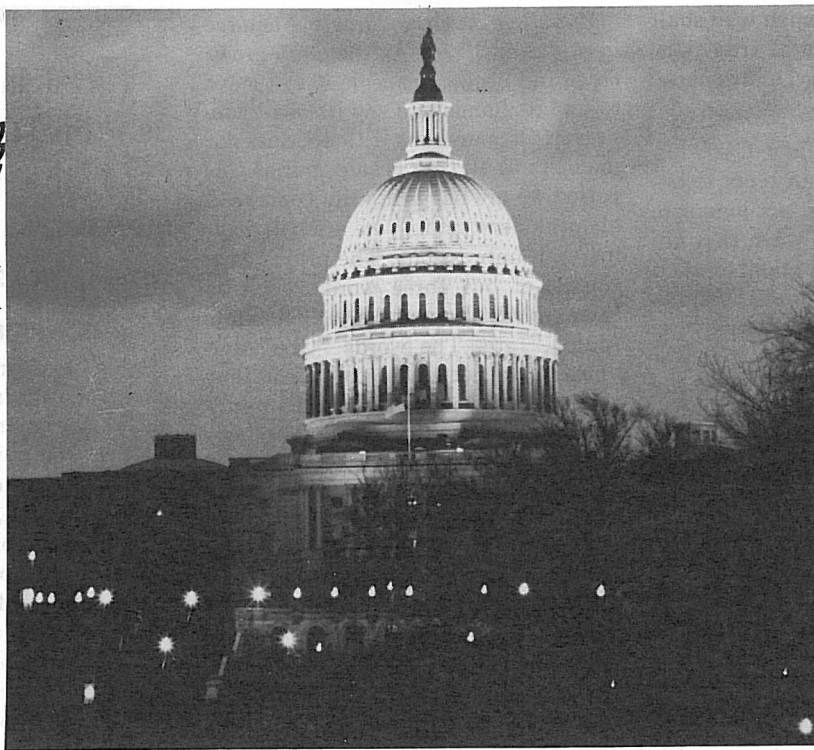
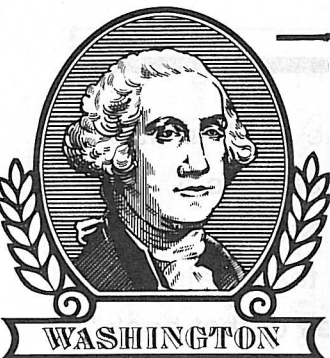


"... if the mother would use the Catechism, and help the little child to memorize the plain and simple words of that book."

"Helps" for parents are published by scores of concerns, and are found in many Christian homes. They may serve a good purpose. But it would be even better if the mother would use the Catechism, and help the little child to memorize the plain and simple words of that book. To be sure, the words are not monosyllables, but if mother will patiently explain the little lessons in a child-like language, the understanding and application, which are always a gradual process, will come with the added years.

Christian hymns should have an important place in the early nurture of every child. Most mothers sing! Babes are lulled to sleep by the cooing, soothing tunes hummed by mothers. Christian Mothers, sing to your little ones! Sing, even though you realize that you are no opera singer. *Your* singing is more valuable to the future of your child, than is the best concert given by any Prima Donna. Talmage says: "I have heard world-famous singers at the opera render two or three selections with an encore grudgingly thrown in for good measure, for which they receive box-receipts amounting to hundreds of dollars. Their presentation was wonderful, and was skilfully executed, but it left no lasting impression on me, as it touched no kindred chord in my soul. My mother's singing was something different. She sang all evening without pay, and came out whenever encored, though she had but one who listened. Her presentation was a low, subdued tone, and the words were 'Bye, baby, bye,' or 'Hush, my dear, lie still and slumber; Angels holy guard thy bed!' And Mother's voice comes to me still across the forty intervening years."

Luther valued sacred song in the training of children. His Christmas hymn, "From Heaven above to earth I come," and his well-known Cradle



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CHILD . . .

hymn, "Away in a manger, No crib for His bed," rank among the best of children's hymns. We have many such sacred songs, admirably adapted for children; songs with action, songs of praise, songs with tunes which children will love to sing in later years when their taste for the best in poetry and music is developed.

The Home Atmosphere is Reflected in the Religious Attitude of the Child. With a true and healthy piety prevailing in the home, so much may be accomplished in the guidance of the young, even though some things are neglected. Christian parents gladly cooperate in every effort of pastors and teacher in Christian education. However, to our regret and sorrow, it must be said that the word "Christian" does not fitly describe the atmosphere which pervades the average home in our communities.

Did you ever pause to consider and to learn how it has come about that irreligion and worldliness persist in so many of our otherwise splendid homes? Why is the hymn-singing and the Bible reading of the days of our fathers, now almost a lost art? This is the answer: The average family today

does not take time for family devotions. Shall we say that we are too busy? Or shall we admit that we have little hunger for the Word of God? Surely the days and the months and the seasons have as many hours now as in former years. But modern life neglects the family altar. The farmer and his wife hurry through their chores, because the roads are smooth, the car is ready, and the amusements in town are calling. Town-folk rush from breakfast to business, from business to club, from club to entertainment. Home life is neglected, and spiritual life is fed on husks instead of on the Bread of Life.

Our people must not drift away from the church, our youth must grow in grace, and not in disgrace; our homes must be kept from the scourge of divorce and disruption. Let the family altar be re-established. Above all, let fathers and mothers agree to bring up the children in the nurture and admonition of the Lord, so that in riper years they may abide in Christ, even as through baptism they have been grafted into Him.

Feed His Lambs! †

—Ivar J. Havneros

—Courtesy, Tract Mission

PASTOR JOHN KJOS SERIOUSLY INJURED

Pastor John Kjos of Cumberland, Wis., was seriously injured while sawing down a tree on Saturday, Jan. 17. A large branch fell, striking him on the head. He was rushed to the hospital in Cumberland and then to Sacred Heart Hospital in Eau Claire, Wis., where he underwent a three-hour surgery.

He remains hospitalized in Eau Claire and has shown real improvement, but faces a long recuperation. The prayers of the church are for his recovery.

He and his wife, the former Sheryll Myhrer, have three children. Pastor Kjos is 30 years old.

The congregations of the Cumberland parish are being served for the present by Mr. Harry Bodsberg, a student at the seminary.

PLEASE NOTE THIS CREDIT

The poem song, "May the Mind of Christ, My Saviour," which was printed in the January 20 issue, was written by Kate B. Wilkinson. It was sent to us by Pastor A. L. Hokonson, Silverton, Ore., as a favorite of his wife, Elvera.

The Shuffling Man

In Woodbridge, one afternoon, the Johnsons parked their car in a side street just as Ann spotted a strange appearing man come shuffling awkwardly down the sidewalk. "Look," she said, "look at the queer fellow."

In a second, the Johnson children were staring at the man. Paul and Melissa began to snicker. The man's arm shook and wiggled about like the arms of a flapping scarecrow. He did not walk straight, but wobbled about. His face would twist as though he were trying to make funny faces. Paul and Melissa laughed aloud as the man came near.

But Dad's face was suddenly red. His eyes were very stern as he turned and said, "You—hush! That man is not to be laughed at!"

The giggling and snickering in the back seat stopped right away. One look at Dad was enough to show that they were doing something he thought was very wrong.

Mom had been busy with lacing Beth's shoes, so she had just caught sight of the shuffling man. Now she, too, turned to look at Paul and Melissa and whisper, "No, indeed, that man is not to be laughed at! We can be very thankful that none of our family is afflicted like he is!"

"What is it to be afflicted?" asked Melissa, sober now.

"You are afflicted if you are crippled, or if you are sick or hurt in some way. That man is afflicted because he can't get his hands or his feet or his face to do what he wants them to do. We call such a man a 'spastic' or he may have an affliction known as 'cerebral palsy.'"

"Yes," said Dad, "I remember a boy who lived in a town not far from where I grew up. He was a spastic. His throat muscles didn't work very well so it was hard for him to speak. Only a few people could understand what he said, and he would thrash his arms around because he just couldn't help it. He

walked along something like the way this man does. Other children in that town would sometimes come behind him and mock him as he shuffled down the street. They thought they were being funny.

"Just because some people couldn't understand what this boy would say, they said he was stupid. They would even talk about him right in front of him as though he didn't have sense enough to understand the unkind things they were saying about him.

"He couldn't play games with the other boys, and so he was left to himself. He was very lonely, and his feelings were hurt many times by children who didn't know any better than to laugh at him because he was different from them. He suffered a great deal because grown folks, even church people, didn't show Christian compassion for him.

"Because he had almost no friends, and because he was an exceptionally bright boy, he read a great deal about history and geography and geology. He started a big stamp collection, and he became very much interested in rocks and stones. Even though it wasn't easy for him to get around on level ground, he would crawl around in the hills and ravines and study the rock and soil formations. And you know, this boy that

some of the neighbors said was stupid won a scholarship in geology from a great university in the East.

"Now he has his doctor's degree, and he has a good job, and he has written a geology text that is used in colleges.

"Just remember that people like this poor man who just went down the street can't help the way they may look and act, and I'm sure you won't laugh the next time you see a person that is handicapped in some way. Let's remember that no matter how a person may look or how a person may act, he has feelings just like we do."

"Yes," added Mom, "when we meet such poor or afflicted people, let's think of this verse from the Bible: 'Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard' " (Prov. 21:13).

FAMILY DISCUSSION

1. Do we have any handicapped people in our community? If there is, what can we do to help such a person live a happy life?
2. The best kind of help we can give a handicapped person is help that will help him to help himself. What do we mean by this?
3. What did Christ do for the handicapped people that He met? (Matthew 4:23-24; 8:1-4; 12:9-14; 15:29-31).
4. In many heathen lands, it has been the practice to kill or cast away anyone who is blind or crippled some way. Babies born that way have been thrown away for wild animals to devour. But wherever the Christian religion has been established, hospitals and homes have been built to take care of the handicapped people. What are ways in which each Christian family can help the handicapped though there are no such people in his (Editor: its) neighborhood? †

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MEMORY VERSE

**Blessed are the
merciful, for they shall
obtain mercy.**

Matthew 5:7

WORLD MISSION NEWS

Planting a new church in Parana's capital

by Missionary John H. Abel

May I begin this article with a quote by a specialist in the study of Church growth, Dr. Hollis Green, who in his book, *Why Churches Die*, has a section entitled: "Straight, 'Stablished and Stuck." He says: "The local organization often becomes an end in itself, thereby thwarting the natural advance of the church. . . . Nothing, neither men nor methods, can reproduce the spiritual life of the church; this is the ministry of the Spirit. Since it is basically a work of the Spirit, churchmen often expect an "instant" church to materialize whenever and wherever the need exists. Consequently, the delicate task of planting churches is neglected.

"Although God is the force behind dynamic reproduction of spiritual life, God does depend upon men for the advancement of His church. Nothing can eliminate the human effort and the hard work necessary to bring churches into existence. In all the knowledge gained about Christian experience and

evangelism, very little has been learned about the science of church-birth. There are no easy formulas or simple ways to plant new churches in the world today. This probably accounts for the whole subject being neglected by most Christian leaders."

So here we are in Curitiba, a city of over one million, capital of the state of Parana, trying to see a free Lutheran congregation born. There are no easy formulas or simple ways, but in answer to your prayers and ours, mixed with a generous portion of love and hard work we believe God will give spiritual birth to this congregation. We began having meetings in our apartment in November, 1979, and by Christmastime we could see the apartment was becoming too small, so we began house-hunting from time to time. Not much could be done in this line in January and February because of Bible camps and the Annual Conference, etc., in Campo Mourao, but once in a while we did get out to look at various places. They usually proved to be in a poor location

or costing more money than we could handle. Finally, in the third week of February we came upon a prospective place through the newspaper ads and it was only about eight blocks from our apartment (because of the good little beginning there we felt we should not move too far away). The lady who owned this large home lived almost 1,000 miles away, beyond Rio de Janeiro, but by consultation through the real estate company, she came down in her price and our people here, as well as we, felt this was a real answer to prayer: a house big enough to hold a congregation of over 100 and located near the center of a good residential area. We signed a year's contract and moved in last Feb. 23rd.

How has it been going? Pretty good, praise the Lord, but some of the usual Parana problems still bug us here. One big one being, "people move." Yes, when we first arrived we were met by a couple and their three children at the airport. It was Major Chalegre and dona Noemi. They had been converted through home visitation in Campo Mourao a couple years ago and now, having transferred to Curitiba for police chief training, they were anxious to help us start a free Lutheran congregation in Curitiba. Our five months together in this city were a blessing to them, to us and to the Lord's work.

Seldom did they come to church without bringing a carload of people or even making *two* trips to bring friends. They usually asked for a house meeting

[Continued on page 10]



Knapp family gathered for ordination and commissioning service

On January 18, Charles Knapp was ordained into the ministry in the AFLC. Also, Pastor Knapp and his wife Joyce were commissioned for missionary service in Paraguay. Pictured, row 1: Pastor Carlos and Karen Santos; Mrs. George (Helen) Knapp and Carol; row 2: Halvor and Ginny Knapp; Pastor Charles and Joyce Knapp; Pastor George Knapp; and Calvin and Terry Knapp.

editorials

GOD BLESS AMERICA

We remember the time when Irving Berlin's song by that title was becoming popular, in those days when war clouds were gathering over Europe and casting their ominous shadows even on this continent. More than once in public assemblies we were asked to join in singing "God Bless America."

American Christians still pray that prayer even though the song isn't sung much any more. God, bless America. Then we think of the sins of our country, the violence, the injustices, the idolatries, the adulteries, and we know the Lord doesn't bless these. So the prayer is that He will bless what is good and that He will still deal with us in mercy in spite of the sins of the land.

How many Christians are there in America? Only God knows that. The situation is confused today. There are all sorts of definitions of "Christian." According to some statistics, one could be led to believe the "millennium" is almost here. And yet it is easy to see that that isn't the case. There is too much evil and ungodliness. In fact, there is increasing verification that Christians are but sojourners here, not so much able to dictate morality, but having to resist the immoralities around them lest they smother spiritual life.

Such realization could lead believers to withdraw, to go into shells, to hide in caves. But that can't be God's way either. Jesus spoke of His followers as being salt and light in the world. The Lord hasn't abandoned the world. So it is a time to work and witness, drawing strength from personal fellowship with the Lord, as Jeremiah did in a time even more desperate than now, and with other of God's people.

God, bless America. We think of all the favors which have come from His good hand. We have been given so much. We think of the material blessings. There have also been the spiritual opportunities, the freedom to hear and propagate the Gospel of Jesus Christ. May the Lord continue to look on us with mercy, not because we are so good, but because we need that mercy. And let us use our time well for God may not always stay His hand against the hypocrisies and wasted opportunities of our land.

The Lutheran Ambassador joins with all its readers in wishing our new president, Ronald Reagan, well as he has assumed office, reminding of Paul's words that "supplications, prayers, intercessions, and thanksgivings be made for all men, for kings and all who are in high positions, that we may lead a quiet and peaceable life, godly and respectful in

every way" (I Tim. 2:1, 2). And that prayer is not only for a president, but for all who are involved in government on national, state and local levels.

AND NOW TIOGA

It was good news to hear that the 1981 Winter Bible Conference is to be held at Zion Lutheran Church in Tioga, "oil capital of North Dakota." It had long been our hope that the Conference could be brought to Tioga, for the blessing it would be to the people there and for the opportunity it would give us people from the east to fellowship with the brethren there. Now this is coming to pass and it is really a significant event.

Now when the Conference finally comes to Tioga Parish, long the only one we had in western North Dakota, we find that we have four other congregations in that part of the state, Dickinson, Minot, Bismarck and Williston. These people will now have the chance to attend a conference without travelling very far and they will take advantage of it. Then we also have the friends at Culbertson and Brockton, Montana. Some of them have driven long distances to attend conferences in the past, but this year it will be much more convenient for them.

There will be good days at Tioga, Feb. 25-28. You have already seen the program which will be given (our January 20 issue) and know the good things which await us. The theme, "Until He comes," is a timely one. How should Christians occupy themselves in these days, how make best use of their time? Those are the questions which will be answered in the Winter Bible Conference.

Then there will be good fellowship as always. This year there will be more new friendships established as "east meets west" to a larger extent than usual.

To some of us Tioga is a more or less familiar place. For others it will be a new experience to drive north from Highway 2 into the little city which was changed from a predominantly Norwegian farming town of several hundred population into a bustling, bursting-at-the-seams place with the discovery of oil south of town in 1951. It attracted nationwide attention as the development of the Williston Basin began. Some years ago the activity had slowed down to a walk, but in recent years it has picked up again and we will see evidence of that second surge as we visit Tioga this month.

We will find Zion Lutheran Church on the north edge of downtown Tioga. It has good seating capacity, spacious dining facilities and an attractive parish hall to serve us.

At approximately the same time as the Conference in Tioga, our West Coast District will be meeting in similar sessions at Calvary Lutheran Church, Everett, Washington (Feb. 27-Mar. 1). They will use the same theme, but due to a shorter time will compress their program. Rev. Francis Monseth of the Association Schools will be the guest speaker and is himself a former pastor at Calvary. So he will represent us from the Upper Midwest out there. It would have been nice to have had someone from the West Coast with us in Tioga.

May the Lord bless these Winter Bible Conferences. May those who are privileged to attend bring the spirit of these gatherings back to their homes and congregations. In that way the influence spreads.

CURITIBA . . .

every week in their apartment and the couple on a neighboring floor were led to Christ through this and are now studying for baptism. But Major Chalegre's school ended and he was assigned to be the Chief of Police in a small city near Londrina, about 200 miles from here. We still miss them but hope to see them from time to time. It was interesting to hear his wife's comment about the talk going around at the mayor's office in the little city where they live. Noemi said someone commented to her: "Well, now we have a real Chief of Police. He moved here with his family, instead of leaving his family in the Capital and driving home every weekend, and not only that, but he is a graduate lawyer also, and a preacher." Noemi interrupted her and said, "No, he's not a preacher." "Well," said the speaker, "he must be a preacher; he goes to church every Sunday carrying his Bible."

I sometimes feel that we forget that one of the greatest tests of a true Christian congregation, is not how large we are, but what kind of people are we sending out into society? Healthy microorganisms are always dividing and going on to produce more of their own kind.

We have a normal schedule of church activities now and ask that you

would uphold us in prayer. There are always many discouraging factors in beginning a new work. One can feel very small and isolated in a large city; then there is the usual lack of the three "Fs"—Funds, Furnishings and Friends. As you pray, we know God will do miracles in Brazilian hearts to draw them to Christ and into our fellowship here. At present we have only two classes in Sunday School and between 20 and 30 out on Sunday evenings. Our biggest group is the teenage youth group, in which Deborah and two former Bible Institute youth from Campo Mourao, now living in Curitiba, help. Yes, it is good to have Pedro and a young lady named Zeli helping in our activities here. We have already put on a program at the Boys' Reformatory and down at the "hippie" street market and the youth are planning new things for the future.

Have you ever lived in a church? We did about 25 years ago, when we started out first outreach in the frontier city of Parana. At that time we had one big room on the street and our few family rooms connected to it. We are just about back to that now, though the building is beautiful and has two large rooms for the church, plus room for scattering out through the house for Sunday School classes. It can be a busy place (and usually is) in which to live. Several times we have sat down to a

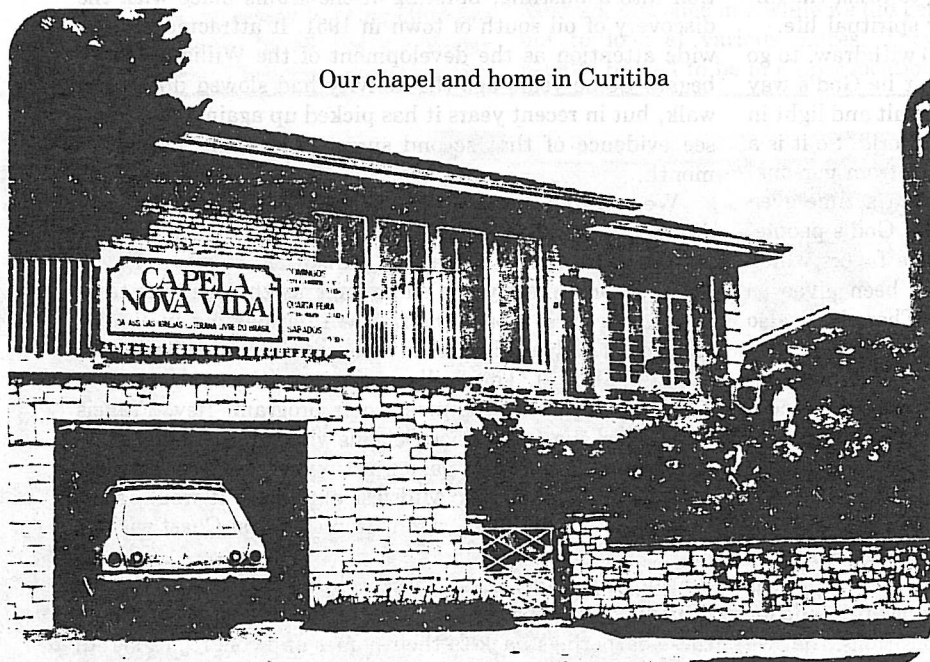
meal and we have counted 15 at the table. We want our people to feel at home. Several times we have stated, "Please don't think of this building as our home, but rather as your church." So there are callers night and day and our telephone is often ringing also. Still, it has been well said in "Church growth studies," "Your church must not become your field of work, only the base, from which you go out into the field." With this in mind we try to have house meetings and other outreaches into this city. God may start other congregations from this base. We pray that He will in His own time. So, brethren of the AFLC and other praying friends, we ask you to hold us up before the throne of Grace, that we may see the Word bring forth spiritual fruit in Curitiba. †

THE SECRET

*Here we
have the
secret of
a flourishing
church:
every believer
a witness
for Jesus.*

*Here we
have the
cause of the
weakness of
the church:
so few who are
willing in daily life
to testify that
Jesus is Lord.
—Andrew Murray*

Our chapel and home in Curitiba



III. Plenteous Peculiar Opportunities

- 10.) List as many advantages to being single as you can possibly think of. _____
- 11.) *Productivity*- You are uniquely created and God does not waste His handiwork. What does God expect of you, Romans 12:6a, Colossians 3:23? _____
- 12.) *Friendships*- are a treasured tool for developing important life values. What might these values be, _____
and what insights can you gain from Proverbs 17:17, 18:24 (KJV), 27:17? _____
- 13.) *Personal ministry*—
a.) What is the intended purpose for our spiritual gifts, Ephesians 4:12? _____
b.) You may feel you have been cheated because you are denied children. What does the Bible say? Isaiah 54:1-2, Psalm 113:9 _____
c.) "No one ever does anything for my group . . . everything is so couple-oriented." What is the Biblical reply? Matthew 7:12, II Corinthians 9:8 _____
d.) What may be hindering you? Psalm 78:41 (KJV), Matthew 13:58 _____

Recognizing the balm for loneliness and God's expectation for productive use of our gifts, each of us can acknowledge a sphere of influence which is ours. Visualize these precious souls as an opportunity for your personal ministry. A well-spring of joy awaits you in your obedience.

Proverbs 31 describes the ideal woman according to God's standards. When examined closely, only a handful of the 24 good qualities have to do specifically with the married state. Are you willing to allow Him to build these character qualities into your life? He may be preparing you for some greater, unknown purpose. What greater honor than to be a woman exclusively for the delight of the Heavenly Bridegroom?

Next month: I Enjoy Being a Wife.

WMF Bible Study

I Enjoy Being a Woman

March, 1981

I enjoy being a single woman

Every woman is single for some portion of her life. On the average she enjoys 20 to 25 years before committing herself to marriage. A majority of wives outlive their husbands and may spend many productive years as a surviving single. Some lose their mates through the tragedy of abandonment or divorce. And some special ones are chosen for singleness or choose to remain unmarried throughout life. How a woman responds to this singleness, no matter what the original cause, determines her degree of satisfaction and fulfillment. She can sulk in self-pity or fume in bitterness and become inwardly frustrated and unattractive, or she can positively commit this state to the Lord and trust Him to gently lead her into the vibrant, abundant life He promises to all Christians. If he calls you to singleness, He plans to fill all the losses with Himself (Philippians 3:7, 8).

For you happily married women who are folding up your Bible study and tucking it away, it may be well to point out two insights: 1.) Even though several of our Bible studies are directed to a specific group of women, there are underlying Scriptural principles in each lesson that apply to all seeking women; 2.) It is our hope to build understanding and unity in our groups by limelighting particular areas of womanhood. You may find yourself more equipped to encourage and assist your own daughters, mothers and friends by focusing on their needs through their eyes.

I. The Secret of Contentment

1.) Pray for an open spiritual heart and read I Corinthians 7:32-40. The Bible says that there is a definite advantage to being single. What is it? Why is this possible? _____

Is this just a lofty-sounding ideal or can we truly agree with the Word that this is a position of advantage and blessing? _____

- 2.) Reviewing last month's lesson, we recall that all women were created for one encompassing purpose. a.) What is it? _____ (Lesson 2, question 5; I Corinthians 6:20, 10:31, Revelation 4:11, Philippians 3:10).
- b.) Above all else the aim of every woman should be to know God and glorify Him. What important ingredient is necessary to achieve this goal in our lives, I Chronicles 28:9? _____
- c.) What straightforward warning is ours if we neglect this ingredient, Proverbs 28:26? _____

How comforting it is to know that the Lord understands the plans and thoughts of single women and yet wants us merely to seek Him, not putting our confidence in our own thoughts or the world's thoughts as to what is best for us.

- 3.) Jesus proclaims a paradox vital to successful living. Relate this paradox, personalize it for the single woman, and proclaim the promised blessing: _____

John 12:24-16 _____
 Luke 18:28-30 _____

- 4.) Find the personal question of Jesus contained in John 21:15 and address it to yourself. _____ Can you answer wholeheartedly with Psalm 73:25, 26? Your honest answer will determine your ultimate response to singleness.

- 5.) The Bible records the two opposing responses, in this case to the state of singleness. What are they? A.) Psalm 106:13-15 (KJV) and Psalm 78:18, 29-31. _____ B.) Philippians 4:11-13 _____

The first step of contentment (not resignation) for the single woman is sweet abandonment to the perfect will of God—being willing to be single without complaint, trusting in the full satisfaction of Jesus. What could be more bitter than an unhappy, dissatisfying marriage or walking out of harmony with God's plan for my life?

II. Some Specific Needs

Certain problem areas may trouble all women from time to time, but the following areas may seem exaggerated for the single woman simply because of her "aloneness."

- 6.) *Fears*-Some fears are legitimate and are present for our own preservation and protection, warning us of danger. Name a few in your discussion. However, most

fear is sin—a lack of faith in God. It focuses on self or circumstance rather than on God. Even legitimate fears can grow out of proportion until we become beset by fear.

- a.) What does the Bible tell us to fear, Isaiah 8:12-13, Proverbs 9:10, Luke 12:4-5?
- b.) From whence does fear come, II Timothy 1:7 (KJV)? _____
- c.) How can we get rid of fear, I John 1:9, I John 4:18, Isaiah 41:10? _____

- 7.) *Loneliness*—Coming home to an empty house, eating meals alone, turning off the last light at night . . . are all realistic experiences that can overwhelm a woman with aloneness.

- a.) What simple truth assures the single woman, Matthew 18:20b, John 14:23? _____
- b.) Why is Christ able to meet this need, John 1:11, I Peter 2:21, II Corinthians 1:5 (KJV)? _____

Loneliness need not be an overpowering reality unless we allow it to be. It may take personal initiative to eliminate aloneness, but the balm for loneliness is to share, share, share yourself.

- 8.) *Independence*-A few women are more natural independents, prepared to stand alone, but most of us were created to be "leaners." A single woman faces many complex and difficult decisions and situations in an increasingly complex society. What sources can the Christian woman rely on?

- a.) Psalm 32:8 _____
- b.) Isaiah 54:5 _____
- c.) Proverbs 23:22 _____
- d.) Galatians 6:10 and Romans 12:13 _____

- 9.) *Desires*-We are physical beings with longings for touch and warmth and a great emotional need to be loved. Our Creator who made us with drives and hopes would never willingly frustrate us. It may seem we are being deprived in this area, therefore it is necessary to settle the age-old question: Why? Is God being fair?
- a.) Find and claim the answers in Psalm 145:8, 9, 13b-19. _____
- b.) From the above passage list all the promises of fulfillment. _____
- c.) Joni Eareckson, paralyzed from the neck down, offers deep insight concerning a lack of physical sensation from II Corinthians 4:17-18 and Colossians 3:2. Can you detect it? _____

Lutheran Hymnody

Over the past ten years an estimated 15,000 new religious books have been published. A Christian weekly magazine recently asked 89 of its scholarly reviewers to rate them in order of merit. Number one was by a Lutheran minister. So were three of the top five and so on. The point: The Lutheran Church is teaching all of Christianity in points of doctrine, theology and history; it has always been so.

The Lutheran Church is also a singing church; it has never been otherwise. It has taught Christianity how to sing.

The Lutheran family developed and used the hymn as the very core of its worship and has kept it through the years. It has become an example of excellence for Protestant hymnists all over the world.

We're glad that others are discovering and using the finest traditions of Lutheran hymnody in their worship. Our embarrassment is that we are content to borrow the worst from other traditions while shunning our own.

The *Concordia* is a product and example of typically sound Lutheran theology and music. It contains the pietistic chorales which opened the eyes of John and Charles Wesley; the chorales became the example for their 650 hymns which ignited and fanned the Great Awakening. It contains the pious hymns of Scandinavia which were the dearest treasure of the early Lutheran settlers in America. It contains the truly inspired poets and composers outside the Lutheran church (see *Concordia*, p. 452). It is good because it excludes nothing good. Its only deficiency is the absence of the great hymns of the past 40 years, a tolerable deficiency because of the excellence of the *Concordia* and the weakness of alternatives.

While a supplementary hymnal is earnestly desired, we lack nothing essential. These are hymns of such power and grace that, once they get into your soul and are really known there, they will lift you over hard places, carry you safely past temptations, give wings to your prayers, bring comfort and joy in hours of sorrow, and open the doors of your heart so that Christ may enter and dwell.

We need all the help we can find to live the life God wants us to live. Here at your hand is a precious aid, for these words of the souls of saints can lay hold of your own souls to help you and continue helping. Let them have their full power to do their work in your soul today as you sing them to the praise of God. Amen.

—Donald L. Rodvold
(from the AFLC Bulletin Service)

(Ed. note: Mr. Rodvold is the music director and teacher at Association Free Lutheran Bible School. He also lectures in Free Lutheran Seminary.)

When praying,
do you give
instructions,
or report for
duty?

Henry Ward Beecher

Predicting Bankruptcy

Hugh Miller, in his autobiography, thus describes what he learned by his experience as a clerk in the branch bank of Linlithgow: "I found I could predict every bankruptcy in the district; but I usually fell short from ten to eighteen months of the period in which the event eventually took place. I could pretty well determine the time when the difficulties and entanglements which I saw, *ought* to have produced their proper effects, and landed in failure; but I missed taking into account the desperate efforts which men of energetic temperament make in such circumstances, and which, to the signal injury of their friends and the loss of their creditors, succeed usually in staving off the catastrophe for a season." So, the sinner, in his attempts to work out his own redemption, sinks only the deeper into the mire. Nor is this to be wondered at: for the law demands perfection; and, as his nature is depraved, every new effort which he puts forth, being tainted with that inherent pollution, is only the addition of a new item to his guilt. We are, therefore, not only God's debtors, but we have, and we can have, no assets; so that we are hopelessly insolvent. We are not only guilty, but helplessly guilty. Let that be clearly understood and cordially accepted by you all; for many stumble at this stumbling-stone.

—William M. Taylor

(Ed. note: And this being established, we may then be ready for the Gospel promises such as John 3:16.)

NEWS OF THE CHURCHES

from here and there

Greenbush, Minn.

Bethlehem Lutheran Church, rural Greenbush, has recently remodeled the church parlors. This is part of the preparation being made for a church anniversary next summer.

Bagley, Minn.

From Mr. Ed Mathison of Rice Lutheran: "I Am a Dollar." I am unable to buy a gallon of gasoline; I am too little for a ticket to the movies; I'm not on speaking terms with the butcher and I'm belittled by people who used to think me great; but when I go to church on Sunday I'm still big and bright and, oh boy, am I welcome!

Minneapolis, Minn.

In the present adult Sunday School classes at Medicine Lake Lutheran, Pastor Francis Monseth is leading a study in the Book of James and Pastor Elden Nelson is guiding a consideration of A. W. Knock's "Pillars of Truth."

Stacy-Wyoming, Minn.

The Sunnyside-Hope Lutheran youth group spent Jan. 9-10 at the retreat center in Dassel, Minn. Ralph and Irene Beyer extended the invitation together with the LEM. The LEM Gospel team, "Foundation," took part.

McVile, N. Dak.

Soup, salad, ham, vegetables and dessert were the foods that the New Luther Valley Luther League enjoyed when they had a travelling supper during their Christmas vacation. Besides "eating" at each home they sang songs, played games and shared from God's Word.

Personalities

Nathanael Abel, youngest son of Missionary and Mrs. John H. Abel of Brazil, received a fractured right leg in an auto collision south of Thief River Falls, Minn., on Tuesday, Jan. 6, and was hospitalized first in Thief River Falls and then in Grand Forks, N. Dak. Nathanael is attending Area Vocational Technical Institute in TRF, studying aviation mechanics.

Rev. Herbert L. Franz, Cloquet, Minn., was the evangelist at special meetings in Calvary Lutheran Church,

In memory of . . .

MYRTLE NORDIN HUERTA

Mrs. Myrtle Nordin Huerta, founder and pioneer missionary of the Latin American Lutheran Mission in Mexico, and who began work there in 1941, passed away in a Minneapolis, Minn., nursing home on Nov. 24, 1980.

The field in Mexico which she helped found is now a flourishing one with more than 20 congregations of believers. Several of the native pastors were students whom Mrs. Huerta taught and trained for the Lord's work.

The funeral service for this dedicated servant of the Lord was held at Grace Lutheran Church, Lake Lillian, Minn., on Nov. 28. Rev. Arnold Hedin of LALM preached the sermon. Her two nephews, Rev. Ronald Nordin and Rev. Daniel Nordin, also Pastor Haase of Bethany Fellowship, gave lovely tributes.

Survivors include two brothers, Chester and Arthur Nordin of Lake Lillian and one sister, Lillian Nordin, of Minneapolis.

Blessed be her memory.

(Ed. note: Lillian Nordin is a member of Faith Lutheran Church, Minneapolis.)

LUDVIG O. KVAMME

Mr. Ludvig O. Kvamme, 80, who with his wife Olga served as house parents at Association Free Lutheran Bible School in the school's early history, passed away in December. Following funeral services at Augustana Home, Minneapolis, Minn., where he had been a resident for several years. Interment will be in the Aspeland Church cemetery near Hawley, Minn.

Mr. Kvamme was also a maintenance and heating engineer at Augsburg College and Seminary in Minneapolis for many years. He had lived with his wife at 2109 Minneapolis Ave., Minneapolis.

Eben Jct., Mich., Nov. 8-12. Calvary was Pastor Franz' first parish after ordination. Rev. Norman Tenneboe is the present pastor.

He is survived by his wife; two sons, Carlton, Brooklyn Park, Minn., and Kermit, Billings, Mont.; three daughters, Lillian, Mrs. Silas Holland, Peterson, Minn.; Stella Ann, Mrs. Gordon Swiggum, St. Louis Park Minn.; and Renora, Mrs. Carl Paulson, Minnetonka, Minn.; two brothers, Albert, Pelican Rapids, Minn., and Rev. Alfred, Windom, Minn.; two sisters, Mrs. Christine Haarstad, Hawley, and Mrs. Ruth Huseby, Pelican Rapids; 26 grandchildren and 20 great grandchildren. He was preceded in death by a son, Carroll.

Blessed be his memory

(Ed. note: Ludvig Kvamme was on the maintenance staff at Augsburg College and Seminary when I arrived there as a college freshman and was there through all my seven years on that campus. So I got to know him and his wife well—she also worked in the school kitchen. Later there were the associations when they moved out to Medicine Lake. It was my privilege to share in one wonderful evening in their home on Minneapolis Avenue when they had the schools and headquarters staff in for a lutefisk supper. Many of us share many good memories of these days and rejoice that Mrs. Kvamme is still with us to share in present day experiences.)

FRITJOF T. RUNDHAUG

Funeral services were conducted Monday, November 10, for Fritjof T. Rundhaug, 87, lifetime member of Aadalen Lutheran Church, rural Fairdale, N. Dak. Mr. Roy Mohagen, lay pastor of the congregation, officiated, and vocal duets were sung by Mr. and Mrs. Norman Skytland. Interment was at Aadalen Cemetery. Suffering a stroke, Mr. Rundhaug had been ill for two years and during that time he had been cared for at the home of his son and daughter-in-law, Mr. and Mrs. Tilford Rundhaug.

Mr. Rundhaug was born March 16, 1893, in Kinloss Township, rural Fairdale, where he spent his entire life, until his death November 5. He passed away at Unity Hospital, Grafton, N.

LCMS Praesidium finds Dr. Maier at variance with Synod position

ST. LOUIS—It is the opinion of the Praesidium that Doctor Walter A. Maier, Jr., holds a position different from that of the official doctrinal position of the Synod.

The Praesidium reported its finding in full detail to the Board of Control of the Fort Wayne seminary for their consideration at the following meeting, January 29-30.

The opinion came after two meetings—the first between Synod President J.A.O. Preus and Doctor Maier on January 5; the second, a meeting on January 6, which included Drs. Preus and Maier and Vice Presidents Edwin Weber, Guido Merckens, Robert Sauer and George Wollenburg. Also present were Dr. Theodore F. Nickel and Dr. Howard Tepker of Concordia Theological Seminary, Fort Wayne.

The Praesidium is comprised of the president and five vice-presidents of the Synod. Dr. Maier is Third Vice President and a professor at Concordia Theological Seminary, Fort Wayne. Dr. Nickel served as Second Vice President from 1962-1973. Drs. Tepker and

Nickel were invited to attend as consultants for discussion.

The purpose of the meeting of the Praesidium was to discuss the doctrinal position of Doctor Maier relative to world reconciliation or justification and related matters. The meeting was held with evangelical friendliness on the part of all.

The Praesidium noted that in a paper delivered to the Ft. Wayne faculty in January, 1979, Dr. Maier maintains that, on the basis of Scripture and the Lutheran Confessions, justification can only be spoken of in connection with faith. The position of the Synod is that there is an aspect of justification called objective or world justification which took place *prior* to sinners' coming to faith.

The "Brief Statement" of the Synod, adopted in 1932 and reaffirmed twice subsequently, states that "Scripture teaches God *has already declared the whole world to be righteous in Christ*; Rom. 5:10; II Cor. 5:18-21; Rom. 4:25; that therefore not for the sake of their good works, but without the works of the Law, by grace, for Christ's sake, He justifies, that is, accounts as righteous all those who believe in Christ, that is, believe, accept, and rely on, the fact that for Christ's sake their sins are forgiven."

Similarly, the Praesidium noted that Dr. Maier states that objective reconciliation does "not bear Scriptural warrant." He also contends that those passages in the Bible which speak of God reconciling the world to Himself (II Cor. 5:19; Rom. 5:10ff; Col. 1:19ff) do not mean that God's wrath against *all* sinners *has been laid aside* because of the work of Christ, but should be understood to mean that Christ's work *has made it possible* for God to change the hearts of men so that they become reconciled to God through faith. The Praesidium believes that, in taking this position, Dr. Maier fails to distinguish properly between Law and Gospel.

In its report, the Praesidium quoted from the *Augsburg Confession*, subscribed to by all Lutherans, which states that "... Christ, true man and

Homes for Sale

Anyone in the market for a new home may benefit by looking near the ARC (Association Retreat Center), Osceola, Wis., where there are 27 homes, formerly officers' homes of the Army radar base. Approximately 20 of these homes are for sale, ranging in price from \$25,900 to \$35,000. A low down payment and low interest rate to qualified buyers on a contract for deed are available from the owner.

These homes would provide a good opportunity for our Association people to live near and be involved in the activities of our AFLC.

These homes, with their own water and sewer system, shared also with the ARC, make up a condominium, "Country Village." Country Village is in a beautiful wooded area, seven miles from Osceola, 35 miles from St. Paul and 60 miles from our AFLC headquarters in Minneapolis. It is a quiet rural setting on a blacktop road two and one-half miles from Highway 35, and three miles from a store.

The homes are in good condition and have from two to four bedrooms. Some units have stoves and refrigerators, some have garages. Each home has a yard; some of them are fenced. Home owners in Country Village also own a share in the common area which includes a tennis court, a basketball court and playground equipment. The condominium association is governed by the individual owners of the Village.

The homes for sale are now owned by Mr. Roger Krueger, 275 8th Ave., Granite Falls, Minnesota 56241. Mr. Krueger is a member of the Association of Free Lutheran Congregations. At the present time he is living with his family in Granite Falls where he is serving an AFLC congregation as lay pastor. †

—Corr.

Dak. A faithful member of Aadalen Church, he served as secretary for 19 years and also served as a member of the church council. For many years he was a member of the Aadalen male chorus and church choir, and at various times he directed the choir for an Easter cantata. He was a staunch believer in the principles of the Lutheran Free Church and was instrumental in keeping Aadalen as a member of the Association of Free Lutheran Congregations.

Mr. Rundhaug was married May 15, 1924, to Sophia Barstad, who passed away in 1959. A daughter, Helen (Mrs. Marvin Sandvig), passed away in 1979. He was also preceded in death by his parents, two brothers, and one sister. Surviving are his son, Tilford, a brother, Theodore, of Adams, N. Dak., three grandchildren and five great grandchildren. May God bless his memory.

—Helny Ohnstad

true God, who was truly born, suffered, crucified, died and was buried in order to be given a sacrifice not only for original sin but also for all other sins and to propitiate God's wrath" (Article III).

The report also noted the "Brief Statement" which reads: "Since God *has reconciled* the whole world to Him-

LCMS Praesidium . . .

self through the vicarious life and death of His Son and has commanded that the reconciliation effected by Christ be proclaimed to all men in the Gospel, to the end that they may believe it, II Cor. 5:18-19; Rom. 1:5, therefore faith in Christ is the only way for men to obtain personal reconciliation with God, that is, forgiveness of sins, as both the Old and the New Testament Scriptures testify, Acts 10:43; John 3:16-18, 36."

In response to the opinion of the Praesidium, Dr. Maier made the following statement:

"According to the teaching of St. Paul (see Romans especially), and the Lutheran Confessions, relative to justification: Christ, the Son of God, in His love, paid for the sins of, or redeemed, the whole sinful human race, which lay under God's wrath, and thus won for all men the forgiveness of sins and eternal life. Specifically speaking, Christ kept the Law perfectly in men's stead and suffered all the penalties for their transgressions, thus bringing into being what Paul calls in Romans 1:17, 'the righteousness of God.'"

"It is the sum total of Christ's merits, the whole of His substitutionary obedience, as referred to in the New Testament. This righteousness God graciously offers all men in the Gospel and He imputes to believers when, by the Holy Spirit's power, they come to faith (and as they remain in faith).

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paid at Minneapolis, Minn.

Thus, apart from any good works they may perform, men are "justified," or declared (or accounted) righteous by faith (Romans 3:28); their sins are forgiven. With this blessing God's condemning wrath is removed from them and they obtain the gifts of life and salvation.

"Our Lutheran Confessions use language to the effect that Christ by His total substitutionary obedience satisfied God's justice and appeased His wrath, thus reconciling Him to the world. All of this means that the just God could act, and He does act, in a gracious and saving way (1) by informing men of and offering them in the Gospel, and pleading with them to accept and appropriate to themselves, the forgiveness of sins, the righteousness of God, and all the treasure of the

Gospel won for the whole of humanity by Christ, and (2) through the Gospel working faith in their hearts to accept these offered gifts of salvation.

"In the light of the above, I'm in full accord with these words written by Dr. Theodore Engelder in his *Popular Symbolics*, paragraph 89, page 63: 'Justification is a judicial act of God. The sins of the whole world being forgiven because of the vicarious atonement of Christ (Objective Justification). God pronounces the sinner righteous who by faith accepts this universal pardon offered in the Gospel, imputing to him the righteousness of Christ (Subjective Justification).'

(Ed. note: Dr. Maier is the son of the late radio preacher, Dr. Walter A. Maier, Sr. The above news release was sent out by the LCMS news service.)

Thy Kingdom Come

IT IS GOOD TO BEAR THE YOKE

"It is good for a man that he bear the yoke in his youth" (Lam. 3:27).

The youth who wastes his days in idleness, without work, drudgery and adversity, verily has little to boast of, even though he wallows in gold and pretends to be great because of what his ancestors were. To prevent wilting away in the warm winds of summer, and in order to be able to hold one's own in the severe autumn storms, it is necessary to send one's roots deep down while one is still in the spring-time of life.

Those who were given the chance to do great things, and did them, usually grew up in straitened circumstances, or

at least bore a "yoke" of one kind or another. Joseph was sold into slavery, and David began as a shepherd boy. Gideon's family was the poorest in Mannaseh, and Gideon was the least in his father's house. Daniel was carried away to a strange land as a young boy. When Jesus chose men to preach the Word about Him to the nations, He did not go to the rich or to the learned, but to poor fishermen and farmers. Thus it was, thus it is now, and thus it will be to the end of time.

I want to shout to all parents: "Teach your children to work, and to be contented with only a little!" And to you young people: "Be glad to bear the yoke in your youth!" To the one who in faith and confidence struggles

through hard times in his youth, God can give a victor's wreath which he is able to bear in a life of thankfulness and humility.

So, go to your work today, too, with joy and thankfulness.

I rest upon Thy Word;
The promise is for me;
My succor and salvation, Lord,
Shall surely come from Thee:
But let me still abide,
Nor from my hope remove,
Till Thou my patient spirit guide
Into Thy perfect love. †

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