

THE LUTHERAN AMBASSADOR

January 5, 1982



MISSION: A TASK ASSIGNED

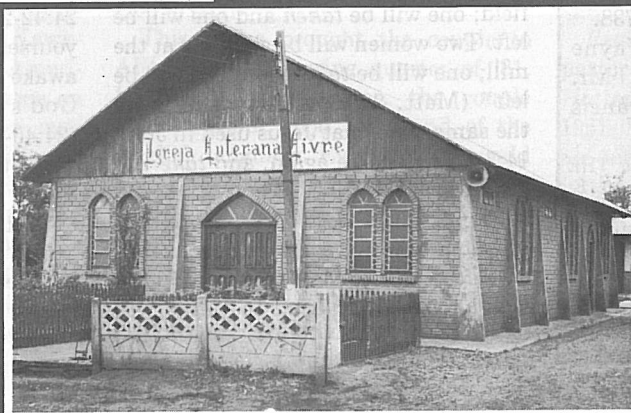
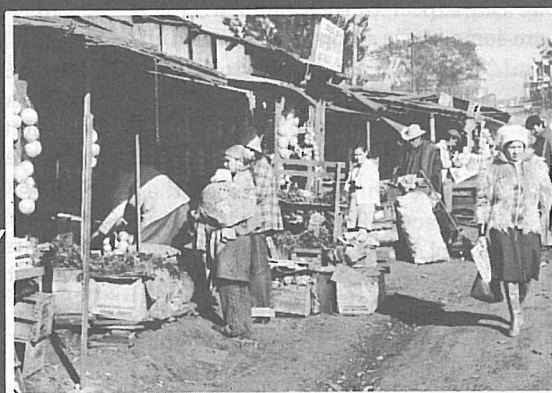


MEXICO

INDIA

PARAGUAY

BRAZIL



AT THE MASTER'S FEET

by Pastor Harvey Carlson



A Look Ahead

This is the last of a series of 12 articles dealing with some of the prophecies of the Bible and especially those that pertain to the coming again of Christ.

No one realizes more than I do how little has been said out of what could be said. So many matters have not been touched upon at all and others have been very inadequately covered. But, if these articles have inspired some of you to carefully explore the prophetic Scriptures for yourselves, to see exactly what the Word says, the effort of writing has been well worthwhile.

This time we return to the Olivet Discourse for one more look at some of the things Jesus taught there.

If, according to Jesus' own teaching, we are living in the period in which He will return, what are some of the things we can expect to soon happen? What are some of the items that Jesus Him-

self puts on the calendar of events during "the generation that will not pass away" until He comes?

We only have space to note two things.

TRIBULATION

"Then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever shall" (Matt. 24:21).

If we believe what Jesus says, we should expect the most terrible period in all of human history to soon come upon the world. It will involve Israel. Jesus speaks of those who are in Judea (Matt. 24:16), but it will also reach to every person upon this planet. "It (that day) will come upon *all* those who dwell on the face of all the earth" (Lk. 21:35). There will be no value in fleeing to some island or mountain for safety. Jesus also reveals that the suffering will be so severe that "unless the Lord had shortened those days, no life would have been saved" (Mk. 13:20).

Some of us believe that this period is described much more in detail in Chapters 6 through 19 in the Book of Revelation.

TAKING

"Then there will be two men in the field; one will be *taken* and one will be left. Two women will be grinding at the mill; one will be *taken*, and one will be left" (Matt. 24:40-41). Here we have the same word that Jesus used in John 14:3: "I will come again, and *take* you unto Myself."

From I Thess. 4:14-17, we learn that the *place* to which some will be taken is "*in the clouds* to meet the Lord *in the air*" and that the dead in Christ will

share in this happy meeting. Going by the Olivet Discourse, this is something we should expect to happen *soon*.

But, which will occur first, the "tribulation" or the "taking"? Or, will the taking occur sometime during the tribulation? Opinions differ. For myself, I find the promises of the "taking" coming first to be clear and comforting. Jesus spoke of *escaping all* these things . . . (and instead) standing before the Son of Man (Lk. 21:36). He promises those who persevere in keeping His word, "I also will keep you *from* the hour of testing . . . to come upon the whole world" (Rev. 3:10). It is a promise to keep them *from* it, not *through* it, or *in* it. Also, He said that at His coming it would be as it was in the days of Noah and Lot, and then the judgments only fell after God's people were first in the place of safety.

WHO IS READY?

Do you know the best place to get the correct answer to this all-important question? It is from Jesus Himself, the One who is coming again and before whom each of us will stand.

In the same Olivet Discourse into which we have been looking, He speaks at length about what matters to Him. Study carefully what He says in Matt. 24:42-25:30 and Luke 21:34-36. Ask yourself questions. Am I spiritually awake (Matt. 24:42)? Am I living in God's will and plan for my life (24:45-47)? Is my relationship right with other people (24:48-51)? Does the Spirit of Christ truly live within me (25:1-13)?

Yes, heed and obey what Jesus says in these passages and you will be ready! ✚

THE LUTHERAN AMBASSADOR

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What mission is worthy of our tithe?

by Rev. Gerald F. Mundfrom,
Osceola, Wis.

We believe it is Scriptural and pleasing to God to give a tithe of our income to the Lord. I am sure there are many throughout our Association who tithe and who have been blessed in so doing.

But is it enough only to tithe? Shouldn't we also pray and discern and then seek God's guidance as to what mission endeavors we should support with our tithes?

Yes, as Christians we have a responsibility to give back to the Lord a portion of our income with which He has blessed us, but after we have put those gifts in the offering plate or on the altar does our responsibility in relation to these gifts end? Does it matter what causes, what mission, or in what way these gifts are used after they have been placed on the altar?

Since God has entrusted us with a tithe which is rightly His, and hasn't given that same tithe directly to some mission, He must will that we also use careful discernment where we put His money.

Often Christian people with a compassionate heart find it hard to say "no" to a mission which calls itself Christian and appears to be Christian. And so they give of their tithe to that

mission even though they know little about it. Often they know only what the mission claims about itself, which naturally would not be a critical report. But it may not be truthful and honest. Many people, I fear, are giving to various mission causes without first carefully discerning those missions. They fear that they might be displeasing to God if they don't support the mission which appears godly and which asks for their support. But what if this is not where God wants them to spend the tithe He has entrusted to them?

How can we tell if a certain mission is worthy of God's tithe which has been entrusted to us? How can we find out what we need to know about all the mission causes which look to us for support?

I don't know how we can really find out. And now that I have asked this question I am not sure that it is the right question to ask. I should rather ask: Does God expect us to give to all causes which look to us for support, even if some might be worthy of the name Christian? Would God will I give to them when I know so little about them?

Wouldn't God will that I give His tithe to that mission cause which I know something about and have been acquainted with a long time, can wholeheartedly trust with God's money, and have even had a part directly or indirectly in making its decisions? What mission am I talking about? What mission is it that I know something about and have had a part in bringing into being and helping grow? To what mission do we owe our loyalty for these very reasons? *It is the various mission causes of our beloved AFLC.* It was at an annual conference not so very many years ago that we, the people of the Association, voted our first mission into being. We have voted others in since and over the years at our annual conferences made decisions which have helped our missions to

MISSION: A TASK ASSIGNED

Webster defines the word "mission" as "a task with which a person or a group of persons is assigned."

Jesus is quoted in Matthew 4:19 thus: "Follow Me, and I will make you fishers of men."

I had never thought of this verse as a mission call. But as I examined it in the light of its challenge, I see the call to mission—a task assigned. Each of us in our response to God acts in various ways in selecting his fields of endeavor.

We note the multitude of different responses within our Association, some teachers, others pastors, those called to Home Missions, others to the call of World Missions.

We who have responded differently to God's call should see our own "ministry" with a relation to each of the above, not less honorable in the sight of God, but just as compelling and necessary.

As we serve in our chosen capacities in life, and respond to Jesus' call, a support opportunity is ours to all of the front line "troops."

May we react to that responsibility, whether it be to Home Missions, Schools, the Seminary, General Administration or World Missions, not with "tunnel vision," but with an overall perspective that encompasses our whole work.

We seem to have fallen on some hard times. We trust God will guide as we set the challenge before you: "That we may be more excellent fishers of men."

*Mr. Kenneth Williams, Chairman
Board of World Missions*

ABOUT THE COVER: top photo—Pastor Flores led an adult Sunday School class on the new property in Leon, Mexico (see p. 7); middle left—Pastor and Mrs. Dasari at a service in India this past summer, (see p. 10); middle right—a street scene in Presidente Strossner, where the work in Paraguay is beginning; bottom—Lar Paraná church in Brazil, George Knapp, pastor.

“Many people, I fear, are giving to various mission causes without first carefully discerning those missions.”

grow and become what they are today. These missions are our missions and should be our first love and responsibility for support. Surely these missions are very close to us and a very part of us. We are not supporting a strange, unknown work when we support the mission causes of our AFLC.

Should we then let other mission causes, be those causes good or evil, rob us of God's tithe, causing our own missions to suffer want and to be curtailed in their growth? Wouldn't God will that we support wholeheartedly and with our full tithe and offerings those causes which we believe He laid on our heart as a church to adopt? And how can we expect our missions to function and grow when our loyalty and support is divided in many ways?

Many of these other missions have a much larger base for support than the mission endeavors of our own church. They appeal to many individuals and to many churches of various denominations. Some of them have become very well known.

But the missions of the Association have a relatively small base from which to receive support. Our church is only a few years old, and though it is growing, yet it is still small in size compared to some of the large church denominations. Our missions have nowhere else but our own church body and a few other friends to look to for support. Are they not worthy of our full support?

Do we have a right under God to start a mission and then transfer our giving to other causes later on letting what we started get on as best it can with limited support, or only a part of our tithe? Is this as God intended that it should be?

Our AFLC does not dictate to its

member congregations or individuals in their giving, but, nevertheless, it looks to them for their support in accordance with how God has blessed them. I would hope that such giving would be from the heart and with love for the AFLC mission fields and projects, and not because some man-made ruling says they ought to give so much. They depend on our continuous loyalty to a cause to which we have all unitedly given ourselves. This is what makes us a church body.

Now I wish to narrow my argument and call your attention to a grave situation within our total mission program. I am thinking of Brazil, our first-born world mission project.

At the annual conference last June the World Mission budget was cut considerably from what was requested by our missionaries. Taking into account the rate of inflation, which is rising much faster in Brazil than in the United States, the truth is that if our mission work in Brazil should receive only the budget amount voted by our conference, they will have to curtail the work they are now doing.

Our financial report would reveal a decrease of interest in the World Missions of our church. In former years World Missions exceeded its budget allotment. Last year the money received was less than the allocated budget. And this has happened just at the time that we took on two more World Mission fields—Mexico and India. If this trend should continue what will happen to our mission work in Brazil?

Rev. Connely Dyrud informed me that he was told there might not be enough money in the mission budget to send him and his family back to Brazil next year. Besides that there are several others who feel called by God to go to Brazil and serve as missionaries. And the report from the field tells us that their services are greatly needed.

Now I rejoice that we also have open doors to do a mission work in Mexico and India. And I hope and pray that we will soon be able to send missionaries into these fields, too. However, as yet God has not raised up anyone from within our midst to represent us in these fields. But He has raised up some missionaries to serve Him in Brazil. Shouldn't this be a strong indication to us that God still wills that we continue our work in Brazil? And that we not

only continue on but that we widen our front and expand our work there?

Our missionaries are telling us how urgent it is that we act now, because the door is closing in Brazil.

Let me quote from a letter received from Rev. Connely Dyrud: “We have a real burden for the Brazilians and our AFLC work in Brazil. Doors will not always remain open in these countries. In many countries of the world it seems that God gives a certain amount of time to spread His Gospel and if this hunger is not met Communism moves in and doors are closed.”

Pastor Dyrud states that as he travels among our churches he is finding a lot of interest in missions among our young people. Shouldn't we who are older pray for these young people and do all we can to direct them to our own mission fields and back them up with financial support? May God help us.

Pastor Dyrud further reports that a number of Brazil missions have short term missionaries who come for three months, six months or a year. They are a big help and are filling a real need on the mission field. These retired or semi-retired people would raise their own support. But they, too, need our prayers.

“We are not supporting a strange, unknown work when we support the mission causes of our AFLC.”

Among those who have recently been to Brazil for a short term are Karen Ellertson and Rachel Mundfrom. They have a burden for Brazil and now sense God calling them to be full-time missionaries.

Let me again quote Pastor Dyrud: “We cannot bypass God's command to go into all the world and preach the Gospel, and then those who remain home are commanded to pray for laborers, as found in Matt. 9:37-38: ‘Pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest.’”

More than once in our mission history we have been faced with the crisis

of whether we'd be able to return missionaries to the field after furlough. So far we have always, with God's help, been able to send them back. Let us hope we can again this time. Surely as the missionaries who feel called by God to serve Him on the mission field face this situation they are caused to wonder, under such uncertainty, if they should come home on furlough.

We believe that we are not just another church body among many church bodies, but that God has called us out from many churches which have gone liberal, charismatic, or deviated from the whole truth of the Gospel in some way. We believe in true Lutheranism, and believe true Lutheranism to be Biblically sound. We feel it becomes our duty under God to make an impact upon this world with His truth both at home and abroad. This is a tremendous task and demands a united, fully-dedicated effort on the part of all of us. This is a task for our whole body of believers. May God lead and guide us.

With this truth before us doesn't it seem logical that God would will that our young people who have been trained in our Bible School, and who feel called to full-time service should find their place in our own mission endeavors, rather than to go out under other missions, which they may be tempted to do if we don't send them forth into our own fields? How very sad that we should allow any to be enticed away from us because we can't afford to send them out; while at the same time we support many other mission causes.

I draw to your attention a resolution which was adopted at our annual conference. I pray that we might ever keep this resolution in mind and in heart and that it won't be just a resolution we passed and put in the minutes of our conference business meeting. May God's will and not ours, when contrary to His, be done.

"Whereas God called us apart as an Association to perform a special mission, be it resolved that we remember that this mission responsibility is deserving of our first and complete loyalty, therefore let us always prayerfully consider where we give our tithes and offerings."

Jesus hasn't asked us to bear much fruit or to save many souls. Oh we feel good, and believe God rejoices when

"... doesn't it seem logical that God would will that our young people who have been trained in our Bible school, and who feel called to full-time service should find their place in our own mission endeavors. . . .?"

such comes about through our efforts, God working through us doing the saving. But even more important than saving souls is being obedient and faithful in that to which God has called us. And it is on the basis of our faithfulness—as a church body, as local congregations, and as individuals—that He will judge us.

And as members of our beloved Association of Free Lutheran Congregations, to which God has gathered us from many areas, isn't it the mission endeavor which He has burdened us and led us to undertake and maintain that requires our first and full responsibility? And shouldn't it be so until every need of our own missions has been met, and until we have entered every door He opens for us as a church to do a mission work?

How different from having outsiders, who are often strangers to us, coming into our midst presenting a cause we have not heard of or know little about. In these cases the initiative, in beginning these mission endeavors, has not come from us. They are not our missions in the same sense that the missions of our church are. It is the mission responsibility of someone else we are asked to support. Now this may not necessarily be wrong, if the cause is worthy, but it certainly isn't our first responsibility and it could be displeasing to God if we fail to fully support our own mission endeavor.

I quote from Pastor Dyrud's letter once more: "Remember that Time cannot be stopped; it is ticking by and there are evil forces which are already making use of the time. How about us?" †

(Ed. note: We assume that Pastor Mundfrom is using the word "tithe" in the sense of our offerings to God and not in the sense that *all* of the tenth which is given to God must go to the world missions program of a church.)

Spread, O Spread Thou Mighty Word

Spread, O spread, thou mighty word,
Spread the kingdom of the Lord,
Wheresoe'er His breath has given
Life to beings meant for heaven.

Tell them how the Father's will
Made the world, and keeps it still,
How He sent His Son to save
All who help and comfort crave.

Tell of our Redeemer's love,
Who for ever doth remove
By His holy sacrifice
All the guilt that on us lies.

Tell them of the Spirit given
Now to guide us up to heaven,
Strong and holy, just and true,
Working both to will and do.

Word of life, most pure and strong,
Lo, for thee the nations long;
Spread, till from its dreary night

All the world awakes to light
Up! the ripening fields ye see,
Mighty shall the harvest be;
But the reapers still are few,
Great the work they have to do.

Lord of harvest, let there be
Joy and strength to work for Thee,
Till the nations, far and near,
See Thy light, and learn Thy fear.

J. F. Bahnmeier
(The Lutheran Hymnary)

OF PLANTING AND HARVESTS

a plant
bearing fruit

by Pastor David H. Abel

"But a person can't really be sure that he'll go to heaven, can he?" Irene's words still echoed in my mind as now, seven months later, she shared with the three other couples in our Friday night new members' class. What a road she had traveled in these months!

It was a hot Sunday afternoon when I dropped in to see Bueno and Irene. One of those days when the gnats hang around your face to the point where you sometimes choke on one. Sign of rain they say. That's good, as long as it doesn't come before the evening service and keep the people at home. In Brazil a good rain can work like snow.

The reception I received from Bueno and Irene would melt any snow. "Cafézinho," navy stories, police stories, Bueno, with his tall muscular form and curly hair, had seen the world by 30. Irene, shyly, in an embarrassed sort of way, added comments here and there. I'd met this former sailor when we were younger, as his stepmother has always been active in our Central church. "What brought you back to Campo Moúrao?" I asked.

"We needed to get out of the mess in São Paulo, finding something better for ourselves."

The conversation led up to the question: "Do you know for sure that if you'd die tonight you would go to heaven?" "No," said Bueno. "I know for sure I wouldn't!" came the half-joking comment from Irene.

"What would you say if God asked you why He should let you into His heaven?" I continued.

"Listen, Pastor, you don't know us very well. God wouldn't even bother asking us. We've seen a side of life you can't imagine. Drugs, booze, fights, prostitution. We're here looking for a new life!" The scars on his face told me he wasn't lying.

While Irene nodded in agreement, the experiences having added a decade to her 24 years, Bueno went on talking. He knew of the Way, but could he make it?

"You can't, Bueno. The apostle Paul says, 'For I know that nothing good dwells in me, that is, in my flesh; for the wishing is present in me, but the doing of the good is not . . . Wretched man that I am! Who will set me free? . . . Thanks be to God through Jesus Christ our Lord!'" (Rom. 7:18, 24, 25 NASB).

We read more. We prayed. Joy! The smile, the handshake, the hug. "It's all so new to me," said Irene, "can a person really be sure, really change?"

"Remember, Irene and Bueno, it's not what you feel, it's what's written that counts. John 6:47 says it, just believe it! And when temptations come, remember I Corinthians 10:13—there's no problem too big for you and God."

The seed was sown, the plants took root. Bueno's bursting forth as we together studied the Bible, Irene's coming more slowly, asking questions, listening, participating in the ladies' meetings.

"Auntie, I want to be just like you and love Jesus."

As June brought the cold winds so did cold breezes blow upon these new plants. Bueno couldn't find a job and receiving help from his father was humiliating. Irene had inward callings to the old life style, at least it would pay the bills. But they kept on reading the Word and she kept on memorizing, and we all kept on praying. Bueno got a job as a driver, but it meant six and one-half days of work per week. His church attendance was suffering. "Oh God," we prayed, "keep him in Thee!"

"Hello, Pastor."

"Yes, Bueno," I said, though the voice on the other end of the line had changed.

"Come over. Let's talk." It was 9:30 p.m. When I arrived, Irene's expression told me something was wrong. Bueno was smiling, but drunk.

"I had just a few, a little slip up. I can handle it; it's not a problem. I'm strong."

"O Bueno! No one's strong, only the Lord."

And so one plant began to wither, while the other one kept on growing.

"Pastor, I'm leaving Bueno. I can't take the beatings and the insults any longer. Since he quit his job, it's only become worse. If my father will have me, I'm going home." She went. One week later she was back. "I love him."

"And you know," Irene shares to the couples, "my family and friends couldn't believe what had happened to me! They asked me to lead in praying the rosary. But I couldn't. I'm different, not because of religion, but because of Christ. And best of all, my little niece told me, an auntie who once was in the gutter of the world, 'Auntie, I want to be just like you and love Jesus.'"

What joy! The plant was bringing forth fruit! As she spoke, Bueno was out in the night, somewhere. Still knowing the Way. Still trying to make it on his own.

*O Lord, the needs are
so great,
The battle so hard.
Thank you for the
harvest.
Help us not to give up
planting.*



Pastor Flores (right) and the President of the Prince of Peace Congregation, Mr. Arcadio Betancourt Ortiz, standing on the corner of the future church. The site is located at the corner of Los Nardos and Orquidea Avenues in Leon, GTO, Mexico.

Our work in Mexico

2nd Annual Conference held

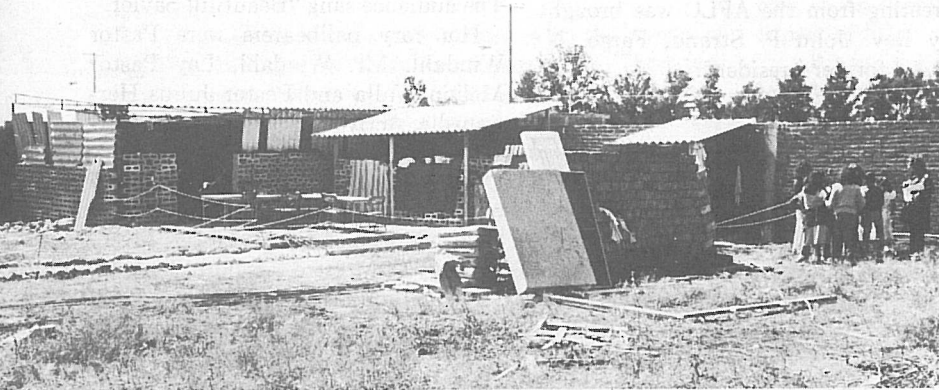
"We extend warm, fraternal greetings in our Lord Jesus Christ to our brothers and sisters of the AFLC. We sincerely thank each church, each member of the AFLC and the Women's Missionary Federation for all their prayers, encouragement and financial assistance. May God bless each one of you." This was the official conference greeting, spoken by Pastor Samuel Flores, at the Second Annual Conference of the Central Mexican Lutheran Church in November. Pastor Flores

added a sincere invitation for members of the AFLC to visit our sister congregations in Mexico for fellowship.

This Second Annual Conference was the reason for my visit to our sister congregations in Mexico. What a great joy it was to be with Pastor Flores again and to fellowship with his family and the Christian friends of our sister churches in that beautiful land. It was indeed wonderful to see the regular attenders of Prince of Peace congregation again and to see the advances that have been made in the two years since my first visit to Mexico. The believers who make up the Prince of Peace congregation at León, Mexico, have been under a hardship since the first of 1981 when the decision of the new apartment owner prohibited their meeting collectively as a congregation in the home of Pastor and Mrs. Flores. This Second Annual Conference provided their first opportunity in many months to meet together for collective worship.

A great many of our dear members of the AFLC here in the USA have expressed prayerful concern for our Mexican mission outreach and many of you have provided much-needed funds for Mexico. I want to impress upon each lover of missions that you are precious to our Lord, for His first concern is missions: reaching the lost with His saving Gospel. Your World Mission Board and your Director praise the Lord for each supporter of our World Mission program. I know you will want to know many details of this recent Annual Conference in Mexico.

The Prince of Peace congregation of León, GTO, Mexico, has purchased a choice corner lot in one of suburbs (colony) of León. Its location is excellent! Looking to the east we can see the main highway that connects León with Mex-



Site of the future Prince of Peace Lutheran Church, and site of the Second Annual Conference of Central Mexican Lutheran Church (AFLC sister organization in Mexico). This site was dedicated on Sunday Nov. 1 as part of the conference activities.



Worshippers following the early morning worship service.

Special prayer concern: On Christmas Eve Pastor Flores was returning home from their worship service. To avoid an oncoming car, he swerved into an embankment. His car was completely demolished and he is currently recovering in the hospital. The Flores family requests prayer for their father's recovery. Notes of encouragement from their American brethren would be appreciated. Pastor Samuel Flores, Apartado Postal 756, León, Gto., Mexico.

MEXICO . . .

ico City. To the west is the main highway from Leon to Guadalajara. Bus routes are nearby. This suburb is a new area with city streets, curbs and lights already installed. Many new houses are under construction and a housing complex for government workers is just six blocks away. This lot has been purchased by the Central Mexican Lutheran Church (Iglesia Luterana Mexicana Del Centro) with assistance from the AFLC—USA. As soon as it is financially possible the believers desire to erect their church facility on the site.

The days before the conference were full of activity on that fine lot. As is the custom in Mexico, a six-foot high wall was built around three sides of the lot, with the front part that faces the main street being left open. Many teen-aged young men came to help Pastor Flores, and I, too, was happily involved in the work of erecting a pavilion for the worship services and classes. This is a temporary meeting place made of tile roof over steel supports, with a temporary wall of bricks, lattice style, providing an enclosure.

When the Conference itself began it was a time of praise to the Lord. The members of both Prince of Peace congregations of León and the new sister congregation, Gethsemane, of Celaya, attended. The main topics at the Conference were:

Expansion Of Ministry: The Conference restated its purpose of expanding into new areas. Additional pastoral leadership or workers will eventually be needed. The Conference determined that all pastors who will serve the Central Mexican Lutheran Church must be prepared by adequate schooling. Written seminary extension courses will be provided. The Conference praised God for two young men of secondary-school age who have expressed their desire to prepare for the Christian ministry.

Form Of Church Government: A study committee was established to make recommendations for next year's annual conference. A study will be made of various forms of church organization.

Youth Work: The young program was discussed, with special attention

Rev. Harry Molstre, former secretary of the AFLC dies

Rev. Harry C. Molstre, secretary of the Association of Free Lutheran Congregations from 1966-69, passed away on Dec. 6, at Lake Region Hospital in Fergus Falls, Minn. He and his wife had made their home in Fergus Falls, in retirement, since 1972.

His funeral service was held at Calvary Lutheran Church in Fergus Falls on Dec. 9. Rev. Donald Brue of the Church of the Lutheran Brethren, vacancy pastor at Calvary, officiated. A greeting from the AFLC was brought by Rev. John P. Strand, Fargo, N. Dak., former president.

given to the priority areas for Pastor Flores' time. The Conference again requested Mr. Milton Flores to assist in serving the Gethsemane congregation at Celaya.

Study Sessions: Robert Heubner, formerly a teacher at Augsburg Seminary of Mexico City, led studies in the Lutheran Confessions and preached the Sunday morning message.

Greetings: Pastor Eugene Enderlein, World Mission Director of the AFLC, shared greetings in Spanish at the beginning of the Conference and again during the Sunday Services, with a brief challenge as part of the dedication service for the new site. The AFLBS Mission Fellowship sent greetings and these were read and interpreted by Miss Leticia Flores.

As you read these details from the Second Annual Conference on Mexico I hope that your heart is burdened for our fellow believers there who are working to establish a sound, Biblical ministry, and that your mind will now be better informed so that you may pray more specifically for our Mexico outreach. All praise and glory belong to our precious Lord Jesus Christ for each believer there and for blessing these dear co-workers and providing a new site for them.

—Pastor Eugene Enderlein



Mrs. Stanley Christenson was organist and Rev. Arnold Windahl and Mr. William Windahl sang two duets, "Under His Wings" and "O Blessed Day." The audience sang "Beautiful Savior."

Honorary pallbearers were Pastor Windahl, Mr. Windahl, Lay Pastor Melvin Walla and Pastor Julius Hermunsle. Active pallbearers were Marvin Tungseth, Arvid Row, Emery Otnes, Ted Aasness, Loren Tungseth and Wm. Van Sickel. Burial was in Oakwood Cemetery, Rochester, Minn.

Harry C. Molstre was born Sept. 12, 1907, at Hampden, N. Dak., to Adolph and Rachel Molstre. At a young age he moved with his family to Fergus Falls, then to Story City, Ia., where he attended high school. In 1933 he was graduated from St. Olaf College, Northfield, Minn. He attended the Lutheran Bible Institute in Minneapolis, Minn., and was graduated from Luther Theological Seminary, St. Paul, Minn., in 1938, being ordained into the ministry of the Evangelical Lutheran Church. He was united in marriage to Sylvia Steiger of Rochester in 1939.

Pastor Molstre served the following parishes: Clarkston, Wash., 1938-40; Fennimore, Wis., 1941-45; Armstrong, Ia., 1945-49; Lake Crystal, Minn., 1949-54; McIntosh, Minn., 1954-63; Winger, Minn., 1963-65; Dalton, Minn., 1965-69; and Valley City, N. Dak., 1969-72.

He was a member of the AFLC's Coordinating Committee for ten years and also served on the Seminary and Doctrine Committee during most of its existence.

Pastor Harry Molstre is survived by his wife and three sons: Rev. David, Dickinson, N. Dak.; Paul, Owatonna, Minn.; and Dr. John, Fergus Falls. Ten grandchildren also survive. †

editorials

WORLD MISSIONS

We are pleased to be able to present a special emphasis on World Missions in this issue. And we hope it doesn't appear too late in our fiscal year to encourage some gifts, and further gifts, to our world mission outreach before January ends.

Most of us come from a tradition of compelling interest in bringing the Gospel of Christ to other lands. Thank God for that heritage. May that interest not die with us or be diminished, but be fanned into even brighter flame in our generation.

In our home we grew up conversant with the names of our church missionaries. They were a part of life. There was a mystique about them to a child's mind for those people were living and working in far away places. And grand was the day if one of them should be able to visit our church, perhaps even our home. These were men and women bringing the Word of God to other lands. We knew they were important people.

We hope that the children of our churches today get that same exposure we had, that same excitement when they hear of and see in person the world missionaries of our Association. While the missionaries themselves don't want to be thought of as being special, they ought to be special to us because they have gone out to other countries in our name as well as the Lord's name. We are not called to go, but they were. We, too, have the responsibility to evangelize the world, but they are the ones who are actually doing the work. They represent us.

Those of us at home are the supporters, the enablers. That makes us pretty important people also. But how well are we measuring up? Do we provide the finances to make possible the goals we set at annual conferences? Do we pray much for the world mission outreach? Do we expect that much can happen apart from prayer? Questions to think about.

The Lord has blessed us with an expanding mission program. The AFLC is now engaged in work in four countries (the work in Paraguay will soon become official). We are in Brazil and Paraguay, great countries of South America, still developing countries. We are in the Asian sub-continent of India with her teeming millions. We are in Mexico, a nation whose potential is far from known at this time. And there are great opportunities for the Gospel of Jesus Christ. There is a planting going on and a harvest.

Read our articles in this issue with interest, as well as those which shall follow throughout the year from our world mission work. Remember the challenge of "Jesus Christ, Desire of the Nations" by Pastor Richard Gunderson in our Nov. 24 issue. Learn what you can. Be willing to face the challenge, to make the commitment. This is our day to work. We are not responsible for next year but for *now*. If we do our work *now* there will be hope for the tomorrows.

THANK YOU, PASTOR CARLSON

Our devotional articles in the second half of 1981 and this first issue of January have been unique in that they have been written by request as to subject matter. You will remember that Pastor Harvey Carlson, then of Grand Forks, N. Dak., was asked to present a series on the Second Coming of Christ. He was asked to do this, not to espouse a certain approach to eschatology, a study of last things, but because he is recognized as someone who has given a good deal of study and thought and prayer to the subject. He has accomplished his task, within the limitations of 12 short articles, in an effective way, in the devotional spirit we would expect of him.

All have not agreed with him in everything he has written. It was not expected that there would be full agreement. He did not expect it. There is room for difference of understanding concerning last things and the return of Jesus Christ. There will be further discussion on these things, also in *The Lutheran Ambassador*, we can be sure. But that the Lord is coming again, we all agree. That conviction binds us together. We are people of the upward look.

Thank you, Pastor Carlson, for doing this writing for us. May the Lord bless you as you serve Victory in Christ Lutheran Church in St. Paul, Minn., and give you a fruitful ministry in that great opportunity.

Our new writer, continuing through June of this year, will be Pastor Bruce Dalager, who will shortly (Feb. 1) become pastor of Trinity Lutheran Church, Grand Forks. So the people of Trinity will be doubly blessed in having their pastors as writers for a whole year.

Pastor Dalager is leaving the parish at Winger, Minn. He has had a good ministry there and now takes up the challenge of work in North Dakota's second largest city. In the AFLC this young pastor has been involved in youth work, in his own parishes, of course, and also on the Youth Board, where he serves as chairman.

The Lord bless you, Pastor Dalager, as you write the series, "At the Master's Feet," in these coming months.

THE FINAL PLEA

This is our last chance to urge full financial support of our AFLC work in this fiscal year. It ends January 31. Our most recent reports indicate that great needs still exist.

You have responded wonderfully in the past, members and friends of the Association. We trust that we all know that as far as open doors go "the sky is the limit." There's so much that can be done. The needs are so great. The AFLC can't do it all; no church body can. But we can do something. The Lord has given us defined areas and we are responsible for them.

Have you given what you intended to give this year? Is it possible for you to reach down once more? Do what you can, as the Lord has prospered you.

From the Gospel Workers of India's Bible Faith Lutheran Church to the WMF in the U. S. A. . . .

Dear sisters in Christ:

Greetings in the precious Name of our Lord and Savior Jesus Christ, Who died for our sins and rose from the dead for our justification.

Though we have never seen your faces physically our hearts are thankfully united with all of you, acknowledging your love and concern for the Gospel and your eagerness to equip us with the Word of God. We are very happy to note your mighty prayer support and sacrificial giving which facilitated such a rich summer for all of us through the ministry of Rev. B. Rao Dasari.

It is a great experience to learn more about the doctrinal position of our



Believers and children in the village of Nara Savagudem. Half of the church building in the background is a stable for water buffalo.



The church summer school in India.

church. It was a kind of great turn for many of us when we understood the doctrine of justification by faith alone and other doctrines. We will share all our experiences collectively concerning these summer classes. We have learned the following subjects. (1) Creation (2) Lord's Day, worship on Sunday (3) Angels: categories and the types of their ministry (4) Baptism and the true Scriptural basis for infant baptism. We are immensely pleased to know the grounds for infant baptism through the Word of God (5) Christ's miracles (6) Passover and the feast of unleavened bread (7) Lord's Supper (8) Death and Resurrection of our Lord (9) Importance of the Word of God. (The Holy Spirit has chosen the very words in the original Scriptures to communicate God's plan of salvation for man in the Scriptures. The Holy Spirit is associated with the Word of God only and He will never work apart from the Word of God or against the Word of God.) (10) Trinity (11) Peter's life (taught by Mr. V. Benerji Raju, president of the Church) (12) Pharisees (13) Sadducees (14) Lyrics and Hymns. Nearly one hour of practice was held each day. (15) Some Gospel workers were helped with proper pronunciation of certain difficult words. (16) Importance of greater fellowship among the Gospel workers. (17) Importance of greater unity in prayer life (18) Preaching methods and sermon preparation, along with the method of delivery, were discussed.

(19) Methods of reaching non-Christians (20) Importance of a woman in the home and in the congregation, along with her limitations (21) Visitation of homes of both Christians and non-Christians (22) Precautions to be taken in public speaking (23) Leading the congregation in public worship (24) Not only spiritual needs, but physical needs, along with medical needs, are taken care of in the needed areas. (25) The dignity and propriety of the pastor in public appearance, talking and living were discussed.

We were blessed by all this and pray that the Lord would give us such opportunities also in the future to have deeper fellowship, united prayer life and time, and above all the occasion to grow in the Word of God and to be grounded in the true doctrine. If this type of training could be extended to the other believers also who could be used in the congregation to do pastoral duties in the time of need and in evangelization, it would be of great help to the church.

We were also blessed through the ministry of Mrs. B. Rao Dasari, who visited all congregations. We enjoyed her faithful ministry in serving our physical needs those weeks of summer school.

We also faithfully acknowledge the services of the families of Mr. D. Satyanandam, treasurer of the BFLC, and also of Mr. V. Benerji Raju, president of the BFLC, during the summer school.

We invite the members of the Women's Missionary Federation of the AFLC to visit our congregations in the future and to have fuller and deeper fellowship with us.

We thank you all from the depths of our hearts and assure you that the money sent for this summer school is fully used for the glory of God and for the good of the workers and congregations.

With warm Christian greetings and thanks,

Your National workers in India

(Ed. note: This letter has been compiled from individual letters of appreciation.)



Two women take part in an evening meeting.

The Return of Naomi with Ruth

Reread the first chapter of Ruth, vs. 6-17.

The first purpose of this Book of Ruth seems to be to establish the ancestry of David. However, every book of the Bible is unique in that it not only fulfills its original purpose but is a source of spiritual food for every believer who will pore over its pages. Go back to the first five verses. Here we find, first of all, the biography of an Israelite whose life didn't tie up with his name. Here we find, too, an indication of how God woos His people back to Himself, and also how He can even overrule the sin of His people and bring glory to His name. And we see clearly how one sin leads to another. We also see one of God's children outside His will, separated from country and friends, and bereft of her loved ones; a sorry plight indeed!

1. What was the Lord trying to teach Naomi? v. 5 _____

What reaction would we have, if the same trials were put in our lives? It is so important to live close to the Lord daily and He gives strength for everything. Col. 2:6 _____

2. What had she heard about her people? "Then she arose . . ." Then, when she was at the very bottom! _____

3. Are we by our disobedience and self-will making it necessary for the Lord to deal severely also with us? _____

4. Did she intend for the daughters-in-law to return to Judah with her? Could she, Naomi, possibly have thought in terms of material gain for her daughters-in-law? _____

14. Do you have that kind of faith? Are you willing to risk all, whatever it may cost, in order to have the God of Israel as your God? _____

Jesus tells us that if we would be His disciples we must take up our cross daily and follow Him. It is not easy to be a Christian. It cost Ruth everything to leave the security of her native land and venture forth by faith into a strange land and among strange people, but she did not waver. Unlike her sister-in-law, who turned back to her gods, Ruth chose to worship the God of Israel and thus she passed from death unto life. Do you have the witness of such an experience? The Lord says, "Him that cometh to Me I will in no wise cast out" (Jn. 6:37). He did not cast Ruth out, as we shall see, and if you will come as she did, He will not cast you out either, but will accept you and will do for you, more than you could ask or think. Will you come today?

15. What kind of faith did Orpah have? Heb. 6:4-6 _____

We read in the New Testament, in Matt. 8:19-22, how a certain scribe came unto our Lord and said unto Him, "Master, I will follow Thee whithersoever thou goest." But Jesus said unto him, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Jesus knew the cost of discipleship. He said that if we would follow Him, we must forsake all, otherwise we cannot be His disciples. We must put Christ first (Matt. 6:33).

Ruth was not seeking the Lord for material gain. She gave herself to Him without reserve. Let's remember this was the response of one coming out of dark heathendom. What about our response, we who have had the privilege of spiritual enlightenment since we were born?

—Mrs. Palmer Haugen

FEBRUARY gives us the opportunity to give towards the Praise Program. Funds received for this project assist the AFLC in the overall debt reduction as well as making capital improvements on real estate held by the Association. We thank God for the way He has blessed us and provided for the needs of our Bible School and Seminary.

May we be faithful in doing our part by giving generously to this project.

—Mrs. Grace Syverson, WMF President.

5. What was God's law for widows in Israel? _____

6. Could Naomi have thought her daughters-in-law would fare better in a heathen land? _____

Even though she was returning to God, she was still more concerned about herself and her own reputation than about the spiritual welfare of others. Because of her lack of fellowship and disobedience, she herself had become discouraged, and consequently she was discouraging others who were reaching out for God. Have we ever, by our lesser backslidings, our prayerlessness, our carelessness, our indifference, discouraged others? My spiritual "temperature" is bound to affect others, for "no man liveth unto himself!"

7. Was Naomi wishing God's blessings on her daughters-in-law? v. 8 _____

Note, the "Lord deal kindly with you." She was wishing them the best, yet the Lord had never promised to bless except in the place of obedience. The daughters-in-law had shown most tender affection towards their husbands and mother-in-law.

8. Did both girls insist on going with her? vs. 9-10 _____

Considerable love must have grown up between them to have caused so much weeping.

9. What did Naomi do in regard to their decision? vs. 10-11, Deut. 25:5 _____

10. Were the daughters-in-law sorrowful? v. 14 _____

Note that both girls insisted they would go with Naomi. Naomi went to great lengths to get rid of the girls. There must have been genuine sorrow at the thought of parting. Orpah was finally convinced, but Ruth would not be persuaded.

11. What was there to indicate that Naomi knew Orpah was driven back to heathendom? vs. 15 _____

Naomi had such great love for Ruth that she desired her earthly welfare even at the sacrifice of her company.

12. What is the difference between "lodge" and "dwell"? _____

Ruth did not say "where thou dwellest" but "where thou lodgest," for a child of God will always be a lodger, a pilgrim here, even in the fields of Boaz.

13. What did it cost Ruth to make the pledge of verse 16? Make a list of what she had to give up. _____

Ruth and Orpah were kindly disposed to their mother-in-law and their hearts seem to have been knit to hers by the common sorrow and tragedy which had overtaken them. Naomi had taught them something of the true faith, so she committed them to the Lord for safekeeping and to His care. Ruth gives evidence of a beautiful and unshakable faith. She is determined to go with her mother-in-law and to be numbered among the people of the God of Israel. This is the kind of faith that saves.

A Home Mission tour to the North Dakota frontier in 1886

Second of three parts

by J. H. Blegen

(Prof. H. J. Blegen, who taught at Augsburg Seminary for many years and was a leader in the Lutheran Free Church, undertook a trip into the developing territory of North Dakota in 1886 on behalf of the Mission Committee of the Norwegian-Danish Conference. In his first installment, Dr. Blegen told about how he was outfitted for the journey and the early part of his trip, coming to such new settlements as Devils Lake and Cando. We left him last time at the home of a man from Satersdal, Norway, where he had found lodging for his third night out.)

Dunseith

I continued my trip to Dunseith which lies on the plain at the foot of the Turtle Mountains. The town had a promising beginning. In a short time 30-40 houses had been raised up and it was said that the town already had about 100 residents. Of these only one man was Norwegian and unfortunately he ran a saloon. It was reported that in the vicinity of the town deposits of coal were to be found and mineral springs and that had presumably had something to do with the fact that a town had been started there.

Willow River

From Dunseith I turned toward some settlements by Willow River, where, according to the information I had gathered, I knew there was the beginning of a Norwegian settlement, and where I hoped to find something to do. That Norwegian settlement was soon found. It began only four miles beyond Dunseith and stretched eight miles further, where Norwegian people had taken land on both sides of the river. It appeared to be a fine, large settlement. Several of the newcomers had already erected houses which under the circumstances were exception-

ally good. A schoolhouse had also already been built.

But the Conference was too late in getting its mission pastor out. The Norwegian Synod had already had an outreach there. Its pastor had been around in the settlement and taken down the names of those who wanted to be along in a congregation, a congregation had been organized and the church council had called a pastor who was going to conduct his first service in about two weeks.

But it was arranged anyway that I should preach at two places the following day, which was Sunday. In the morning we held a meeting in the schoolhouse four miles south of Dunseith and in the afternoon at the house of a man named Sten Tvedten, five miles further out. Not so few came to listen at each place. Saturday afternoon elderly Pastor Bersvend Anderson of the Hauges Synod had also come to the settlement and he was at the afternoon service and took part with a testimony.

"Of these only one man was a Norwegian and unfortunately he ran a saloon."

There were two families in the settlement who had earlier belonged to a Hauges congregation. Bersvend Anderson had a point of contact in these two families and he had come to try to organize a congregation and meetings had been planned in that possibility. In the lower part of the settlement there were, to be sure, some who hadn't committed themselves regarding church affiliation and wanted to wait to decide that until they found out whether the Synod pastor was Anti-Missouri or Missouri.* Then there were

those who said that they had given consent that their names be entered into the church books, but if they found out that the new pastor was Missourian they would withdraw from the congregation.

Some Prospects

Under those circumstances I found it best to continue on my way and I followed the Willow River to its entry into the Mouse River, ca. 30 miles from Dunseith. A few miles from its mouth a settlement did begin, but there didn't get to be any opportunity to hold any meeting because the few homesteaders were so busy building themselves sod-houses in which to live. So I went on to the south toward the Mouse River in burning heat and being very thirsty and I was glad when I saw a log house along the way. There I was going to stop and see if I could get food and drink for the horses and myself. To my surprise the family was Norwegian and the man was from Gudbrandsdal (a district in Norway), as I was. His name was Peder Gilberg. I was greatly welcome with this family. Mr. Gilberg was one of the first settlers by the Mouse River. He raised cattle and had acquired quite a large herd. There were also some other Norwegian families in the neighborhood and they wanted all to gather to hear God's Word. The Gilbergs also had a child they wished baptized. The next day, therefore, a Christian meeting was held with baptism and also the Lord's Supper. This was the first time a pastor had visited the area and so it was a memorable time. Those who were present expressed their desire to get pastoral service from the Conference, if that were possible, but because they were so few they would have to have support from another congregation. Otherwise they couldn't see any way that they could support a pastor. They wanted to wait,

MISSION TOUR . . .

therefore, until they saw whether a Conference-congregation was organized in the Mouse River District.

That community was near the place where Towner was later built and the Conference had a church there.

A Word of Consolation

From Mr. Gilberg I heard that Norwegian people were building a settlement in Antelope Valley, 15 miles east of the Mouse River, and the next day I headed there. The way went over "The Sand Hills," a high sand ridge which runs parallel with the Mouse River for a distance of 30-40 miles. It is the wind which in the course of time has performed the herculean task of forming this giant sand ridge. The wind is a diligent worker on the Dakota prairie and those who can't stand the blowing of the wind had better not settle there. On this stretch, too, I took a wrong turn and went some miles out of the way. It took half a day before I saw sign of man's work. But at last a sod house came into view on the horizon. I headed toward it and found a Norwegian family there who sorely needed to have a visit from someone who could speak a word of consolation to them. They had arrived there in the spring and had put up a sod house where they were going to try to make it for the first year, at any rate. It wouldn't be pleasant to live in such a house where floor, roof and walls were earth. There was no furniture to be found either, hardly a stool or block on which to sit. The travel chest had to serve as a table. It was many miles to trees but the husband had hauled home some wood sticks from the sand ridge we mentioned, so they could cook their food. They had a team of oxen but they were too young to pull the plow. Anyway, they hadn't gotten a plow yet and didn't see any way to break up land that summer. There was hardly any drinking water to find because it was turning out to be a dry summer. In short, things looked almost impossible. The man cried like a child and lamented that he would nev-

er see a happy day again in his life and he bemoaned bitterly that he had left his simple but cozy home in Norway. I tried, then, to console him and his family the best I could and reminded them that the faithful and merciful God could be found also on the Dakota prairie, and that He wouldn't forsake those who stayed close to Him, yes, that when the need was greatest, He was nearest. That and whatever else I could think of I said to them and got the impression that it encouraged them, so I was glad that I had driven some miles out of my way. The man was a Sogning (Sogn is a district in Norway) by the name of Sjur Mikkelsen Gudvangen.

Antelope Valley

Later I came on the right way again and headed toward Antelope Valley, where I came upon a number of Norwegian homesteaders who had come there that summer. They had settled around a body of water called Round Lake. It was a pretty place. The soil was rich and the prospects for the future bright. I stayed with a man named John J. Rud and he told me that he had earlier belonged to St. John's congregation, Kandiyohi County, Minnesota, near Willmar. Mr. Rud sent word around and the following day a service was held in his house, the first worship service in Antelope Valley. The place was described as: Range 73, Town 158, Section 18, Rolette County, N. Dak. The land was later surveyed by the government, but the country was so new that everything didn't have names yet. There were 12 adults and quite a few children present. All agreed that they would like to get pastoral service from the Conference. But they wanted to wait with organizing a congregation until in the fall because some of those who had taken land there had gone to their old homes by Goose River and other places to work in the harvest, and because several of those living there

"The man cried like a child and lamented that he would never see a happy day again in his life. . . ."

Winter Bible Conferences scheduled

In our next issue we will have further information on the three Winter Bible Conferences to be held in the Association this year. But for now, remember these dates and places:

Feb. 10-13—Valley City, N. Dak.

Feb. 17-20—Osceola, Wis.

Feb. 26-28—Astoria, Ore.

Attend if you can. Pray for the conference. Women, don't miss the workshops and banquets!

TUCSON ADDRESS

Please note this correct address for the place where AFLC services are held in Tucson, Ariz., each Sunday at 11 o'clock. It should read 7th Avenue and Veterans Boulevard. This is in the south part of Tucson.

Rev. Lawrence Dynneson of Nogales, Ariz., is conducting the services. All are welcome.

hadn't been able to get their families along yet. I promised to try to get a pastor to visit them in October that fall and to help them to get an organization in order. Of those who were present at that time I can mention, besides Mr. Rud, the Ottesen brothers, the Grøn-vold brothers and P.O. Andressen.

That first worship service in Antelope Valley was held July 15, 1886. And in that area Pastor B. Hagboe and Pastor Carl Vang came to work for many years.

(To be continued)

—Translated from *Folkebladet*
April 21, 1926, by the Editor.

*The Anti-Missourian Brotherhood seceded from the Norwegian Synod over a controversy concerning predestination and took a position opposite the so-called "Missourian" stance. The Anti-Missourians were the founders of St. Olaf College, Northfield, Minn., and became a part of the United (Lutheran) Church in 1890.

CAMPUS NEWS

The AFLBS Foreign Students

By rights, he's the All-American boy. In high school he was a track and swimming star. He hunts, fishes and plays tennis . . . *good tennis*. Favorite food? The All-American hamburger, of course.

One problem. He's from the "other" America. South America. His name is Floyd Campbell (how American can you get?) and he stands as one of three foreign students at Association Free Lutheran Bible School. He follows suit with native Egyptians Saad and Hoda Boktor.

For Floyd, the trek to Minneapolis began over 3500 miles ago. It began in New Amsterdam, Guyana, while he was working with missionaries there. Missionaries Mike and Marian Ramsey—two AFLBS alumni—along with missionary Elizabeth Schlenker, encouraged Floyd to attend the AFLC-sponsored school.

Result of recommendation: Floyd sends application to AFLBS last spring. Then began the work.

Letters. Letter after letter in hopes that the government would allow him to leave the country as a student. Problem was, Guyana wants their educated young men at home. Floyd wanted to study the Bible more so. With only a week left before the hoped for departure date he and Miss Schlenker attempted to once again persuade the immigration office to let Floyd go. Specific answer to prayer: they let him. "We jumped and touched the sky," said Floyd, "God really led me here."

So September found 19-year-old Floyd leaving his middle-class Christian family (all 11 of them) in Kawkwani and flying to the "other" America. He found the English language an easy transition, and found an outstanding place to study the Bible and prepare for a future in missions.

And he's finding AFLBS a good place to get to know Jesus Christ. "It's so important to really get to know who He is. There is a Savior and knowing Him will make us better witnesses," stated Floyd.

He also found sports. And a lot of other AFLBS students who wanted to take on the All-American boy. Especially his favorite: table tennis.

"He's good," stated fellow junior Mark Schmitke, "he can slam it from anywhere." Senior Mike Wagar confessed, "He can smoke me anytime he wants in ping-pong."

Floyd also found the campus' lake-side setting a good place to participate in another of his favorites—jogging. "I was made to jog," he said, laughing.

Laughing because he had earlier shared what he felt was his actual purpose. He said, "My purpose is to win souls to Christ." And grateful he is to have a place in the "other" America to better prepare him for this task.

Aside from Floyd, two other foreign students will spend their first Bible School Christmas away from home. This December 25th Saad (pronounced "Sod") and Hoda Boktor will be 7000 miles away from their home in Damietta, Egypt.

After being married last December, the couple chose to study the Bible at AFLBS at the recommendation of Saad's uncle, Sidholm A. Sidholm. Mr. Sidholm directs the Minneapolis-based "World-wide Friendship," a Christian organization for international students in the United States.

Both Saad and Hoda grew up in godly, Christian homes and belong to the Coptic Church in Egypt. Saad, 27, taught art and religion in his home town for four years before getting married and desiring further study in God's Word.

This desire brought the couple to AFLBS in the spring quarter of '81. Unlike Floyd, however, the couple came without good command of the English language. Even so they would not allow such a deterrent to keep them from learning God's Word.

Saad explained, in broken English, but with clear understanding, their reason for coming to AFLBS. "In Egypt here are many Christians by name. Myself, I want to be a Christian

by real. Also, I want to learn for others. For a witness," he said.

Concerning the future, Saad expressed a desire to remain in the U.S. perhaps to help with his uncle's organization. He also saw the need in Egypt for Bible-teaching men within Christendom there. Mission efforts outside of the Christian realm, he said, are greatly closed to Egypt's Islam-dominated.

But as for now, they will prepare for the future, and also ready themselves for December 25th. Christmas Day. Seven thousand miles away from home.

"Maybe," stated Saad, "this will be easier than all the other Christmases."

Even more assuring was Floyd. "Can't be lonely (on Christmas)," he stated. "Can't be lonely with Christians."

—James Lyell Johnson

(Ed. note: We are sorry that this story could not be included in our Christmas issue.)

AFLTS Inter-term in session

The first two weeks of the annual Inter-Term Program at Association Free Lutheran Bible School began yesterday, Jan. 4. The courses being taught (Jan. 4-15) are Principles of Church Growth, by Rev. Elden Nelson, and Christology, by Rev. Francis Monseth.

In the second section of the Inter-Term, Jan. 25-29, Rev. R. Snipstead, president of the AFLC, will teach History and Aims of the AFLC. The course is required for the seminary students, but is open to all who wish to take it. Please contact the dean, Pastor Monseth, if interested.

Personalities

Rev. Orville T. Olson, who served as pastor of Zoar Lutheran Church in Hatton, N. Dak., from 1976 to Nov. 1, 1981, has retired for medical reasons. He and his wife are spending the winter in the south. Their son James is carrying on the work at Zoar for the present.

Rev. and Mrs. David Abel and family returned to the U.S. from Brazil on Dec. 4 because of a health problem for Mrs. Abel. They went to Ohio where her parents live.

With our Evangelist-Youth Worker

The work of evangelism never ends. it is a continuing program in our church. Evangelist Kenneth Pentti announces these appointments for early 1982. Be a prayer warrior for this ministry.

Granite Falls, Minn.

Faith Lutheran Church

Jan. 24-27

Mr. Roger Krueger, lay pastor

Virginia, Minn.

Good Shepherd Lutheran Church

Feb. 14-18

Rev. Henry Johansen, pastor

Everett, Wash.

Calvary Lutheran Church

Feb. 21-25

Marlyn Kruse, pastor

Astoria, Ore.

Bethany Lutheran Church

Feb. 26-28

West Coast Bible Conference

Rev. Alvin Grothe, pastor

Eugene, Ore.

Spencer Creek Lutheran Church

Feb. 28-Mar. 4

Pastoral vacancy

Bemidji, Minn.

Bethany Lutheran Church

Mar. 21-25

R. S. Persson, pastor

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paid at Minneapolis, Minn

Praise Fund needs continue

The Praise Fund of our AFLC was established to retire the indebtedness of our headquarters properties. God has greatly blessed this endeavor through the faithful giving of AFLC supporters. There is a continuing need for gifts toward this fund. In order to progress in retiring our present indebtedness and prepare for future building needs, this fund needs your financial support. We would ask you to prayerfully consider giving a gift to the Praise Fund this year. Thank you for helping us meet our goal of being good stewards of the properties entrusted to us.

Board of Trustees

Pastor Michael Brandt, Chairman

In Memoriam

Key: The name of the town is the address of the deceased. Following that is listed the name of the deceased, age, date of death, and the church in which he or she held membership.

MINNESOTA

Thief River Falls

Mr. Lewis Alby, 83, Sept. 4, 1981, Our Saviour's

Virginia

Mr. Walfred T. Pakola, 67, June 15, 1981, Good Shepherd

Roseau

Mr. Albert E. Lein, 83, Nov. 26, 1981, Rose

Thy Kingdom Come

"Him that cometh to Me I will in no wise cast out" (John 6:37).

The door leading into the kingdom of God is here thrown so wide open for us that it is impossible for anyone to say that he cannot enter. The only requirement is to come. Not a word is said about how one is to come, or how one is to be when he comes. He assures us that we shall not be turned away when we do come.

It is positively thrilling to see how simple a matter it is to be saved. When one has found the way, and knows how simple it is, he marvels that others do not see it, too.

It was a Sunday when there was

preaching in the church. The church door stood open, and by chance a bird flew in. When the bird in terror flew from window to window and perched on chandelier and posts, people said to each other, "How strange that it does not see the door!" At last the bird fell to the floor, tired and weary of wing. Then it saw the open door and flew out.

Among us humans there are many such "birds" who race from pillar to post to find liberty and salvation, and find nothing. You tired bird! The door is wide open. Listen! "Him that cometh to Me I will in no wise cast out." That is the open door.

Only Come

Just come to Him, and you are saved and free! "I will give unto him that is athirst of the fountain of the water of life freely" (Rev. 21:6).

Do you not feel, dear brother,
His Spirit now striving within?
Oh, why not accept His salvation,
And throw off your burden of sin?

Why do you wait, dear brother?

The harvest is passing away;
Your Savior is longing to bless you,
There's danger and death in delay.

—Reprinted from *Thy Kingdom Come*
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