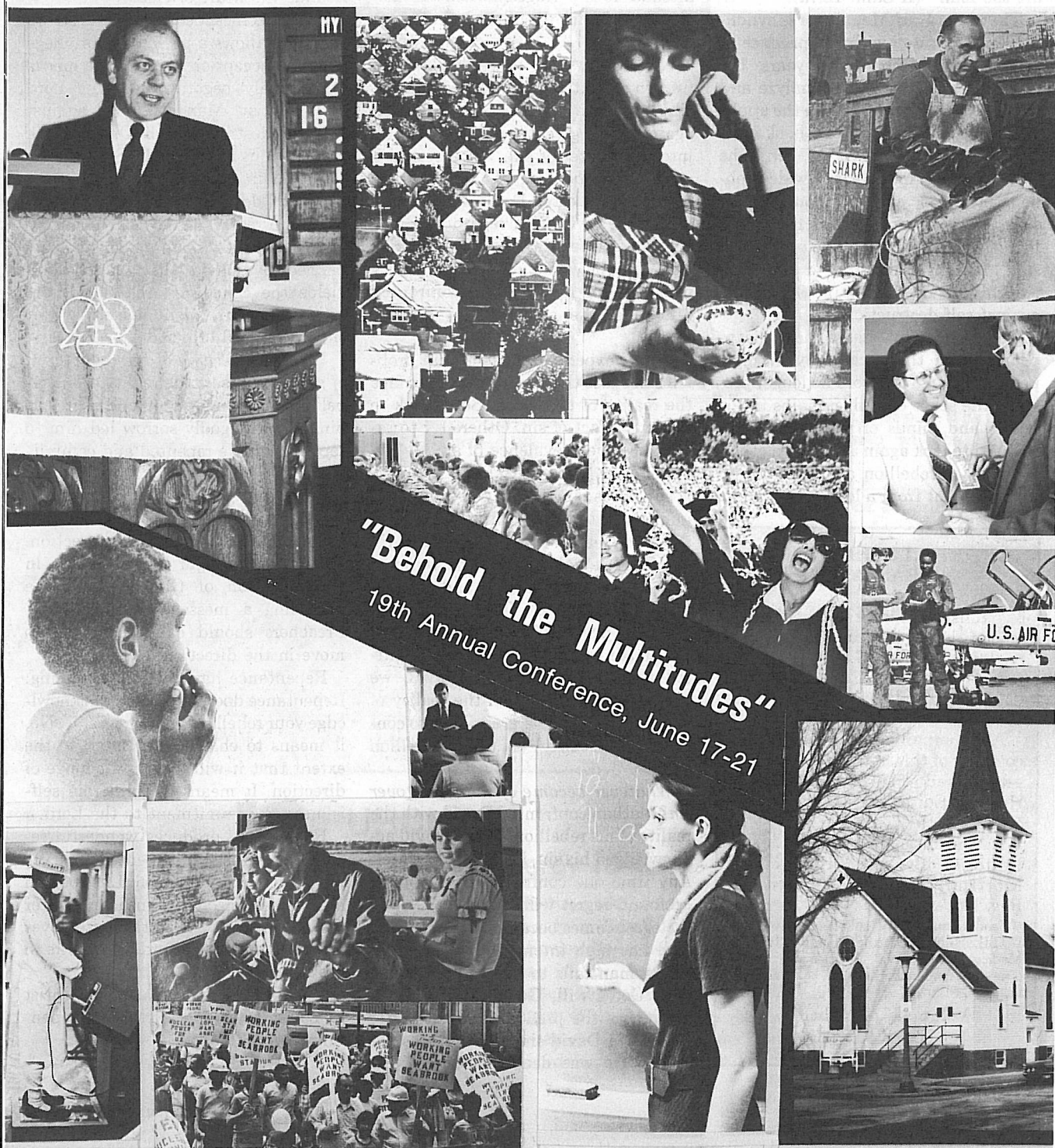


THE LUTHERAN AMBASSADOR

May 12, 1981



AT THE MASTER'S FEET

Pastor Kenneth Pentti



"WHATEVER BECAME OF SIN?"

"And Nathan said to David, Thou art the man" (II Sam. 12:7a).

The name Karl Menninger is synonymous in our day with the practice of psychiatry. Through the years Dr. Menninger has sought to analyze and to solve world problems with the application of psychiatry. In his book entitled *Whatever Became of Sin?*, he seeks to look into the world-wide problems of gloom, apprehension, depression and discouragement. He traces many of these results to the problem of sin. Menninger calls for a universal recognition of sin as a prevention against self-destruction.

The word "sin" has almost disappeared from the vocabulary of most people. Though the word no longer prevails, the sense of guilt remains in the hearts and minds of people. Perhaps we need to look again at the idea of sin. It means a rebellion against God, an estrangement from a loving God and a

missing of the mark which a holy God intends. It is a tragedy when the discussion of sin disappears from our thinking.

Almost any story in the Bible could furnish a text for the subject of sin. The incident of David's rebellion against God gives numerous insights into the matter of sin.

Whatever became of the reality of sin? Months after David's departure from God's will with regard to Bathsheba, he suffered the torment of guilt. Evidently he would not face the reality of sin in his life. Nathan confronted him when he said, "Thou art the man!"

People experience serious guilt problems because they are unwilling to face the reality of their sins. Some seek to evade the fact of sin. Others try to rationalize the prevalence of sin.

The Holy Spirit teaches the reality of sin. Jesus taught that one prominent ministry of the Holy Spirit would be to teach the reality of sin. "And when He is come, He will reprove the world of sin, and of righteousness, and of judgment" (John 16:8). The Holy Spirit confronts people with the reality of sin.

Though we might not have committed the atrocious acts of David, we need confrontation with the reality of our sins. Few people are willing to confront the reality of their rebellion against God.

Whatever became of the regret over sin? Nathan confronted David with the reality of his rebellion. When David acknowledged his sin, he had deep regret. Any time one confronts sin seriously, profound regret will result.

Regret comes because sin hurts God. God has high intention for mankind. When man fails to live in accordance with God's will, God is deeply hurt. What was the predominant feeling of God when David sinned? God was not angry. He was deeply troubled. His

mood was one of profound sorrow. Sin wounds the heart of God.

Regret comes because sin destroys self. God allows a person the privilege either to accept or to reject the merits of His only begotten son, the Lord Jesus Christ. Man can rebel against God and destroy himself. One can look at numerous examples in Biblical history and in contemporary life to see how sin destroys selfhood. Samson knew the regret of self-destruction.

Looking into some of the psalms penned by David (Pss. 32 and 51) yields the conclusion that David regretted his sin. A genuine sorrow over sin is the need of our day.

Whatever became of the repentance of sin? David saw the reality of his rebellion. It brought profound regret to him, but the godly sorrow led him to repentance. He repented and committed his life anew to the Lord.

Repentance has a supreme place. Nathan was God's appointed prophet to call David to turn in God's direction. The prophet sought to turn people in the direction of God. Jesus came preaching a message of repentance. Preachers should call for people to move in the direction of God.

Repentance has profound meaning. Repentance does not mean to acknowledge your rebellion and to regret it. No, it means to change your mind to the extent that it will lead in a change of direction. It means to turn from selfishness to commitment to the Lord.

Repentance produces wonderful results. When David repented, his life moved in a new direction. Life took on a new meaning and significance after his repentance. Repentance removes the guilt of sin. It affords a new life in Jesus Christ.

Do you have new life in Jesus Christ by coming to Him daily in true repentance over sin?

THE LUTHERAN AMBASSADOR

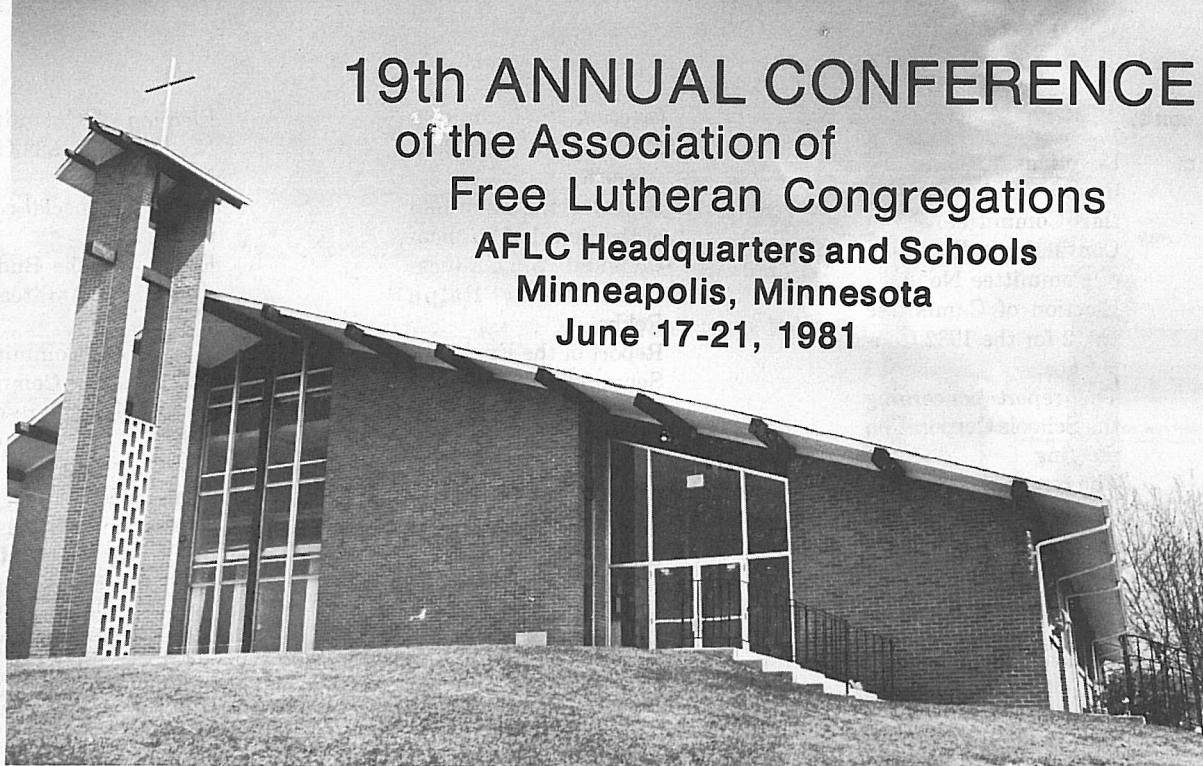
is published biweekly (except the second issue in August) by the Association Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441.

All communications concerning contents of this magazine should be addressed to: Rev. Raynard Huglen, Editor, Newfolden, Minn. 56738.

Layout design: Solveig Larson.
Editorial Board: Mr. Sheldon Mortrud, Rev. Francis Monseth, Rev. Robert Lee.

Send annual \$5.00 subscription to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn.

Volume 19, Number 10
USPS 588-620



19th ANNUAL CONFERENCE

of the Association of Free Lutheran Congregations

AFLC Headquarters and Schools Minneapolis, Minnesota June 17-21, 1981

Theme: "Behold the Multitudes"

Matthew 9:36-38

Schedule

Wednesday, June 17

9:00 a.m. — The Conference Committees meet for devotions, instructions and room assignments.

8:00 p.m. — The opening service of the Conference, with the sermon on the conference text by Pastor Terry Olson, Minot, North Dakota.

Pastor Francis Moneth will lead the service. The opening of the Conference and the appointment of necessary committees, by Pastor Richard Snipstead. Offering to the General Fund.

Thursday, June 18

9:00 a.m. — Report of the Credentials Committee. Election of Committee on Nominations for the 1982 Conference. The President's Report. The report of the chairman of the Co-ordinating Committee, Pastor Wendell Johnson.

Financial Report, Miss Linda Butterfield.

Report of the Treasurer of the Family Bible Camp, Mrs. Harold Erickson.

Report of the Budget Analysis Committee.

Report of the Nominating Committee, always in order.

Election of nominees for the Missions Corporation and the Schools Corporation.

Report of Committee No. 1.

11:30 a.m. — Prayer Hour. The Prayer Hours will be led by Pastor Monson, Tioga, North Dakota.

2:00 p.m. — Devotions.

Report of the Credentials Committee.

Election of the President, Vice-president and Secretary of the AFLC.

Election of nominees to the Missions Boards and the Board of Trustees.

Continuing discussion of Committee No. 1.

Election of nominees to the Coordinating Committee.

Election of Committee No. 1 for the 1982 Conference.

Report of the Chairman of the Board of Trustees, Pastor Dennis Gray.

Report of the Dean of the Theological Seminary, Pastor Amos Dyrud.

Report of the Dean of the Bible School, Pastor Kenneth Moland.

Election of the Dean of the Seminary.

Report of Committee No. 2.

5:30 p.m. — The Schools Corporation will meet.

8:00 p.m. — The Mission Festival Service conducted by the Women's Missionary Federation.

Friday, June 19

7:00 a.m. — The Mission Corporation meets.

Friday con't.

9:00 a.m. — Devotions.

Report of the Credentials Committee.

Continuing discussion of Committee No. 2.

Election of Committee No. 2 for the 1982 Conference.

The report concerning the Schools Corporation meeting.

The report of the Chairman of the World Mission Board, Mr. Kenneth Williams.

The report of the Director of World Missions, Pastor Eugene Enderlein.

The report of the chairman of the Home Mission Board, Pastor David Molstre.

The report of the Director of Home Missions, Pastor Elden Nelson.

The report of the Chairman of the Evangelism Commission, Lay Pastor Verle Dean.

The report of Committee No. 3.

11:30 a.m. — Prayer Hour.

2:00 p.m. — Devotions.

Report of the Credentials Committee.

Continuing discussion of the report of Committee No. 3.

The report concerning the Missions Corporation meeting.

8:00 p.m. — Laymen's Service. Kenneth Williams, leader.

Mr. Eimil Haas, Jr., Valley City, N. D., speaker

Offering to Praise Fund

Saturday, June 20

9:00 a.m. — Devotions.

Report of the Credentials Committee.

Continuing discussion of the report of Committee No. 3.

Election of members to the Commission on Evangelism.

Election of Committee No. 3 for the 1982 Conference.

Report of the Chairman of the Board of Publications and Parish Education, Pastor Ralph Rokke.

Report of the Executive Secretary of the Department of Parish Education, Miss Judith Wold.

Nominations for Nominees for Editor of *The Lutheran Ambassador*.

Report of the Chairman of the Youth Board, Pastor Bruce Dalager.

Report of the chairman of the Youth Board, Pastor Bruce Dalager.

Report of the President of the Luther League Federation, Pastor Dale Mellgren.

Report of Committee No. 4.

11:30 a.m. — Prayer Hour.

2:00 p.m. — Devotions.

Report of the Credentials Committee.

Report of the Colloquy Committee.

Election of members to the Board of Publications and Parish Education, and the Youth Board.

Election of Committee No. 4 for the 1982 Conference.

Election of the Colloquy Committee for the 1982 Annual Conference.

Report of the Chairman of the Stewardship Board, Pastor Ernest Langness.

Report of the Chairman of the Pension Board, Mr. Clifford Holm.

Report of Committee No. 5.

Election of members to the Stewardship Board and the Board of Pensions.

Election of Committee No. 5 for the 1982 Conference.

Reports of special committees.

Election of the Budget Analysis Committee for 1982.

Report of Committee No. 1, as the Committee on General resolutions.

8:00 p.m. — Youth Night at the Conference.

The service will be led by Pastor Dale Mellgren. Pastor Michael Brandt, Amery, Wisconsin, will bring the message.

Offering to Home Missions.

Sunday, June 21

8:00 a.m. — Communion Service.

Pastor Albert Hautamaki, liturgist
Pastor Amos Dyrud, Minneapolis, Minnesota, preacher.

10:30 a.m. — Worship Service with message by Pastor Robert Lee, Minneapolis, Minnesota.

Pastor Jay Erickson, liturgist.

Offering to World Missions.

2:00 p.m. — Ordination Service.

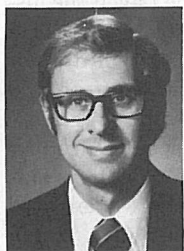
Message by Pastor Richard Snipstead, President, AFLC.
Leader, Pastor Wendell Johnson.

Offering to Schools.

Conference Committee:
Pastor Hubert DeBoer and
Pastor Richard Snipstead

**"Each member of
committee should be
resolution . . . should
building of**

Wholesome Christian piety Last in a series



by Rev. Ralph Tjelta,
Burns, Minn.

One difficulty in the study of any historical movement is that of determining a correct definition of that movement. Therefore it is necessary to differentiate between pietism carried

to an excess and true pietism. Weidner, (Theological Encyclopedia, I, p. 99-100), for example, states that the "Reformation was full of the spirit of piety, but it had no Pietism." He continues by stating, "Pietism, in its best

Invitation to the 1981 Conference "Behold the Multitudes" Matthew 9:36-38

We are pleased to extend the invitation to members of our congregations to attend the Nineteenth Annual Conference of our AFLC. The Conference will be held at our headquarters here in Minneapolis, co-hosted by our Schools and Coordinating Committee. The Conference is a week later this year and we trust that it will eliminate the conflicts with school closing that have prevented some from being at previous conferences.

"Behold the Multitudes" is the theme that will challenge us as we gather for our Conference. We need Christ's awareness of the pressing needs in the lives of the people who surround us every day. We need also the compassion of Christ that will compel us, if need be, to reach out in sacrificial love to meet such needs. Let us prepare ourselves through prayer that as we conduct our Conference business, the needs of people and a passion for souls will motivate us.

We need to remind ourselves that in our understanding of the Word, "the congregation is the right form of the kingdom of God on earth." We need to keep our congregations in that perspective in all our conference business. Each member of a resolutions committee should be reminded that every resolution brought before the Conference should have as its aim the building of our congregations. We have reached a point in our rapidly growing church where we can be in danger of laying burdens on our congregations in the work we do together.

*Prayerful and Spirit-guided decisions need to be made as we gather for Conference. We shall be electing a president for a three-year term and a vice-president and secretary for one-year terms. Other special decisions before the Conference are the election of the Dean of the Seminary, and presenting nominations for the Editor of *The Lutheran Ambassador*.*

Annual Conference days will soon be here. We hope that many of you are planning to be a part of the vital business of our church those days.

Pastor R. Snipstead
President, AFLC



**a resolutions
reminded that every
have as its aim the
our congregations."**

AVOIDING THE EXTREMES

shape is a pure Christianity in a feeble and *feverish* state of health, lacking force, freshness, and largeness." What Weidner calls pietism is, in fact, true pietism carried to an excess. Weidner himself states, in reference to Spener and Francke, that their living piety, which was tempered with sobriety, was not reproduced in the mass of their followers. Thus it is clear that he saw a difference between the true pietism of Spener and Francke and the excessive, false pietism of many of their followers. Others, such as Sprecher, Jacobs, Mann and Neve, have also noticed this distinction and have made it clear that true pietism was truly Lutheran piety, a warm-hearted, devout, active, practical Lutheranism (J. L. Neve, *History of the Lutheran Church in America*, pp. 60, 61, 118). It is this true, conservative pietism of Spener and Francke that is to be defended and encouraged.

Pietism and Justification: can they co-exist?

The same is true with Orthodoxy. There is a true orthodoxy and there is orthodoxy carried to a detrimental excess. Zenos maintains that Pietism was a break with the cold, formal, intellectual orthodoxy of Lutheranism which resulted from the safety of the Thirty Years War (Andrew Zenos, *Compendium of Church History*, p. 262). This type of orthodoxy, which is not true orthodoxy, though nominally based on the Scripture, was practically a fixed dogmatic interpretation, rigid, exact, and demanding intellectual conformity. Emphasis was laid on pure doctrine and the Sacraments as constituting the sufficient elements of the Christian life. The doctrine of good works had come to be rejected and for that vital relationship between the believer and God which Luther had taught had been substituted very largely a faith which consisted in the acceptance of a dogmatic whole. Lay

EXTREMES

people were not to be involved actively in faith, other than simply to accept the Church's dogma, listen to the sermons, and to partake in the sacraments and ordinances of the Church (Williston Walker, *A History of the Christian Church*, p. 494-495).

The priesthood of all believers and the mutual edification and helpfulness between believers was almost forgotten, and along with this a moral laxity came into existence among both the laity and the clergy. What at one time had been permissible to the Christian had now become a license to engage in any pleasure of the world, without consideration as to the outcome of indulging excessively in sinful lusts which lead to perdition (Theodore Graebner, *The Borderland of Right and Wrong*, pp. x-xii; Joseph Stump, *The Christian Life*, p. 179).

Pietism, then, reacted to this inordinate stress on pure doctrine and formalism, on the one hand, and to the resultant moral laxity on the other hand. The Pietists promoted "a living Christianity," and sought to revive the true orthodox doctrine that faith is not simply a matter of the head but also a matter of the heart. They believed in

ability to contribute to justification: sometimes through the teaching of a free will in man to work for his salvation, sometimes through a superficial and incorrect application of Law and Gospel, and sometimes through a confusion of justification and sanctification, where, for example, certain fruits of the Holy Spirit are demanded as a precondition for justification by faith instead of seeing them as resulting from justification by faith.

On the other end of the spectrum is that radical orthodoxy which insists that one is justified simply by believing in the historical, confessional doctrine of justification, and by participating in the Sacraments of the Church. Often this emphasis produces a sacramentalism which in all practicality is devoid of the Word and the Lord Jesus, is combined with an eternal security which doesn't seriously recognize the reality of falling from baptismal grace into spiritual death, and leads to an obscure universalism which concludes that once one has been baptized he will automatically some day be ushered into heaven through the Sacrament of the Lord's Supper and other efforts of the Church. Here the preaching of the Law, true re-

tion) of all mankind. One could by no means speak of justification by faith without the deeds of the Law if the justification of the whole world because of Christ's vicarious satisfaction did not exist beforehand in the heart of God and was not set forth through the proclamation of the Gospel. Since the Gospel offers him the forgiveness of sins gained by Christ for the whole world (objective justification), the acceptance of this offer, by faith, is all that is needed to accomplish his subjective justification.

Care should be taken not to confuse expiation with reconciliation in this discussion. Expiation, that atoning payment for sin, does not automatically guarantee reconciliation because reconciliation necessarily involves two parties. Simply put, payment made does not necessarily mean payment applied. It is true that God has been reconciled to the world, His justice satisfied and His wrath appeased by Christ's total substitutionary obedience and death. But that is only half the story. Man, the second party, must also be reconciled and this happens only through faith. Faith is the only channel by which the atoning payment of Christ for sin is applied to the account of and to the heart of man. Lack of faith, or unbelief, rejects this objective payment, refuses to be reconciled to God, and places the unbeliever outside the forgiveness of sins, and under the condemnation and wrath of God. Christ has died in vain for such a person. (See Luthardt, *The Moral Truths of Christianity*, P. 302; Franklin Weidner, *Christian Ethics*, pp. 197-201).

True faith, then, is essential to justification, that act of God in which he graciously forgives the penitent and believing sinner all his sins, remits all their penalties, declares him righteous, and treats him as if he were innocent and holy, and changes his standing before God from guilty and condemned to acquitted, released, regarded and treated as if he had never been guilty or condemned, all for the sake of Christ and on account of the merit and satisfaction of Christ. (*Augsburg Confession*, Art. IV; G. H. Gerbering, *Lutheran Fundamentals*, pp. 192-193). This faith comes to the heart of man as a

[Continued on page 8]

" . . . payment made does not necessarily mean payment applied. "

the Sacraments, to be sure, but still maintained the need for repentance and the preaching of the Word of God unto conversion of those who had strayed from baptismal grace (Ibid., p. 93; Lars Qualben, *A History of the Christian Church*, p. 365). They stressed a living faith made manifest in practical and upright living. True orthodoxy in doctrine and true living faith in the heart produced a healthy, vigorous Christianity, a Christianity sorely needed even today.

Because Justification is the chief, central and most prominent doctrine of Lutheranism, it is the place of greatest conflict between a radical pietism on the one extreme and a radical orthodoxy on the other. Certain pietists, for instance, lay so much emphasis on faith and its "livingness" that they neglect the object of faith, which is Christ Himself. When this is done an unwarranted emphasis is placed upon man's

penitance and conversion are avoided, or, at best, sadly neglected. The message of the Gospel becomes superficial also because the soul and conscience of man have not been prepared by an in-depth preaching of the Law and are thereby unable to receive the Gospel message at the heart level.

Radical pietism emphasizes subjective faith to the neglect of seeing the object of faith, Jesus Christ. Radical orthodoxy emphasizes the objective work of Christ to the neglect of faith, that channel whereby God makes justification a reality in the heart of man. In both extremes salvation is impossible. Orthodox pietism, or its equivalent, orthodoxy with piety, includes the subjective and the objective, both of which are necessary to salvation.

An essential prerequisite of subjective justification (or subjective means of justification) is the objective justification (or objective ground of justifica-

Conference Theme: "And seeing the multitudes, He felt compassion for them, because they were distressed and downcast like sheep without a shepherd. Then He said to His disciples, 'The harvest is plentiful, but the workers are few. Therefore beseech the Lord of the harvest to send out workers into His harvest.' " Mt. 9:36-38

Missionary heroes

a Page for CHILDREN

Elias Riggs

Missionary to Turkey and master of twelve languages, 1832-1901

Have you ever stopped to think how hard it must be to learn the queer languages of foreign lands? Of course the different tongues must be learned, and learned well enough to speak and read them, or missionary work cannot be done as it should be done. The natives of other countries, especially those of degraded heathendom, cannot be taught English, so as to learn the truth in that language. They must usually have it given to them first of all in their "mother-tongue."

Some have "the gift of tongues" in a higher degree than others, and this missionary, Elias Riggs, who went to Turkey long ago, had very wonderful ability.

He was born in New Providence, New Jersey, in the year 1810, and in his early life showed great talent in learning languages. While in college he mastered Hebrew, Syriac, Arabic, Chaldean, and modern Greek. He even made an Arabic grammar, and a Chaldean manual. To become on speaking terms with all these tongues would seem to be an heroic task to some of us. But the young student loved it, and that made it easy.

Dr. Riggs, as he was afterwards known, went first to join the noted missionary, Dr. Jonas King, in Greece, in the city of Athens. He sailed, with his wife, in 1832. After six years he was sent to Smyrna, Turkey, then to work among the Armenians, and finally to Constantinople.

During a visit to America, he was engaged as instructor in Hebrew and Greek in Union Theological Seminary. Returning to Constantinople, Turkey, he began a translation of the Bible in Bulgarian. He had added this language

to those with which he was already familiar. Afterwards he helped in revising the Turkish translation of the Scriptures. This work, which became the standard translation, was printed in Armenian and Arabic characters, so that both common people and scholars could use it.

School books and devotional books, either translations or originals, kept the missionary additionally busy. He translated, or wrote in the first place, 478 hymns in the Bulgarian tongue, to say nothing of other labours.

Dr. Riggs was said to have a working knowledge of 20 languages and was master of 12. Is it not wonderful to think of? How many people he reached with the truth! It is said that four nations are now reading the Word of God as he put it into their own speech for them. His translations are read and sung by tens of thousands, "from the Adriatic to the Persian Gulf, and from

the snows of the Caucasus to the burning sands of Arabia." The devoted missionary died in Constantinople, in 1901.

A son, Dr. Edward Riggs, born in 1844, entered the work in Turkey, in 1869, his command of the language being worth a great deal. His life was a varied one, in opportunities and responsibilities, in "journeyings oft" and perils many, robbed and threatened, but escaping with his life, and going on fearlessly with his work. His greatest service was in the theological seminary, but he was so variously engaged as to be called "The Bishop of the Black Sea Coast." He died February 25, 1913, after 44 years of service, leaving five of his seven children on the field. †

—Julia H. Johnston
Fifty Missionary Heroes
Every Boy and Girl
Should Know

Fleming H. Revell Company



Our memory verse

"But I ask, have they not heard?
Indeed they have; for
'Their voice has gone out to all the earth,
and their words to the ends of the world.' "

Romans 10:18 RSV

EXTREMES . . .

work of the Holy Spirit, (*Augsburg Confession*, Art. V), when he through the Gospel and the Sacraments calls and enlightens (*Luther's Small Catechism*, Third Article and Meaning).

This is true faith, not simply an intellectual faith of the head, or historical faith, such as the devil and the ungodly possess (*Augsburg Confession*, Art. XX). This faith is based upon the inner spiritual knowledge and understanding of God's grace in Christ which comes from the illumination of the Holy Spirit through the Word. It is that certain conviction of the heart, wrought by the Holy Spirit, concerning the truth of the Gospel and its significance for his *own* soul. It is that confidence of the will, produced by the Holy Spirit, by which the Christian relies on Christ as his *own* personal Savior. This is true, living, heart faith of which heart-penitence must be an element, that true repentance, which is "nothing else than to have contrition and sorrow, or terror, on account of sin, and yet at the same time to believe the Gospel and absolution" (*Augsburg Confession*, Art. XII; G. H. Gerberding, *Lutheran Fundamentals*, p. 195; Joseph Stump, *The Christian Faith*).

This is a contrition involving the conscience in which the Holy Spirit through the Law causes the sinner to recognize his sins, to confess them, genuinely lament them, determine to hate and forsake them and to genuinely desire forgiveness (*Augsburg Confession*, Art. XX and XXV; Joseph Stump, *The Christian Faith*). This is the personal experience of realizing the blessedness of having one's *own* sins forgiven, *one's* transgression covered. This is a Scriptural experience in which the believer constantly mourns over the imperfection and sins of self and at the same time constantly rejoices in the full and perfect salvation of Christ. While he never ceases to shed the tears of penitence, he also never ceases to sing the joyful song of deliverance. This is also the blessed inner experience that was the root and spring of Luther's courage and strength and that fitted him to become the Reformer (G. H. Gerberding, *The Way of Salvation in the Lutheran Church*, p. 185-186).

This is the experience of justification; for both true orthodoxy and true

Nineteenth Annual Convention of the Women's Missionary Federation of the Association of Free Lutheran Congregations June 17-18, 1981

Theme: Christ: Our Treasure

II Corinthians 4:7

Theme song: "Jesus, Priceless Treasure"

Host church: Medicine Lake Lutheran Church
3110 East Medicine Lake Blvd.
Minneapolis, Minnesota

Program

June 17

Registration	9:00-9:30
Prayer Service	9:30-10:00
Leader: Mrs. John Arlen Johnson, Sacred Heart, Minn.	
Prelude	
Singspiration	Leader: Mrs. John Schlenk Hopkins, Minn.
Devotions	Mrs. Kenneth Pentti, Ishpeming, Mich.
Welcome	Mrs. Richard Snipstead Minneapolis, Minn.
Response	Mrs. Eugene Enderlein Thief River Falls, Minn.
Special Music	Mrs. Lyndon Korhonen Minneapolis, Minn.
Bible Study	Mrs. Michael Brandt, Amery, Wis.
Hymn Sing	
Business Meeting	Mrs. Eugene Enderlein
Memorial Service Leader:	Mrs. Laurel Udden Minneapolis, Minn.
Offering	MY MISSIONARY FOR A DAY
Announcements	
Closing Prayer	
Table Prayer	

Afternoon Service

1:30 p.m.

June 17

Prelude	
Singspiration	Leader: Mrs. John Schlenk
Devotions	Mrs. Bhushana Rao Dasari Minneapolis, Minn.
Unfinished Business	Ladies' Chorus
Special Music	Emmanuel and Hauge Lutheran Kenyon, Minn.

continued on p. 10

pietism. "Blessed is he who understands and experiences justification by faith. Double sad the state of him who

has the doctrine, without its experience and peace and glory" (Ibid.). †

editorials

THE ANNUAL CONFERENCE

In this issue of *The Lutheran Ambassador* you will find the first detailed information about the 1981 Annual Conference. This year's conference will be back at our church headquarters and Schools. It will be good to be there again. It is the center for our work and we will be touching home base, as it were, in coming to Medicine Lake.

While the grounds and buildings at 3110 haven't changed all that much in the three years since we last met there, delegates will be happy to notice that good care has been taken of the properties. We have a fine situation at Medicine Lake. In the 17 years it has become a beloved place for our church.

Those who haven't been to our headquarters and Schools for three years will observe that quite a change has taken place in the area road system, however. No longer is East Medicine Lake Boulevard the main road out to the south and east, shortly after leaving the campus. Another street runs north and south through the old cornfield east of the grounds. Many new homes have come up south of the campus and in the general area. In 17 years the change has been quite fantastic. It certainly was good that we could have 25 acres for our holdings.

In the auditorium of our headquarters building we have a fine place to hold a conference. There is room to move about. The chancel floor makes an excellent dais for the nerve center of a conference. Office facilities are just a few steps away. The dining room for the delegates is in the same building. Many delegates can be housed right on campus.

As to conference business, it appears that the election of the three constitutional officers will attract most interest. The terms of president (three years), vice-president and secretary (both for one year) all expire this year. Rev. R. Snipstead has completed one term as president, Rev. David Molstre two terms as vice-president and Rev. Huber DeBoer

one term as secretary. These elections will take place on Thursday afternoon and such an event traditionally draws the highest conference attendance, if there are no other special items of business on the agenda, as seems to be the case this year.

Otherwise, it will be interesting to see what attitude the church takes toward increased development. That is, how quickly can we move in the face of present economic conditions? Can we afford a jump in budget next year comparable to the one we took this year? If so, we would have our first million-dollar budget. We hope that delegates will have given this matter careful and prayerful consideration before they come to Minneapolis.

As always, there will be reports from the president and agency heads. These set the tone for so much of what follows. The reports will reveal a year of steady progress and doors which are opening. Often in our business sessions there is little about which delegates feel compelled to raise issue. But we trust they won't feel constrained to remain silent where they feel a point is worth defending. A good exchange of views made out of brotherly concern won't hurt the fellowship, but rather strengthen it.

Three years ago an attendance record was set at Medicine Lake as 496 lay people and pastors were registered. Perhaps we will top the 500 mark this year. If we fail to exceed that mark of 1978 it will likely be due to the increased cost of travel, up so much in three years. It is possible, though, that gasoline prices will be down somewhat by conference time, a happy thought.

Holding the conference slightly later than in previous years is expected to bring more delegates from the West Coast District, where later school closings have prevented some from coming in other years. The same situation may have existed in other places.

Let the church prepare the way for and undergird the annual conference in much prayer. May we not come to Minneapolis with little prayer beforehand. Then we can expect only little. But when the throne of grace has been besieged by much praise and supplication, great things can happen. Will you be one of the prayer warriors?

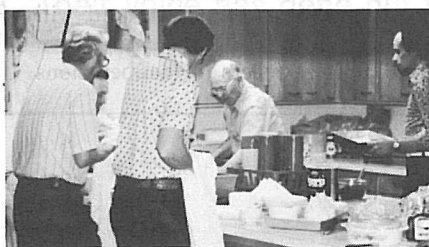


The youngest (?) person at the conference.

May 12, 1981



Pastor Einar Unseth addresses the conference. Notice the theme above.



Tioga Conference picture review



Some of the women at the WMF banquet.

Page Nine
The men helped out in the kitchen.

Wednesday WMF Convention . . .

Message

Pastor Eugene Enderlein
Thief River Falls, Minn.

Hymn

Offering

MY MISSIONARY FOR A DAY

Greetings

Presentation of Honorary Membership Pins

Comments

Benediction

* * * * *

PRAYER BREAKFAST

For All Ladies

THURSDAY

Fellowship Leader

Mrs. Reuben Wee

Granite Falls, Minn.

Medicine Lake Lutheran Church

* * * * *

FESTIVAL SERVICE

Thursday Evening

June 18

Prelude

Singspiration

Mrs. John Schlenk
Hopkins, Minn.

Devotions

Mrs. Robert Lee
Minneapolis, Minn.

Installation of Officers

Rev. Richard Snipstead
Minneapolis, Minn.

Offering

AFLC SCHOOLS

Duet

Rev. and Mrs. Richard Snipstead

Message

Rev. Kenneth Moland
Minneapolis, Minn.

Benediction

Rev. Richard Snipstead

Order of Business for the Annual Conference of the AFLC

Every congregation affiliated with the AFLC shall earnestly encourage one or more of its members to attend the Annual Conference.

Nominations Committee

(as elected by the 1980 Annual Conference, membership subject to change)

Mr. Ronald Strand, Kindred, N. Dak.
Rev. David Molstre, Dickinson, N. Dak.

Mr. Arlo Kneeland, Summit, S. Dak.
Mr. Harvey Dyrud, Newfolden, Minn.
Mr. Reuben Moland, Fertile, Minn.
Mr. Raymond Jacobsen, Wadena, Minn.

Mr. Lyle Twite, Cloquet, Minn.
Rev. Ralph Rokke, Minneapolis, Minn.
Rev. Paul Nash, Ishpeming, Mich.
Rev. Ted Kennedy, Nogales, Ariz.
Rev. Leslie Galland, Everett, Wash.

All committee members welcome suggestions for nominations and will convey them to fellow members when the committee meets for deliberations at the Conference.

ELECTIONS

(Elections by respective corporations)
Co-ordinating Committee
(5-year terms)

*Mr. Sheldon Mortrud, Thief River Falls, Minn.

*Rev. Ronald Knutson, Ferndale, Wash.

Board of World Missions

(5-year term)

*Mr. Kenneth G. Williams, Ishpeming, Mich.

Board of Home Missions

(5-year term)

*Rev. Larry V. Severson, Boscobel, Wis.

(Pastor Severson has served two full consecutive terms and is not eligible for re-election.)

Board of Trustees (Schools)

(5-year terms)

*Rev. Dennis Gray, Spicer, Minn.

*Mr. Ralph Peterson, Portland, N. Dak.

OFFICERS TO BE ELECTED

*designates incumbent

President (3-year term)

*Rev. Richard Snipstead, Minneapolis, Minn.

Vice-President (1-year term)

*Rev. David C. Molstre, Dickinson, N. Dak.

Secretary (1-year term)

*Rev. Hubert F. DeBoer, Colfax, Wis.

All nominations are made from the floor. At least two nominations are needed for the above offices.

ELECTIONS

*designates incumbent

Youth Board

(5-year term)

*Mr. Wayne Pederson, Roseville, Minn.

Board of Pensions

(5-year term)

*Rev. Fred Carlson, Wadena, Minn.

Board of Publications and Parish Education

(5-year term)

*Rev. Howard Kjos, Pierpont, S. Dak.

10.) Interruptions? Unfinished tasks? In all of our organizing we need to allow for flexibility or we may rigidly miss God's plan for our day.

a.) What can we learn from Jesus' example? John 17:4 _____

b.) How can this be? John 4:34, Isaiah 55:8-9, and Ecclesiastes 3:1 _____

11.) Creativity. Being made in the image of the Creator God, we each have an aptitude for creativity that needs expression and development. Share one area of creativity in homemaking that you have discovered (1 Thessalonians 4:11b) and enjoy. _____

12.) Homemaking has its own fully satisfying rewards. If others never notice your efforts or neglect to appreciate you, if no one takes pride in your accomplishments, what encouragement is yours? Hebrews 6:10, Matthew 6:4b, Ephesians 6:8 _____

13.) What final inspiration for enjoying homemaking do you detect from Matthew 6:34 and Psalm 118:24? _____

I trust that homemaking is not a lost art where you are concerned. God has an elevated position for the homemaker who sets an atmosphere of love, security, relaxed pleasure and tranquility; whose home is genuinely open and inviting to friends and strangers alike; who reflects Christ in her daily tasks and draws others to Him. May the picture He has drawn for you give you fresh incentive, honest encouragement and simple satisfaction in the delight of making a home!

—Mrs. Michael Brandt

Next Month: I ENJOY BEING A MOTHER

WMF Bible Study

I Enjoy Being a Woman

June, 1981

I enjoy being a homemaker

Read Titus 2:4-5. The five adjectives listed here give a tidy picture of a Christian homemaker, a picture that may seem over-simplified or old-fashioned in today's society. The modern woman typically seems to be running away from the home, increasingly frustrated, bored and discontent. Media advertisements often decrease the worth of homemaking, devaluing the position until the very term "homemaker" reeks with discouraging stereotype. What is your honest impression of a homemaker? Let us pray individually that God would erase any preconceived judgments toward homemaking and draw for us afresh His own picture from the Word. First of all, who is a homemaker? "One who manages a household, especially feminine," we are told. Every household, then, has a queen who graces its halls and oversees the activities within. Customarily we think of a wife and a mother, but I have been guest in the residences of many unmarried, young and old women, that beckon with warmth and welcome—very much a home. Marriage is not a necessary prerequisite.

I. *Setting the Atmosphere*

It has been said that "men build houses, but a woman makes a home." Perhaps this is an unfair generalization, but something about the thought rings clear. God plus a woman creates an atmosphere that utilizes feminine touches to make a home inviting and secure, an atmosphere that draws others to Christ. Ofttimes it seems the woman sets the mood for the whole household, her temperament for the day the contagious one. If we hold that the husband is the head, then the woman is the heart that pulsates emotion throughout the house.

1.) Read the following verses and list the quality that makes a house a home:

a.) Psalm 90:1, John 14:23 _____

b.) Proverbs 17:22, Proverbs 15:13 _____

c.) Proverbs 15:17 _____

d.) Proverbs 17:1, 1 Corinthians 14:33 _____

e.) Psalm 57:1 _____

- f.) Proverbs 11:17, Ephesians 4:32 _____
- g.) Galatians 6:2 _____
- h.) Hebrews 13:5, Ecclesiastes 5:10 _____
- i.) Romans 15:7, 1 Peter 4:9, Hebrews 12:13 _____

2.) Two areas of weakness that destroy home atmosphere seem to be common to a majority of women. The first is addressed in the following Proverbs. Identify the weakness, discern its usual causes, and discuss practical ways God can control it in you: Proverbs 14:17, 29, 16:32; 17:14; 25:15, 28; 29:11, 22.

3.) The second involves one of the "jilted members" of our body, our tongues. Our mouths can be the most destructive force to a godly home atmosphere. The following proverbs contain a positive and negative teaching about our tongues. Fill in the chart below:

Proverb + -

- a.) 10:19 _____
- b.) 10:32 _____
- c.) 12:18 _____
- d.) 13:3 _____
- e.) 15:1 _____
- f.) 15:4 _____

4.) There is more to speech than the words we use. Did you know that love and friendliness are communicated three percent by the words we use, 39% by the tone of our voice, and 58% by our facial expressions and posture? Negative emotions are similarly communicated. Record the positive instruction given regarding our tongues:

- a.) Proverbs 17:27-28 _____
- b.) Proverbs 31:26 _____
- c.) Ephesians 4:29 _____
- d.) Colossians 4:6 (compare speech with the qualities of salt) _____
- e.) Matthew 12:34b-37 _____
- f.) Psalm 141:3 _____

It is plain to see that our tongues mightily affect others. Much teaching in the Word encourages us toward a pure tongue. Women have good opportunity to create and maintain a godly home atmosphere.

II. Accomplishing the Tasks

"A man toils from sun to sun, a woman's work is never done." This old adage is frequently quoted by many a weary mother. The truth is that housekeeping is never finished. Even after working a whole day in the home there is always another task that could be done. Focusing on the tasks leads to frustration, exhaustion and despair. Housekeeping is but a part of homemaking. The attitude of the woman who accepts the wider perspective of the honorable challenge of creative living is the difference that results in a "happy homemaker."

5.) Attitude. The spirit in which we accomplish a task can make it a tiresome drudgery or a satisfying breeze. How can a healthy attitude be encouraged? Colossians 3:17, 23; Ecclesiastes 9:10, 5:19-20 _____

6.) When the task seems most dull or undesirable, it carries with it the potential for producing the sweetest fruit in me, molding my character towards Christ's. How can dull tasks become enriched? II Corinthians 10:5b, Psalm 119:15, Judges 5:3, Psalm 25:5 _____

7.) Self-discipline. Each of us prefers certain tasks over others, so achieving a balance in homemaking takes discipline: setting priorities, finding a motivation for less pleasing tasks, controlling our selfish desires. Have you learned the secret of the first priority of homemaking? Proverbs 10:27, LB _____

8.) Women are persons of extremes. Self-discipline is needful, yet we must accept our limitations and refrain from driving ourselves. What are the extremes in homemaking and the happy medium? Proverbs 6:10-11, II Thessalonians 3:11, Psalm 127:2, Proverbs 14:30, and Ecclesiastes 4:6 _____

9.) Organization. "One minute spent in planning saves three to four minutes in execution" (Greenwalt). Planning ahead, setting goals, making lists, ordering priorities and scheduling wisely does save time! What insights does the Bible give in I Corinthians 14:40, Ephesians 5:16a, RSV, Psalm 90:12, Proverbs 13:16, LB, and Proverbs 16:3? _____

ELECTIONS (from page 10)

Stewardship Board (5-year term)

*Mr. Norman Olson, Willmar, Minn.

Commission on Evangelism (5-year term)

*Rev. Terry Olson, Minot, N. Dak.

MISSIONS CORPORATION

The Nominating Committee of the Annual Conference will present two (2) names for every vacancy on the Missions Corporation. Nominations may also be made from the floor. The Conference membership will then by secret ballot choose one person for each vacancy, sending the names of those persons to the Corporation for decision at its annual meeting on June 19. Members of the World and Home Missions Boards must come from the membership of the Corporation. Failure to be re-elected to the Corporation while serving on either board will automatically remove one from membership on that Board.

The following persons are eligible to attend the annual meeting of the corporation on June 19:

*denotes World Mission Board member.

**denotes Home Mission Board member.

Terms expire in 1981:

Rev. Richard Anderson, Lake Stevens, Wash.**

Rev. Lawrence Dynneson, Nogales, Ariz.

Rev. Amos Dyrud, Minneapolis, Minn.*

Mr. Melvin Gravgaard, Tioga, N. Dak.

Mr. Robert Knutson, McVile, N. Dak.

Rev. Dale Mellgren, Kalispell, Mont.

Mrs. Aini Myking, Minneapolis, Minn.

Rev. John Rieth, Williston, N. Dak.

Mr. Joel Rogenes, Ely, Minn.**

Mr. Eldor Sorkness, Sand Creek, Wis.

Terms expire in 1982:

Mr. Martin Bjornson, Valley City, N. Dak.

Mrs. Reuben Emberson, Esko, Minn.

Rev. Eugene Enderlein, Thief River Falls, Minn.

Rev. Herbert L. Franz, Cloquet, Minn.

Rev. Edwin Kjos, Culbertson, Mont.

Rev. Merle Knutson, Lakefield, Minn.

Mr. Kenneth Nash, Colfax, N. Dak.*

Mr. Vernon Russum, Grafton, N. Dak.*

Mrs. Rodney Stueland, Buxton, N. Dak.

Miss Judith Wold, Thief River Falls, Minn.

Terms expire in 1983:

Rev. Fred Carlson, Wadena, Minn.

Lay Pastor Verle Dean, Spicer, Minn.

Mr. Roger Gabbert, Lefor, N. Dak.

Rev. Philip Haugen, Minneapolis, Minn.

Mr. Timothy Korhonen, Esko, Minn.

Mr. Leland Nelson, Thief River Falls, Minn.

Rev. Kenneth Pentti, Ishpeming, Mich.

Mr. Jerome Stulen, Spicer, Minn.

Mr. Edwin Swanson, Canton, S. Dak.

Rev. Einar Unseth, Bismarck, N. Dak.*

Terms expire in 1984:

Mr. Bernard Dalager, Wannaska, Minn.

Mr. Paul Flaten, Newfolden, Minn.**

Rev. Alvin Grothe, Astoria, Ore.

Rev. Julius Hermunslie, Fergus Falls, Minn.

Mr. John Arlen Johnson, Sacred Heart, Minn.

Mr. Edwin Mathison, Bagley, Minn.

Rev. Bill Moberg, Ortley, S. Dak.

Mr. Owen Myhre, Abercrombie, N. Dak.

Rev. Stephen Odegaard, Eugene, Ore.

Rev. Norman Tenneboe, Eben Jct., Mich.

Terms expire in 1985:

Rev. Dean Casselton, Zumbrota, Minn.

Mrs. Amos Dyrud, Minneapolis, Minn.

Rev. Samuel Flores, Leon, Gto., Mexico

Rev. Gordon Grage, Brandon, Minn.

Rev. Ted Kennedy, Nogales, Ariz.

Mrs. Charles Kvanvig, Vancouver, Wash.

Rev. David Molstre, Dickinson, N. Dak.**

Rev. Larry V. Severson, Boscobel, Wis.**

Rev. Forrest Swenson, Fergus Falls, Minn.

Mr. Kenneth Williams, Ishpeming, Mich.*



Seminarian Jon Wellumson works on the basement in the headquarters building. The remodeling project is financed through legacy monies.

Additional election to the Corporation:
(former member in parenthesis)
4-year term (Rev. Dean Casselton)

SCHOOLS CORPORATION

The Nominating Committee of the Annual Conference will present two (2) names for every vacancy on the Schools Corporation. Nominations may also be made from the floor. The Conference membership will then by secret ballot choose one person for each vacancy, sending the names of these persons on to the Corporation for decision at its annual meeting on June 18. Members of the Board of Trustees must come from the membership of the Corporation. Failure to be re-elected to the Corporation while serving on the Board automatically excludes one from further membership on the Board.

The following persons are eligible to attend the annual meeting of the Corporation on June 18:

*denotes Board of Trustees member.

Terms expire in 1981:

Mr. Morris Borstad, Tioga, N. Dak.

Mr. Lester Davidson, Ortley, S. Dak.

Dr. Philip Dyrud, Middle River, Minn.*

ELECTIONS . . .

Mr. Richard Hinderaker, Radcliffe, Ia.
 Mr. Allen Hjermstad, Zumbrota, Minn.
 Mr. LeRoy Knutson, Newfolden, Minn.
 Mr. Sherman McCarlson, Webster, S. Dak.
 Rev. Terry Olson, Minot, N. Dak.
 Mr. Roger Rasmussen, Pennock, Minn.
 Mr. Bruce Wolla, Minot, N. Dak.

Terms expire in 1982:

Mr. Gerald Anderson, Ishpeming, Mich.
 Rev. J. G. Erickson, Minneapolis, Minn.
 Rev. Dennis Gray, Spicer, Minn.*
 Mr. Howard Johnson, Astoria, Ore.
 Rev. Howard Kjos, Pierpont, S. Dak.
 Rev. Francis Monseth, Minneapolis, Minn.
 Mr. John Mundfrom, Minneapolis, Minn.
 Rev. Orville Olson, Hatton, N. Dak.
 Mr. Wayne Pederson, Roseville, Minn.
 Mr. Roger Strom, Saudi Arabia

Terms expire in 1983:

Mr. Arne Berge, Binford, N. Dak.
 Rev. Trygve F. Dahle, Spicer, Minn.
 Rev. Leslie Galland, Everett, Wash.
 Rev. Donald Greven, Radcliffe, Ia.
 Mr. Ted Hanson, Mason, Wis.
 Mr. Stanley Holmaas, Newfolden, Minn.*
 Rev. Raynard Huglen, Newfolden, Minn.
 Mr. Sheldon Mortrud, Thief River Falls, Minn.
 Mr. Ralph Peterson, Portland, N. Dak.*
 Mr. David Russum, Grafton, N. Dak.

Terms expire in 1984:

Mr. Donald Carter, Lake Stevens, Wash.
 Rev. Bruce Dalager, Mentor, Minn.
 Rev. Philip Featherstone, Pukwana, S. Dak.
 Mr. Wayne Floan, Fertile, Minn.
 Rev. James Fugleberg, Ontonagon, Mich.
 Mr. Raymond Jacobson, Wadena, Minn.
 Rev. David Molstre, Dickinson, N. Dak.
 Rev. Rodger Olson, Grafton, N. Dak.*
 Rev. Gary Skramstad, Bessemer, Mich.

CONFERENCE

ON CAMPUS

Dormitory Rooms:

\$3.50 per night per person

Double occupancy

There will be no charge for small children who do not use a bed.

Guests provide own bedding, towels, pillows, etc.

Campers:

Limited space for campers is available with electrical hook-ups for \$3/night. Please make reservations.

Reservations should be received by June 1. Please specify clearly which nights you would like to stay.

Make reservations to:

Conference Housing

AFLBS

3110 E. Medicine Lake Blvd.

Minneapolis, Minn. 55441

(612) 544-9501

AREA MOTELS

These would enjoy having your reservation two weeks ahead.

PLYMOUTH

Cricket Inn	(612) 559-2400	1 Double bed—1 person	\$26.00 + tax
Hwys. 494 and 55		1 Double bed—2 persons	29.00
		2 Double beds—2 persons	32.00
		Additional persons/\$3.00 each	

Radisson	(612) 553-1600	1 Double bed—1 person	44.00
Hwys. 494 and 55			46.00
			48.00
		Either 1 or 2 beds—2 persons	54.00
			56.00
			58.00
		Additional persons/\$10.00 each	
		Under 18/free	

GOLDEN VALLEY

Golden Valley House	(612) 588-0511	1 Double bed—1 person	35.00
4820 and Hwy. 55		1 Double bed—2 persons	39.00
		Additional persons/\$4.00 each	
		Under 12/free	

Dr. Wayne Sletten, Faith, S. Dak.

Terms expire in 1985:

Rev. Richard Anderson, Lake Stevens, Wash.
 Mr. Arthur Arneson, Spicer, Minn.
 Rev. Michael Brandt, Amery, Wis.*
 Dr. James Gerdeen, St. Paul, Minn.

Mr. Eldon Hermunsle, Wahpeton, N. Dak.

Mr. Arlo Kneeland, Summit, S. Dak.
 Rev. Philip Rokke, Reva, S. Dak.
 Rev. Ralph Rokke, Minneapolis, Minn.
 Mr. Kenneth Rolf, McIntosh, Minn.*
 Rev. John P. Strand, Fargo, N. Dak.

HOUSING

Holiday Motor Motel Hwy. 55 and 100	(612) 588-0555	1 Double bed—1 person	33.00
		1 King bed—2 persons	38.00
		1 Queen bed and one double bed for more than persons	34.00
		Additional persons/\$5.00 each Under 12/free	
Ambassador Motor Lodge 3924 and Hwy. 12	(612) 927-7731	1 Double bed—1 person	30.00
		1 Double bed—2 persons	36.00
		2 Double beds—1 person	30.00
		2 Double beds—2 persons	40.00
		Additional persons/\$4.00 each Under 12/free	
Carriage House 8625 and Hwy. 12	(612) 544-3601	1 Double bed—1 person	27.00
		1 Double bed—2 persons	29.50
		2 Double beds—4 persons	37.50
		Additional persons-\$4.00 each Under 16/free	
HOPKINS Hopkins House 1501 and Hwy. 7	(612) 935-7711	1 Double bed—1 person	42.50
		1 Double bed—2 persons	50.50
		2 Double beds—2 persons	52.50
		Additional persons/\$5.00 each Under 12/free	
NEW HOPE The Bungalow Bass Lake Rd.	(612) 533-5371	1 Double bed—1 person	22.88
		1 Double bed—2 persons	24.96
		2 Double beds—2 persons	27.04
		Rollaway	2.08
		Crib	2.08
		Additional persons/\$2.08 each	

1981 Biennial Luther League Federation Convention

July 7-12

Association
Retreat
Center
Osceola, Wis.

Speakers: Evangelist Kenneth Pentti, Pastors Philip Rokke, Paul Nash, Elden Nelson, Robert Lee
Music Director: Mr. Don Rodvold
Plan to attend!

Laymen to meet

The Northern Minnesota Lutheran Laymen's Society will hold its monthly fellowship on Sunday, May 17, at Bethsaida Lutheran Church, five miles east of Grygla at 2:30 p.m. The Scripture for discussion will be Revelation 22.

All are welcome.

Art Joppru, Chairman
Joe Jacobson, Secretary

Roseau

Has anyone had a snowcatting party without enough snow? The Roseau Lutheran Couples' Fellowship did. We planned a snowcat party for March. Not enough snow. So we had a hayride instead on a snowcat trailer. The load was too heavy. First one wheel fell off and then the other axle! The men quickly solved the problem by putting logs underneath. The four-wheel drive managed to get us home. Imagine a snowcat party ending up as a log-riding party. Our sides ached from laughter.

If your church doesn't have a couples' organization, start one. It's great fun, especially if your minister is a fun-loving person like ours (Pastor J. Nikunen). We are so sorry he is leaving for Minnewaukan (N. Dak.). We will truly miss him and his family.

Mrs. Harvey L. Johnson

NEWS from the CHURCHES

Radcliffe

Mrs. Judy Handsaker was received as a member of Salem Lutheran Church, Radcliffe, Ia., on Sunday, March 1. Her husband, Jim, grew up in the congregation. She was welcomed into the congregation during the morning worship service. Pastor Donald Greven is the pastor.

Leaves clergy roster

Rev. Dean Casselton, who served briefly as a missionary in Brazil and later served Our Saviour's Lutheran Church, Zumbrota, Minn., has requested that his name be withdrawn from the Clergy Roster of the Association of Free Lutheran Congregations and this has been so done.

Schedules of recent choir tours

CHORAL CLUB

- Apr. 8—Ortley Lutheran
Ortley, S. Dak.
- Apr. 9—Bethel Lutheran
Faith, S. Dak.
- Apr. 10—Calvary Lutheran
Bismarck, N. Dak.
- Apr. 11—Scandia Valley Lutheran
Stanley, N. Dak.
- Apr. 12—Zion Lutheran (a.m.)
Tioga, N. Dak.
- Beaver Creek Lutheran (af-
ternoon)
Ray, N. Dak.
- Emmanuel Lutheran (p.m.)
Williston, N. Dak.
- Apr. 13—Trinity Lutheran
Minnewaukan, N. Dak.
- Apr. 14—Bethany Lutheran
Binford, N. Dak.
- Apr. 15—Scandia Lutheran
Sedan, Minn.

CHOIR

- Emmanuel Lutheran (p.m.)
Kenyon, Minn.
- Apr. 20—Trinity Lutheran
Boscobel, Wis.

THE LUTHERAN AMBASSADOR

3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55441

Second-class postage
paid at Minneapolis, Minn

- Apr. 21—Grace Lutheran
DeKalb, Ill.
- Apr. 22—Word of Life Lutheran
Cleveland, Ohio
- Apr. 23—Abiding Saviour Lutheran
North Tonawanda, N.Y.
- Apr. 24—No concert. Arrive Washing-
ton, D.C.
- Apr. 25—Free day
Washington, D.C.
- Apr. 26—Lutheran Church of the Ref-
ormation (a.m.)
Washington, D.C.
- Galilee Lutheran (p.m.)
Pasadena, Md.
- Apr. 27—Prayer Breakfast
Ft. Mead, Md. (Chaplain
Timothy Skramstad)
- Apr. 28—North Zion Lutheran
Pittsburgh, Pa.
- Apr. 29—St. Mark's Lutheran
Delaware, Ohio
- Apr. 30—Messiah Lutheran
Joliet, Ill.
- May 2—Faith Lutheran of Running
Valley
Colfax, Wis.
- May 3—Amery Lutheran (a.m.)
Amery, Wis.
- Victory in Christ Lutheran
(p.m.)
St. Paul, Minn.

Thy Kingdom Come

"I thank God through Jesus Christ our Lord. So then I of myself with the mind, indeed, serve the law of God; but with the flesh the law of sin" (Rom. 7:25).

When a Christian is not sinless, then what is he? He is a saved sinner who still has sin. But if that is so, then we must also reckon that the sin in us is not only a dream, or something half evil and half good, but a living power, just as vile in us as in Satan. Just as impossible as it is for God and the life we received from Him to be changed in essence, so impossible is it for sin, too, to be changed in essence.

We Christians struggle much more than we ourselves realize trying to

make evil good. But that is something that we never can accomplish. Paul had learned this, and he had given it up entirely. He let evil be evil, and reckoned with it as being only evil. He did not try to hide from himself the evil that was in him, and he did not try to avoid the responsibility for his own sin. His deep lament, "Wretched man that I am!" tells us that he feels the responsibility for sin; but the way he sees it, he serves the law of God with the mind, but the law of sin with the flesh. In me, he says, there are two distinct lives that never can be united; each serves its own lord. "But if what I would not, that I do, it is no more I that do it, but sin which dwelleth in me."

The Two Natures

Then he thanks God for the new life he has received in Jesus Christ, and serves God in newness of the spirit.

Those are the experiences of a Christian here in the kingdom of grace. Happy the person whose citizenship is there, and who knows the way to the free city.

Now my conscience is at peace;
From the law I stand acquitted;
Christ hath purchased my release,
And my every sin remitted.
Naught remains my soul to grieve:
Jesus sinners doth receive.

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