

THE LUTHERAN AMBASSADOR

January 20, 1981



Daniel in the Lion's Den
Gustave Doré

AT THE MASTER'S FEET

Pastor Kenneth Pentti



Backbiting

"Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the Word, that ye may grow thereby" (I Pet. 2:1, 2).

The word backbiting means to say mean and evil things about another person behind his or her back. It means to harm another person by slander or libel. The sin of backbiting is the sin of speaking evil so as to condemn, to lower or disgrace the reputation of another, or to malign another. Thus, the backbiter is a defamer, an evil speaker, a slanderer.

Let us examine the teaching of God's Word in regard to the sin of backbiting.

The sin of backbiting is a serious and gross sin. The sin of backbiting is a common sin today, an accepted sin. All

sin is serious, but when we examine God's Word we find that the sin of backbiting is a horrible sin. It is listed with serious and gross sins (Rom. 1:29-32).

Peter classifies the sin of backsliding with malice, guile, hypocrisies, envies and evil speakings (I Pet. 2:1).

The sin of backbiting is the sin of a reprobate mind. In Romans 1, Paul describes the sinners of his day as those who did not like to retain God in their knowledge and as those whom God gave over to a reprobate mind (Rom. 1:28). Those with reprobate minds are those who are unapproved, those who have no distinction between right and wrong. A person with a reprobate mind is one who acts the fool in moral matters.

The vast majority of men and women in the churches would not knowingly join a company of adulterers, murderers, idolaters, and associate with them, unless it be to win them to Christ. However, these same church members will be found with gossipers and backbiters, and will indulge with them in cheap scandal. It is a well-known fact that many committee meetings, class meetings, and women's meetings held in the church break up afterward into little groups of backbiting cliques who slander others.

The sin of backbiting is a sin of untruth or half-truths.

"Let our truths pass three gates of gold:

If you are tempted to reveal
A tale to you someone has told
About another, make it pass
Before you speak, three gates of gold:
Three narrow gates. First, 'Is it true?'
Then, 'Is it needful?' In your mind
Give truthful answer. And the next
Is last and narrowest, 'Is it kind?'

It passes through these gateways three,
Then you may tell the tale, not fear
What the result of speech may be."

The sin of backbiting is the sin of character assassination.

Backbiters have no respect or regard for others. They will break up husband and wife, separate parents and children, tear up communities, divide churches, assassinate the character of young girls, bring down the reputation of young men, set forth negative thoughts of one's motives, and interpret one's acts for the purpose of destroying.

These backbiters will have to be dealt with by a just God who can and who will mete out justice in that day when it shall be revealed what men have done.

Dr. John Huff said: "Brother and Sister Backbiter live in Gossip town, on Hearsay Street, just off Telltale Avenue, near Cut-Throat and Character-Assassin Alley. Their neighbors are Mr. and Mrs. Sister Hearsay, Have You Heard?, Don't Repeat, Whisper, and I Do Declare. It is a terrible section of the city in which to live and rear your children. No one is safe, day or night, from the vicious attacks of these backbiting hounds, common curs of society."

How can we overcome backbiting? Let us resist it; let us vow here and now not to be guilty of this great sin (Jas. 4:11, 12).

Have you been guilty of backbiting? Bring this sin to Jesus Christ in true repentance.

"Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation" (I Peter 2:12). ☩

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A Brief Instruction

by August Hermann Francke

If the simple Christian wishes to read the Holy Scriptures, Old and New Testament, for his edification:

1. He must, first of all, guard with every ounce of diligence against having some secret, false motivation in his heart, or any aim that is not right in reading Holy Scripture. For the scribes and the Pharisees also read Holy Scripture and were not made better for it. They thought they had eternal life in the Scriptures, but they would not come to Christ so that they might have Life (John 5:39-40). For it is a wrong reason and unrighteous aim to read the Holy Scriptures either merely to pass the time, because these contain some stories which are pleasing to our natural feelings, or because one views such reading as a purely external work, assuming that one is already firmly established in one's Christianity and takes up the Scriptures early and late, morning and evening, as an extra act of devotion, reading one chapter or another with the idea of laying before God a good work that will be especially pleasing to Him. There are many people who reassure themselves that they diligently read God's Word, yet they are not in the least accord with its meaning; they do not order their lives after that Word.

Still others read Holy Scripture with the goal of becoming well-versed in them, to acquire much knowledge, all the while cultivating among themselves all manner of self-love, unholy desires and every kind of Pharisaical burden. Today this is the aim of many scholars who would be the masters of Scripture but who understand "neither what they say, nor whereof they affirm" (I Timothy 1:7). In fact this is entirely the perverse way of men: to occupy themselves diligently with unprofitable questions or with high mysteries instead of rightly grounding their motivations from the outset in repentance and in faith. Wherever such wrong motives dominate, or whoever

How to Read Holy Scripture for Our Own Edification



August Hermann Francke

else may have false intentions in his heart for reading Holy Scripture, for all his learned mastery of the Scriptures he can still be condemned to the abyss of hell, even if he memorized them in their entirety.

"... whoever else may have false intentions in his heart for reading Holy Scripture, for all his learned mastery of the Scriptures he can still be condemned to the abyss of hell, even if he memorized them in their entirety."

2. The simple Christian must bring to his reading of the Scriptures a truly simple heart, i.e., an upright and unfeigned desire to have Scripture instruct him unto salvation through faith in Christ Jesus (II Timothy 3:15). He must also believe that in reading Holy Scripture he is addressed by God Himself, and must so live. To sum up: if you would undertake to read Holy Scripture, your sole upright purpose must be that you would become a faithful, pious Christian, not for appearance's sake but with genuine power; for you want to be sure that you are well pleasing to God, and will enjoy what is His there with eternal joy.

3. Then prayer must be the first order of business. The simple Christian may address God in the following way or in some comparable manner before he reads the Bible. Let him pray not only with the mouth but with a genuinely devotional attitude of heart:

"O eternal and living God, how can we thank Thee enough for so graciously revealing Thy holy will in Thy Word, that we might learn from it how to become faithful, pious, and blessed! Give me now Thy Holy Spirit so that He might open my eyes to see the wonder of Thy Law, effect and increase my faith through Thy Word in my heart, and endue my will with power so that I may rejoice over Thy testimonies and may believe with all my heart in Thee and in Thy Word."

4. It is also reasonable to orient one's reading of Holy Scripture with genuine prayer and sighing, giving praise and thanksgiving unto God. This is truly

HOW TO READ . . .

the simple manner in which one always obtains his good edification. For example: "In the beginning God created the heaven and the earth" (Genesis 1:1). "O eternal God, I thank Thee for teaching me through Thy Word where the heaven and the earth took their origin." Or: "O dear Father in heaven, if I lift up my eyes to heaven or look down upon the earth, may Thy divine Word lead me to the conviction that I should honor and adore Thee as the Creator of the heaven and the earth."

Or: "O God, since Thou hast created the heaven and the earth, Thou art better and more glorious than they. Therefore, if I have Thee, I shall ask nothing in heaven or on earth." Or: "God, Thou art truly Father over all who are called Thy children in heaven and on earth; for Thou hast created both the heaven and the earth. So teach me to regard rightly at all times what my mortal body, this little piece of earth, has in Thee as its great Architect and Creator." Or: "O dear Father in heaven, how can I possibly provide further for my physical sustenance than to call upon Thee as my Father who hast created heaven and earth?"

And then, after each single verse in

the Bible, one might be still and, as Luther puts it, beat on every little bush one finds in order to see what berries might fall from it. If one thinks that in the beginning this will be difficult, if one doesn't at first diligently engage in prayer, one may simply go on to the next bush and try again there. If the soul has but developed a sense of hunger, it will not be abandoned by the Holy Spirit unfulfilled, but will finally discover that one can find so much ripe fruit in even a single verse as to be able to settle down right there as though it were a heavily-loaded fruit tree. But whoever at the outset gives in to thinking that all this is too hard for him, will be unable to read Holy Scripture and will even be in peril of not being able to win true joy and desires from the Scriptures, no, never in his life.

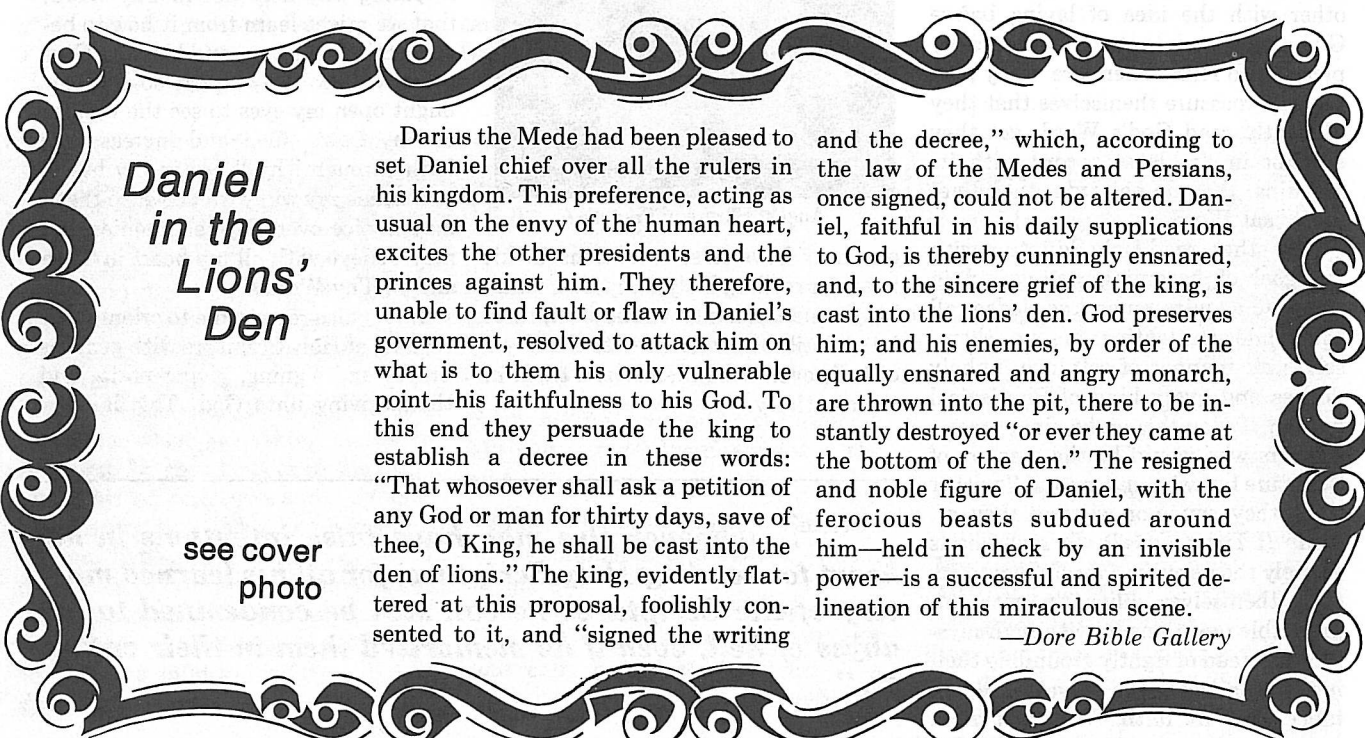
5. Meditation must go hand in hand with prayer. Let each one be quiet for a while and go over everything carefully in his heart. Luther puts it exactly in one of his sermons on the Gospel for Christmas Day:

"The Gospel is so clear that it does not need much exposition. Rather, it seeks only to be seen, considered, and taken deeply to heart, even if one gets no more out of this than that one's heart is quieted, external things are

"Out of prayer your meditation should spring forth and increase, and out of your meditation you will be awakened to prayer."

shut out, and one sees it with diligence, just as the sun allows its reflection to be seen in placid waters, warming them powerfully, but cannot be seen in roaring or rushing waters and cannot warm them. Thus, if you would be enlightened here and would see divine grace and the wonder of having a fervent heart, or if you would be enlightened and devout and joyful, then make sure that you become quiet and establish His image firmly in your heart. Then you will experience miracle upon miracle.

This must be taken into consideration with all Scripture and its reading. When we simply rush through a chapter, shut the book, and then rap-



Daniel in the Lions' Den

see cover
photo

Darius the Mede had been pleased to set Daniel chief over all the rulers in his kingdom. This preference, acting as usual on the envy of the human heart, excites the other presidents and the princes against him. They therefore, unable to find fault or flaw in Daniel's government, resolved to attack him on what is to them his only vulnerable point—his faithfulness to his God. To this end they persuade the king to establish a decree in these words: "That whosoever shall ask a petition of any God or man for thirty days, save of thee, O King, he shall be cast into the den of lions." The king, evidently flattered at this proposal, foolishly consented to it, and "signed the writing

and the decree," which, according to the law of the Medes and Persians, once signed, could not be altered. Daniel, faithful in his daily supplications to God, is thereby cunningly ensnared, and, to the sincere grief of the king, is cast into the lions' den. God preserves him; and his enemies, by order of the equally ensnared and angry monarch, are thrown into the pit, there to be instantly destroyed "or ever they came at the bottom of the den." The resigned and noble figure of Daniel, with the ferocious beasts subdued around him—held in check by an invisible power—is a successful and spirited delineation of this miraculous scene.

—Dore Bible Gallery

idly allow what one has read to depart from one's heart, it is no wonder that though we often read the Bible through, we become no more devout or pious for it. Prayer and meditation must continually go hand in hand. If you seem to get nowhere with your meditation, then you must pray; and if your prayers will not flow, then you must meditate upon their words for a little while. Out of prayer your meditation should spring forth and increase, and out of your meditation you will be awakened to prayer.

"No man," said St. Bernard, "suddenly ascends upward. It is by climbing and not by flying that we reach the highest rungs on the ladder. Therefore, let us climb upward with two feet, i.e., meditation and prayer. For meditation teaches us and shows us what we lack, while prayer sustains us and obtains for us before the Lord God so much that we should lack or want nothing. Meditation shows us the right way, but prayer leads us along that way."

At another place Bernard said: "Through prayer our meditation is enlightened, and in meditation our prayer becomes fervent. It is a sweet, lovely conversation and a blessed instruction where prayer and meditation come together so that the one governs the other." And again: "Prayer without meditation is cold and sluggish. Meditation without prayer is fruitless and generally useless." He who will take to heart this admonition from St. Bernard in reading the Holy Scriptures will know that he will never read them without obtaining something of value.

An illustration: "And the earth was without form, and void; and darkness was upon the face of the deep" (Genesis 1:2). Then note in that same verse: "And the *spirit of God* moved upon the face of the waters." Now meditate thus: "How this marvelous God from the very beginning has so governed countless ways, and how He reveals His glory therein the most when He creates something out of nothing, turning the desolate and the unformed into things of beauty and perfect form, and turning misery into something great and exalted! Thus it must work toward the praise of His holy Name that the earth was without form and void before He formed it and made it beautiful and fruitful." Prayer: "Oh dear Father, I take this for my consolation as I look

upon my own misery and corrupted being. Let me simply recognize rightly my own natural corruption. I know that thou wilt then have mercy upon me and let Christ form within me that which will cause me to appear perfectly formed in Thy sight. I will gladly shed tears of repentance over my sins. Only let Thy Holy Spirit sweep over the face of such waters."

In such meditation the element of self-examination must never be omitted, since we must come through the divine Word to recognize our own corruption of heart for what it is, in order that our whole heart might be fashioned according to the image of the saving teaching.

6. If the reading of Holy Scripture must be started with prayer, and if it must be carried out in unceasing prayer, it must also be closed in the same manner. Thus, when one has stopped reading, let this or a comparable prayer be addressed to God:

O Thou faithful heavenly Father!
Praise, honor, glory and thanksgiving

**"How much deeper will
your understanding become
under the cross than when
you simply stand before it."**

be Thine, uttered in humility for Thy marvelous grace; for Thou hast nourished, strengthened, and revived my soul with the manna of Thy heavenly Word. Now write all that I have read with the finger of Thy Holy Spirit upon my heart, and seal it with the same, so that Satan will not again rob my heart of it, but that I might rather keep it in a good and upright heart, and finally rejoice in it eternally before Thy presence. Amen." One can develop the habit of summing up in a prayer what one has just read, presenting it to God in such fashion.

7. God who is faithful will not let the devout Bible reader down when he must carry his inner cross or sufferings or face all manner of spiritual trials (*Anfechtungen*). All of these are a guarantee of His love, because through them we are made like His only begotten Son. In fact, this very cross is a mighty and powerful means by which we understand Holy Scripture and in fact taste it and empathize with it all the more. Prayer, meditation, trials:

these are the three elements which develop into a genuinely God-instructed person. The minute something inimical confronts us, externally or inwardly, we may remember that our Preceptor is at hand to examine us as to what we have learned from the Holy Scriptures. That is when you should flee to this or that passage which speaks to your need and condition. If you find none, take up the Bible when you have opportunity and read a psalm (or whatever else your devotions may lead you to read) and you will soon find something with which to fortify yourself. Yet it is only right that you should have a store of such passages from Holy Scripture to draw upon, calling upon this or that treasured verse, so that you will not lack for anything when you need it. And when you find such verse, God will give you the grace to let your thoughts be diverted from your outward need to consider that verse, weighing it devoutly in your heart. Oh, what a spring of living waters that will become for you! How much deeper will your understanding become under the cross than when you simply stand before it!

Finally, know this: The more you die to the world, the more you will see and recognize in Holy Scripture. But the more you try to live after the flesh and the world, the blinder you will be and the less will be your understanding of Holy Scripture. So Augustine: "In how many things do we see how this world is passing away! Yet those things by which we live, we do not see" (*De doctrina Christi*, II, 7).

Now may the God of our Lord Jesus Christ, the Father of glory, give us the spirit of wisdom and of revelation so that we shall come to know Him. May He enlighten the eyes of our understanding so that we may know what is the hope of our calling, what are the riches of His heavenly inheritance laid up for His saints, and the insurmountable greatness of His power toward us. And, through the working of His mighty power which He has shown forth in Christ, whom He raised from the dead and seated at His right hand in heaven, may all honor and praise be given Him now and through all eternity! Amen.

(Translated from the German by Rev. Edward A. Johnson, LCA, Ohio, Iowa, Nebr.)

PREACHING THE GOSPEL

by Lay Pastor Verle Dean, Chairman

We as the executive of this commission thank and praise the Lord for the opportunity to work with our evangelist, Pastor Kenneth Pentti, in this great work of the Association of Free Lutheran Congregations. God has blessed this work.

Also we are thankful for Pastor David Molstre, the former evangelist, in this special calling of preaching the Gospel to many who have not committed their lives to Jesus Christ and for the strengthening of those who are born again and are walking in the Christian life.

I am very thankful for having had the opportunity of spending five weeks in Oregon and Washington last fall. I was able to be with many of our pastors on the West Coast and also to be at Ishpeming, Mich., for a week. I worked with Pastor Paul Nash there and also had the opportunity to spend some time with Pastor Pentti. We shared many joys and blessings, also many heartaches and sacrifices that one must make in this work, being away from family and home so much of the time. But in my travels from church to church I saw and heard of the great rewards of these sacrifices in our AFLC, also in North Dakota and in several of our churches in Minnesota. Yes, the Lord is blessing our AFLC through this work. May we continue to pray for the evangelization of the Association.

“... as we have received Christ Jesus as Lord of our lives, we must serve Him in the calling wherein He has called us.”

In Colossians 2:6, 7, it says: “As ye have therefore received Christ Jesus the Lord, so walk ye in Him: rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.”

This is a strong spiritual foundation on which we as Christians must walk, to be established in the faith wherein we have been taught. We have been instructed, “Abounding therein with thanksgiving.” So, as we have received Christ Jesus as Lord of our lives, we must serve Him in the calling wherein He has called us.

Some might ask, “Why is it so important that we receive Christ Jesus as Lord? Why should we have to walk in His way? Why be rooted and built up in Him? Or be established or taught in Him? Doesn't He love me just as I am?”

Colossians 1:9-15 will answer all these Whys, and answer these questions. Vs. 10: “That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God.”

Vs. 11: “Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness.”

Vs. 12: “Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.”

Vs. 13: “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son.”

Vs. 14: “In whom we have redemption through His blood, even the forgiveness of sins.”

We, along with Paul, can only thank and praise God the Father and the Lord Jesus our Savior for this great salvation unto us. So we must be willing to give in order to do His will, for there are many hungry souls who need to hear the salvation message.

Proverbs 11:30 says: “The fruit of the righteous is a tree of life; and he that winneth souls is wise.”

Daniel 12:3: “And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”

According to Matthew 4:19, I believe that those whom the Lord has called into evangelism are trained by Him. For He says, “And He saith unto them,

‘Follow Me, and I will make you fishers of men.’” We see our evangelists sacrifice their personal rights and privileges to do the will of Him who sent them.

In I Corinthians 9:19-20, we read: “For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law.”

In Jude 23, we see men snatched as brands from the burning: “others save with fear, pulling them out of the fire.” As we continue to pray for our missions and the work of evangelism, we shall see a spiritual harvest when our Lord Jesus returns.

“Follow Me, and I will make you fishers of men.”

The Lord speaks through our pastors and evangelists who are working in the vineyard. Matthew 10:16: “Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.” We must use the wisdom of our wonderful Lord and Savior (for good instructions read verses 17-20 of the same chapter).

We are called to do the work of an evangelist, but we are also a gazelike stock to the world.

I Corinthians 4:10: “We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised.”

Now we know the value of the Scriptures, II Timothy 3:14, 15: “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou has known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”

We on the Commission on Evangelism urge you to pray daily for our evangelists, missionaries, pastors, teachers and Christian workers of our AFLC. Then we will see souls converted unto Christianity and Christians will be strengthened day by day, as the day of the Lord shall appear.

May God richly bless our people. ☩

Happy Acres

a page for CHILDREN

DINNER GUESTS AT HAPPY ACRES

Ann thrilled with happiness as she sat next to Mrs. Turner in church. Just beyond Melissa was Mr. Turner, and snuggled close to him was Paul. Beth was on Dad's lap as usual, and Mark and Stephen on the other side of him. It was just like having grandparents with them in church, Ann decided.

After services, the little blue car followed the Johnson's old sedan to Happy Acres Farm. And when they had all gathered about the big dining table, it was Mr. Turner who was asked to pray. Through the meal, the talk was gay and full of laughter as Mr. Turner told them what fun they were all going to have with frolicking goats and prancing kids and long-eared, pink-eyed rabbits and silky-haired cocker spaniel puppies.

After dinner, the kitchen crew worked as quietly as mice so they could hear the interesting conversation in the living room. Then, with the dishes done, Stephen, Mark, and Ann were free to join the company. Mrs. Turner's eyes twinkled as she sat down at the piano, and Mr. Turner stood up and sang a gay little thank-you song to the kitchen crew.

No one—not even Beth—took a nap that afternoon. There were just too many happy things to do and to hear. The ten of them sang together, and when Mr. Turner told Beth some silly, funny stories about Beatrice, the Beautiful Bunny, everybody—even Dad—listened eagerly.

"Where," asked Mom, "do you get those delightful bunny stories, Mr. Turner?"

"Oh," chuckled Mr. Turner as he winked at Beth beside him, "Beatrice, the Beautiful Bunny, tells them to me whenever her tummy is chuck full of delicious cabbage leaves."

It was Mr. Turner who was the champion croquet player of the afternoon. Mrs. Turner did not play croquet. Instead, she wandered off with Paul to visit with his red hen and her nine chicks. When the two of them came back, Paul's eyes were shining with some happy secret.

As the Turners drove away from happy Acres, there were eight Johnsons hoping they would come back soon. And Ann exclaimed, "Oh, wouldn't they be wonderful grandparents to adopt? Only they—they don't need to be adopted. We couldn't do anything to help them be better. But, oh, how I wish we could have them for makebelieve grandparents!"

"You know what?" asked Paul, "Mrs. Turner is my grandmother!"

"Is your grandmother? How come?"

"Well, she said—when we were looking at my red hen—that I should call her 'Grandmother' cause she doesn't have any boy to call her 'Grandmother.' So you see, she is my grandmother already!"

"Maybe she'll have the rest of us, too," cried Melissa, clapping her hands.

Dad smiled. "Yes, Melissa, I rather think the Turners will have the rest of you for grandchildren, too."

"I've been praying every day for a grandmother or a grandfather some day," said Ann, "but I never thought such a wonderful grandmother and grandfather would just move in at the Blanchard place. Just like a miracle!"

Mom beamed. "Yes, remember the Lord's promise that 'before they call, I will answer; and while they are yet speaking, I will hear' (Isa. 65:24). God has given us something even better than what you've been asking for, Ann. You thought it would be quite a while before you could find grandparents, and here they are already, when you thought you'd be praying a long time for them."

Even Stephen who had never thought much about this little-girl business of adopting grandparents was joyful at the thought of having a Grandmother and Grandfather Turner just down the road half a mile.

But even while Ann smiled happily about the Turner grandparents, she kept thinking quietly to herself that she wanted still another grandpar-

ent—a grandpa that hadn't been as easy to learn to love as the Turners.

Memory Verse:

Therefore I tell you whatever you ask in prayer, believe that you receive it, and you will.

Mark 11:24 (RSV)

FAMILY DISCUSSION

1. Can you think of times when, like Ann, you have been praying for something and the answer to your prayer has come sooner than you expected, and better than you had hoped for?

2. Can you think of times when you have prayed for something, and your prayer has never been answered? If you search the Scriptures, you will find there are several reasons why some of our prayers are not answered.

a. Our prayer is selfish. (James 4:3)

b. We do not pray in faith. (James 1:6-7)

c. We may have an unconfessed sin. (Psalm 66:18; Proverbs 1:28-29)

d. We may be asking God for help while at the same time we fail to help those about us that we could help. (Proverbs 21:13)

e. We do not respect God's law. (Proverbs 28:9)

f. We are not saved through Christ. (Isaiah 59:2)

g. It is not God's will that our prayer be answered. (II Corinthians 12:7-10)

3. How may we pray successfully?

a. Contritely. (II Corinthians 7:14)

b. Whole-heartedly. (Jeremiah 29:13)

c. In faith. (Mark 11:24)

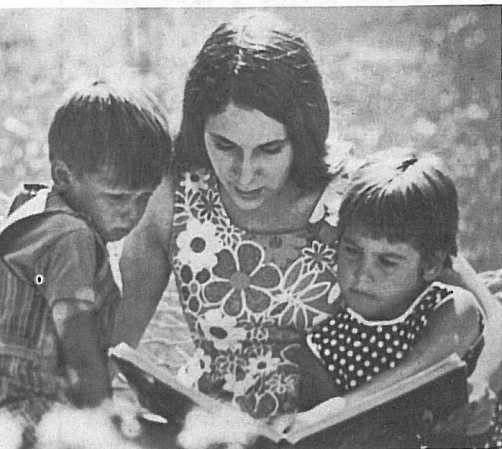
d. As obedient children of God. (I John 3:22)

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THE WOMEN'S PAGE

Adventuresome hours of enrichment

by Mrs. Kenneth Moland,
Minneapolis, Minn.



Somehow the subject of children's literature sparks a sense of warm, wholesome adventure inside of me. I think of all these hours of reading enrichment slipping in here and there amid hundreds of other home activities. These hours are so meaningful in our home, and so secure and cozy. They capture the attention of precious children and mold minds and hearts.

Sometimes there is just one small two-year-old on my lap. (A child can grow with good books from the earliest years.) We may be reading *My Jesus*

Book (Hayes, Ill. by Frances Hook, Standard) and discussing the illustrations. Sometimes four are gathered around as we read *The House at Pooh Corner* (A. A. Milne, Dutton). Maybe our oldest is "buried" in *Little House in the Big Woods* (Wilder, ill. by Garth Williams, Harper). Or perhaps we are gathered as a family to read *More Little Visits with God* (Jahsmann and Simon, Concordia).

How exciting and rewarding it is to spend many adventuresome hours of enrichment in our home as we explore the world of good children's literature.

A helpful guide to children's literature . . .

review of *Honey for a Child's Heart*

Hunt, Gladys, Zondervan, 127 pages, \$4.95.

The joy of reading is a life-long pleasure, beginning in early childhood and continuing into old age. In our present world a wealth of reading material is published annually. For the Christian parent, it sometimes becomes difficult to select children's literature which will be "a call to enlarge the child's mind, to free his spirit, to broaden his view physically, spiritually and emotionally, through the world of books."

Gladys Hunt's book, *Honey for a Child's Heart*, expresses in delightful words "the imaginative use of books in family life." Again and again, the author stresses the significance and joy to be derived from reading aloud together as a family.

Mrs. Hunt gives her qualifications to parents for determining a good book and excellent suggestions for selection of the best children's literature and

fun-pleasing ways to share it together. Among the many thoughts Mrs. Hunt shares with her readers is one of creating in children an awareness of words: their variety and beauty of color and sound. She says, "They [words] have the power to evoke emotion, a sense of spiritual conviction, an inner expansion that fills a child to the brim so that the years will never run dry."

Mrs. Hunt speaks in a convincing manner of the importance of time for books and the use of the greatest book, the Bible. She emphasizes the power of books to influence children's lives in such a way as to "build character, impart security, enlarge thinking, provide an adequate view of God and His world."

In her book, Mrs. Hunt regards "Honey" as Eric Fromm does: as the sweetness of life: a special quality that gives the sparkle. She maintains that good books are rich in honey.

A splendid bibliography of books having literary value is included. The books are classified and tentative age levels suggested. Many of these books

will be found in school and public libraries.

Parents and teachers will find this book stimulating and helpful.

—Orpha and Charlotte Neseth,
Kenyon, Minn.

LADIES

Plan to attend the WMF Workshop on Friday, Feb. 27, at 4:30 p.m., at Zion Lutheran Church, Tioga, North Dakota, in connection with the Winter Bible Conference. Come and enjoy the banquet, a greeting by Helen Knapp, a skit and music by the Tioga ladies.

—Mrs. Kenneth Anderson
Secretary

Send all WOMEN'S PAGE news to Miss Solveig Larson, 3110 E. Medicine Lake Blvd., Mpls., Minn. 55441.

editorials

HOW IT IS

Anyone, but anyone, who has to write regularly for publication over a long period of time comes up to some deadlines without the inspiration for which he hopes. Sometimes good topics and suggestions present themselves and the writing comes easily. At other times, while there are literally a thousand topics upon which to write, nothing surfaces readily as a theme for that particular time, but something must be chosen and is, eventually.

Further, most editors, columnists and news writers at some time or other write a paragraph as the one above to describe their experience and then they lead on to something else. But even without such explanation, most of us are smart enough to know when a writer is writing just because he has to, not because he has a good idea and some special inspiration.

That's the way it is for us today, so this may be a good time to discuss an editor's position vis a vis the paper he edits. Of course, there are several sorts of arrangements; if an editor owns a paper or magazine, for instance, he is answerable to no one as far as editorial policy is concerned, a quite different situation from one in which the editor is an employee. That is the situation in regard to *The Lutheran Ambassador* and what we shall consider here.

As to general content, that is something which must be in agreement with the accepted teaching of the church, even as preaching and teaching in the local congregations must do. News reports, of which we carry less than we used to do, are one exception. That is, some teaching or action by another Lutheran church or denomination or religious group may be reported in these pages, not necessarily because we approve of that teaching or action but simply to show what others are thinking or doing.

And while content is to be Lutheran, there are some areas where legitimate difference of opinion may exist and exponents of neither side or any side are to be challenged as to their "Lutheranism." We point to questions of the end times, as a most obvious example, or what constitutes "worldliness," the place of women in the church, confirmation instruction practices, etc.

In this connection, an editor may not always agree with everything which is printed in "his" paper. There must be overall conformity to the guidelines, but he seeks to permit freedom of expression. Nor do all readers always agree with an editor. Sometimes they, too, must "grin and bear it" (or write a Letter to the Editor). Voltaire, or someone, said, "Where everyone thinks alike, no one thinks very much." That may seem extreme, but you recognize a valid point, too.

An editor must be granted a certain freedom of operation. That is the way we have proceeded in this position, the presumption of a certain freedom of expression, freedom to suggest goals and new ideas, to raise questions, to challenge courses of action, to interpret and explain programs, to defend truth and attack error, to be an expositor of Bible teachings. It has seemed to us that an editor in a situation like ours may serve while he broadly represents the spirit and concern of the church, other things being equal, even though he cannot please all of the people all of the time, nor should try to do so.

In the AFLC the Editorial Board (see inside front cover) has functioned not as a consultant on how individual editorials should be written or even what their topics should be, as might be the case on a large city newspaper, but as a consultant and advisor in broad general terms about the content of the *Ambassador*. Here again, members of the Editorial Board may not agree with all content of the magazine or all editorials, but granting others the right of expression providing the broad guidelines of doctrine and propriety are observed.

Under the Association set-up, we answer to two other boards before we come to the ultimate authority, the people. The Co-ordinating Committee controls the finances of this church paper and chooses the editor from among the two or more nominees given by the Annual Conference. The Board of Publications and Parish Education has responsibility for the promotion of the *Ambassador*. Naturally, its members, too, then, are concerned with what the paper is and how well it fulfills its purpose.

The ultimate authority, as indicated, is you, the people. Through the conferences you nominate candidates for the position of editor. In the democratic processes you may vent your displeasure for wrong actions or render disapproval for those deemed right and satisfactory.

In the providence of the Lord, *The Lutheran Ambassador* completes 18 years of existence with this issue. Thank Him for His provision. We do. Let us also pray for His leading as we move forward into a new year in this ministry of the printed page.



Calvary Lutheran in central Minnesota

Calvary Lutheran of Fergus Falls, Minn., is located in the beautiful lake region of central Minnesota with the Red River Valley just to the west.

Fergus Falls is a conservative Lutheran community with nine Lutheran churches in the city limits and at least six within 15 minutes driving time, and a total of 22 churches. It is a fine community with adequate service and shopping facilities and a junior college. It is on Interstate 94, 60 miles south-east of Fargo, N. Dak., and 180 miles northwest of Minneapolis.

The congregation was organized in the early part of 1968 with the first service held in the Fergus Falls Armory on Jan. 28, 1968. I was asked to serve them and did so until the end of August of that year. In April, 1968, services were moved to a vacated church on Highway 59 North in the city. The congregation purchased six acres and on Sept. 30, 1973, with the help of a Church Extension loan construction was begun on a new church building. It was completed and the first service was held July 7, 1974.

The congregation has been faithfully served and the Word faithfully proclaimed. Those who have served are Mr. Marvin Tungeth, Sept.-Nov., 1968; Pastor Julius Hermunslie, Dec., 1968-May, 1974; Pastor Ronald Hoehne, June, 1974-Feb., 1977. I returned to Calvary, July 1, 1978.

I might add here that I am the only pastor of the AFLC who has three assistants, Pastors Hermunslie, Harry Molstre and Melvin Walla. It is a joy and of great help to have these men of God active in the Lord's work at Calvary, as well as many others who love the Lord.

In 1968 a parish was formed with Calvary and Stiklestad congregations. In September of 1980 the Stiklestad congregation began worshiping with us in Calvary because two families moved

into town leaving few in Sunday School and also damage was done to their church building in a storm in July. It has been a real blessing to have the members of Stiklestad worshipping with us.

Our attendance at the morning service is around 110, Sunday School, 45. We have three home midweek Bible studies, Luther League study, a women's prayer fellowship Friday morning and a men's prayer breakfast every other Saturday morning downtown. There is an active WMF and a couples' club that meets once a month.

We at Calvary want to thank you, the people of the AFLC, for your concern for Home Missions for without this Calvary would not exist. Thanks for the monies given and loaned to the Church Extension Fund that made possible the fine building in which to worship.

I am reminded of what Paul said: "I am a debtor—." I'm sure all of us know that it means to be indebted to someone. For example, each time we pay a bill we are meeting an obligation. Plain honesty demands it. Paying a debt is expected of us. I don't think any of us expect any special commendation.

The same principle applies to the spiritual realm. Because God has saved us, forgiven our sins, and made us His children, we are debtors to proclaim the wonderful message of the Gospel to those around us and far away. Peter talks about this in I Peter 4:10: "Each one should use whatever spiritual gift he has received to serve others, faithfully administering God's grace in its various forms" (NIV). And again, as Paul said: "I am a debtor both to the wise and to the unwise." There were those who had not yet heard the good news of the Savior and he felt a deep responsibility to tell them about Him. Do we dare do less?

To fail to share the message of salva-

Heavenly Treasure

*When things seem
to go all wrong
And we feel most
like flying away—
God still can work
all for good,
If we only will
wait and obey.*

*Things don't just
happen some way,
For God in His
wonderful love
Makes things worth
while in our life,
If we trust in
our Father above.*

*Our earthly possessions
will not keep—
What we have
will quickly be past—
All things will perish
and pass away—
Only Heavenly treasure
will last.*

Laura Norum
Amery, Wis.

tion with those around us and to a lost and dying world is to renege on our solemn obligation to God. Let's begin where we are and reach out to those who need to hear about Christ. Never forget, we are debtors to preach the Gospel.

Pastor Forrest Swenson



WEST COAST WINTER BIBLE CONFERENCE

Calvary Lutheran Church
Everett, Wash.
Leslie Galland, pastor
Feb. 27-March 1

Theme: "Until He Comes"
Theme song: "Until Then"
Bible Verse: II Thess. 3:5
Pastor Les Galland, host

Feb. 27th: Friday
7:30 p.m. Evening Service—Pastor Francis Monseth, speaker

Feb. 28th: Saturday
9-10 a.m. Bible Hour—Pastor Francis Monseth
Theme: "Righteous Living Until He Comes" Tit. 2:11-13

10:30-11:30 Pastor Richard Anderson
"Occupying Until He Comes" Luke 19:13

11:30-12:00 Prayer Hour
2-3 p.m. Pastor Ingolf Kronstad
"Reaching Out Until He Comes" Matt. 24:14

3:30-4:30 Busienss Meeting
7:30 Evening Service—Pastor Monseth

March 1: Sunday
Sunday School Hour taught by Mr. Marv Bunch
"Building Up One Another Till He Comes" Heb. 10:25
Morning Worship Service—Pastor Monseth, speaker
"Sharing the Lord's Death Until He Comes"

HOUSING: Write to Calvary Lutheran Church
28th and Rockefeller
Everett, Wash.
98201

There is a parking lot available for recreation vehicles also.

Invisibles

The air we breathe
we cannot see,
But without it there
no life would be.
A single thought
expressed in word
Can promote peace or
the use of the sword.
But for God in Heaven
Who can't be seen,
No creation would
there have been.

George R. Nelson, Sr.
Almelund, Minn.

Bi-annual Luther League Convention

July 7-12
the ARC
Osceola, Wis.
Don't miss it!

Eastern Dakota has League Retreat at Red Willow Camp

The Eastern North Dakota District Luther League had their annual fall retreat on October 24-26 at Red Willow Bible Camp, near Binford. Friday evening, a movie was shown called "Welcome Home." It reminded us of our duty as Christians to be ready to share Christ with others wherever we are. A campfire followed which was an encouragement to all of us. Saturday morning, Pastor Kenneth Moland spoke about Paul's instructions to Timothy in II Timothy 2. He stressed the point that we can't be strong by ourselves, but we can grow spiritually in God's grace. Mr. Verle Dean then told us about how we receive God's Word and should use it, as shown in Luke 8.

After the noon meal, we had our business meeting. Roger Quanbeck, our president, presided. New district officers are: Rodney Quanbeck—presi-

dent; Kathy Knutson—vice-president; Ruth Quanbeck—secretary; and Marian Quanbeck—treasurer. The question was brought up at the meeting as to whether or not to continue with an annual retreat and rally. It was decided that a rally would be held at a league church every year and a retreat whenever possible. The rest of the afternoon was spent playing basketball and volleyball, and on the trampoline. Later, Mr. Dean led us in a study of Colossians 2. He brought out that we should be firmly rooted in Jesus so that we can bear fruit. We can't go out trying to impress people, but we should be faithful to God.

Following the study, and supper, more time was spent in recreation. When everyone was tired out, we had our final campfire. We spent an enjoyable evening singing and sharing and

Nadine Solberg led the singing.

Sunday morning dawned beautiful and clear. Mr. and Mrs. Arne Berge of Bethany Lutheran in Binford led in a Bible hour. We learned about the different names given to Satan and that both he and God are competing for our souls. God is using fair methods, but Satan so often deceives us. Mr. Dean brought the message to us in our worship service. He spoke about the responsibility of the Christian to do God's will today and not to put it off or it won't get done. This was based on Romans 12:1, 2. After the service, a fine dinner was served by the cooks, Harvey Schmigginske and Donna Jacobson. Throughout the weekend we grew in God's Word and in closer fellowship with one another.

—Marlys Quanbeck

19th Annual Winter Bible Conference

(Midwest)

February 25-28, 1981

Zion Lutheran Church

221 North Main

Tioga, N. Dak. 58852

"The Free Lutheran Parish of Tioga, North Dakota, extends an invitation to friends and members of the AFLC to attend the Annual Winter Bible conference, February 25-28. All sessions and meals will be held at Zion Lutheran Church in Tioga.

—Pastor Allen Monson
Pastor Gilbert Schroeder
Zion, Beaver Creek, St. Olaf
and Norman Lutheran Churches

REGISTRATION: 6:30 p.m., February 25

MEALS: Breakfast—\$2.00

Noon Luncheon—\$2.75

Dinner—\$3.50

WMF Banquet—\$3.50

Men's Banquet—\$3.50

WINTER BIBLE CONFERENCE

THEME: "Until He Comes"

THEME SONG: "Until Then"

SCHEDULE

Wednesday, Feb. 25

8:00 p.m. Evening Service. Rev. Herbert Franz, Cloquet, Minn., preaching

Thursday, Feb. 26

9:15 a.m. Devotions

9:30 a.m. Bible Study—Rev. Harvey Carlson, Grand Forks, N. Dak.

10:30 a.m. Coffee Break

11:00 a.m. Lecture: "Building One Another Up Until He Comes" (Needed Fellowship in the Congregation—Heb. 10:25), Rev. John Rieth, Williston, N. Dak.

2:00 p.m. Bible Study—Rev. Harvey Carlson

3:00 p.m. Coffee Break

3:30 p.m. Lecture: "Righteous Living Until He Comes" (Needed Pietism—Titus 2:11-13), Rev. Einar Unseth, Bismarck, N. Dak.

8:00 p.m. Evening Service. Rev. Herbert Franz

Friday, Feb. 27

9:15 a.m. Devotions

9:30 a.m. Bible Study—Rev. Harvey Carlson

10:30 a.m. Coffee Break

11:00 a.m. Lecture: "Watchful Until He Comes" (Needed Alertness to Cults—Matt. 24:11, 23-27), Rev. David Molstre, Dickinson, N. Dak.

1:30 p.m. Bible Study—Rev. Harvey Carlson

2:45 p.m. Lecture: "Occupying Until He Comes" (Needing to use our Spiritual Gifts—Luke 19:13), Rev. Terry Olson, Minot, N. Dak.

W.M.F. WORKSHOP

MENS' DINNER

8:00 p.m. Evening Service. Rev. Herbert Franz

Saturday, Feb. 28

9:15 a.m. Devotions

9:30 a.m. Bible Study

10:30 a.m. Coffee Break

11:00 a.m. Lecture: "Showing the Lord's Death Until He Comes" (The Lord's Supper—Foretaste of Heaven—I Cor. 11:24-26), Rev. Edwin Kjos, Culbertson, Mont.

Conference Housing

Super 8 Motel in Tioga — 701/664-3395. Single room—1 person, \$19.45; 2 persons, \$23.57. Double room—2 persons, \$25.63; 3 persons, \$27.69; 4 persons, \$29.65. (Be sure to specify that you are with the AFLC Conference Group at Super 8 Motel)

Viking House Motel in Tioga — 701/664-3377. Single room—1 person, \$13.00; 2 persons, \$18.00. (Be sure to specify that you are with the AFLC Conf.)


Blue Mill Motel, located on the east edge of Ray, N. Dak.; 10 miles west of Tioga — 701/568-3388. Single—\$15.00; double—\$20.00; 3 persons, \$24.00; 4 persons, \$28.00.

Frontier Motel, located on the west edge of Ray — 701/568-2231. Single—\$15.00; 2 persons, \$20.00; 3 persons, \$25.00; 4 persons, \$30.00.

Please make motel reservations as soon as possible for availability.

For accommodations in private homes in Tioga and area please contact: Marlow Westby — 701/664-2386, or Kermit Haakenson — 701/664-3601.

Life on the Edge of Town



ACTIVITY IN WINTER

In early December we had a visit from several birds for a little while one day and they've had me puzzled because I can't identify them through the bird guide books. Let me tell you what they looked like.

About the size of a robin, they were handsomely dressed in a rather dark gray. Their heads were a dull rust color and the same was to be found between the wings on the back, most noticeable in flight. The wings were black with two or three stripes of white. The breast was also gray.

I have to assume the birds were of the junco family, but none of the descriptions in the guide books fit the ones I saw in every detail. They were a handsome bird, to be sure.

This fall and winter up to today (Dec. 29), we haven't had much snow. Earlier I mentioned that there was an unusually large crop of acorns this year. Maybe the squirrels knew it was going to be this way or maybe they got a little careless in laying up their winter stores. At any rate they have been digging the acorns out of the snow. Even today I saw one doing that.

This is something I can't remember seeing before. But usually when snow comes there is enough of it so that this type of activity wouldn't be possible.

In that case, would the squirrels have had their winter supply in ahead of time? Or, do they have all they need set aside, but as long as the others are available by digging for them, are they just sparing their winter stock for later? Does this mean that spring is going to be very late this season? We shall have to wait and see.

WORK FINISHED

In mid-December, through his aunt, Mrs. Torkel Forland of Newfolden, word came that Dr. Stanley Haukeness, Durango, Colo., had died of a heart attack. He was 55. I had occasion several days later to be in a clinic and as I saw the doctors going about their duties I thought of Stan and how he had been doing the same until a few days previously.

Stan and I were like cousins (we were distantly related), although I hadn't seen him for a good many years. Our fathers had been boyhood friends in Norway. Both of our families lived in

Canada for a while and it was always fun when we got together. If we went to Rose Valley, he showed me his town. If they came to Govan, I did the same.

Later we lived in the same town, Westby, Mont., for a year when his dad, Rev. O. J. Haukeness, now of Everett, Wash., came to replace my dad as pastor, Dad having passed away. They moved into the parsonage which had been our home and we moved into the "Hammer house." Stan was several years older than I so our interests were somewhat divergent, but we were still family.

When I came to Augsburg in Minneapolis to begin college, Stan was already on campus, one of the many returned servicemen. He was one of a very few students I knew in advance of my arrival. We spent a couple years together at Augsburg. He went into medicine and I into the ministry. Our paths separated, but I always thought, some day we'll get to talk again. Then the phone call came, "Stanley passed away yesterday."

CHRISTMAS, 1980

Christmas brought its usual flurry of preparations and activities. No matter how one hopes to plan in advance the weeks between Thanksgiving and Christmas get filled with a hundred and one details. Then, ready or not, Christmas arrives.

For me there was the very pleasant pastoral fellowship at the Nordvall's near the Canadian border, the children's program at Bethlehem Church on a sub-zero night, the Sunday afternoon program at Telemarken Church on a late December Sunday afternoon when the temperature was in the 30s, preaching at Westaker Church in Newfolden on Christmas Day, the exchange dinners with my brother and his family, having other friends in at Christmas.

Sandwiched here and there some reading, in old *Christmas Echoes* as last year, in books I got for Christmas, and in various other material. And, oh yes, now I must work on another *Ambassador* for there are deadlines to meet and friends to greet through these pages.

Raynard Huglen



Zion Lutheran Church, Tioga, N. Dak. is the site of the Winter Bible Conference for the midwest AFLC

May the mind of Christ, My Saviour

May the mind of Christ my Saviour
Live in me from day to day,
By His love and power controlling
All I do and say.

May the Word of God dwell richly
In my heart from hour to hour,
So that all may see I triumph
Only through His power.

May the peace of God my Father
Rule my life in everything,
That I may be calm to comfort
The sick and sorrowing.

May the love of Jesus fill me,
As the waters fill the sea;
Him exalting, self abasing,
This is victory.

May I run the race before me,
Strong and brave to face the foe,
Looking daily unto Jesus
As I onward go.

May His beauty rest upon me
As I seek, the lost to win
And may they forget the channel,
Seeing only Him.

Book review

THE DAY OF THE PIONEER 1882—1980

by Russell Duncan

In a day when there is a new interest in our heritage, Russell Duncan, a member of the AFLC congregation in Fargo, has written another book which appeals to the public.

He has written another book telling of the early life in North Dakota. He is 70 years old and has a vivid firsthand knowledge from memory of what those

days were like. The first one is entitled *I Remember*.

He tells what life and customs were like, and some of the severe trials and testings those early settlers faced in order to survive and make a land, a state and a place for our present generation to live. Occasionally he brings in a bit of humor.

The book is easy to read, has many interesting pictures and has 96 pages.

It can be ordered from Russell Duncan, 1441 N. Broadway, Fargo, N. Dak., 58102. Telephone (701) 232-7594.

Gerald F. Mundfrom

Thy Kingdom Come

"But to him that worketh not, but believeth on Him that justified the ungodly, his faith is reckoned for righteousness" (Rom. 4:5).

There come times for even the best Christian when everything seems to fail him. All that he sees in his heart and in his works accuses and condemns him. Everything looks like sores and sin and hypocrisy. "I was not what I pretended to be," his heart moans. His inner man looks like an ocean full of wreckage and nastiness. "I used to go to God as a child to his father. Now I dare not believe that I am saved, and

cannot call God Father. I have lost the spirit of adoption, and the spirit of God does not bear witness with my spirit that I am a child of God."

*Faith will fail, and hope will waver;
The sun is gone, there is night in the soul.*

Many who used to live a Christian life in confidence and liberty, lament in this way.

A word to you who have gotten into this night! I want to remind you that if you really have lost the rights of a child, you still have one right left: the

The Right of the Ungodly

right of the ungodly. And you cannot be anything worse than an ungodly person. So when everything fails you, you still have this left: you can believe on Him who justifies the ungodly. Lay hold on that right! When all that is your own is crushed and ruined, you are saved by that right.

All that I was, my sin, my guilt,
My death, was all my own!
All that I am, I owe to Thee,
My gracious God, alone.

Reprinted from *Thy Kingdom Come* by Ludvig Hope, copyright 1939, 1967, Augsburg Publishing House. Used by permission.

Christian Attitudes of Sunset Years

"The righteous shall flourish like the palm tree: he shall grow . . . Those that be planted in the house of the Lord shall flourish . . . They shall still bring forth fruit in old age" (Psalm 92:12-14).

In speaking of the Christian, God's Word compares our life to a tree. God's trees are "planted in the house of the Lord." This implies life. No one plants dead things. The Lord plants a living tree and God's plan and purpose is that the righteous shall grow and bear fruit. By faith in Jesus we are saved. Also, by faith in Christ we grow and bear fruit for the Lord.

Our brief article today concerns "the sunset years" of our lives. Continued blessings are promised. The elderly Christian continues to experience inspiration and joy in regular attendance at worship services. There is spiritual food and refreshment for the soul in hearing God's Word and fellowship with believers. God has promised special blessings for those who gather faithfully to hear the Word and worship the Lord.

There is no retirement for the Christian witness. "They shall bring forth fruit in old age." The Christian who

has borne fruit in his younger and active years will continue in later years as well. Fruit trees become unfruitful when old, but in the supernatural realm of God's Kingdom the Lord has so ordained that the Christian shall be empowered to bear fruit even in later years. Old age is not the natural time to look for fruit, but by God's grace the supernatural life continues to grow and bear fruit.

In the passing of years the Christian has grown in spiritual knowledge. Through practical experience we learn many valuable lessons. Often we learn spiritual lessons through trials and bitter disappointments. Through these varied experiences God has, by His Spirit, taught the believer to grow in sanctification and a knowledge of His will. This knowledge of God's will and plan for our life is given to better prepare us for a more fruitful service.

Patience is another important quality in the Christian life. By nature, we often reveal a very impatient attitude. The Lord must often teach us to be more loving and patient as a Christian. As we see how patient the Lord is in dealing with us we are convicted of this sin and we must pray for God's forgive-



AFLC Secretary, Pastor H. DeBoer and Pastor Hermunsle

ness and the need of grace to be more patient. It does not come easily, or quickly, to "rest in the Lord and wait patiently for him."

And finally, a most important quality of Christian life is a deep concern for the salvation of the unsaved. We have little concern for the lost because we have little love for them. God must awaken in our hearts a real love for other people and a concern for those who are unsaved. May God stir our hearts with a real burden for the unsaved and prepare everyone of us as Christians for a fruitful ministry to the saved and unsaved in the "sunset years" of our lives.

—Pastor Julius Hermunsle
(reprinted from the AFLC Bulletin Service)

Annual Conference scheduled for June 17-21

The 1981 Annual Conference of the Association of Free Lutheran Congregations will be held June 17-21 at the AFLC headquarters and Schools in Minneapolis, Minn. The time of starting is one week later than it would have been in order to make it possible

for more delegates to attend from the West Coast churches and other places where public school graduations are later. The change in time will be reviewed at the conference to see whether or not the change should be made permanent.

Personalities

The new address for **Rev. and Mrs. Dennis O'Neil** at Shevlin, Minn., is Route 1, Box 224.

L. Bruce Laingen, top ranking U.S. citizen held hostage in Iran for over a year, has AFLC connections. He is a third cousin of Rev. Larry V. Severson, Boscobel, Wis. Mr. Laingen was U.S. charge d'affaires in Teheran when the embassy was seized by militant radicals in November, 1979.

Augsburg Confession classes held in Winger parish

A series of FACT classes (Finding Augsburg Confession Truths) were held in the Winger, Minn., parish, Rev. Bruce Dalager, pastor. Attendance was good. The classes in Maple Bay congregation concluded in December, the joint ones for Union Lake-Dovre this month.

Constitutions wanted

The Library Committee of the Board of Trustees of the Association Schools is desirous of obtaining copies of the constitutions of the congregations affiliated with the Association of Free Lutheran Congregations. Pastors or secretaries of congregations are asked to deliver to or send such copies to Mr. Anker Harabo, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441. They will become part of permanent archives.

Thank you for your cooperation.

THE LUTHERAN AMBASSADOR

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Minneapolis, Minn. 55441

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