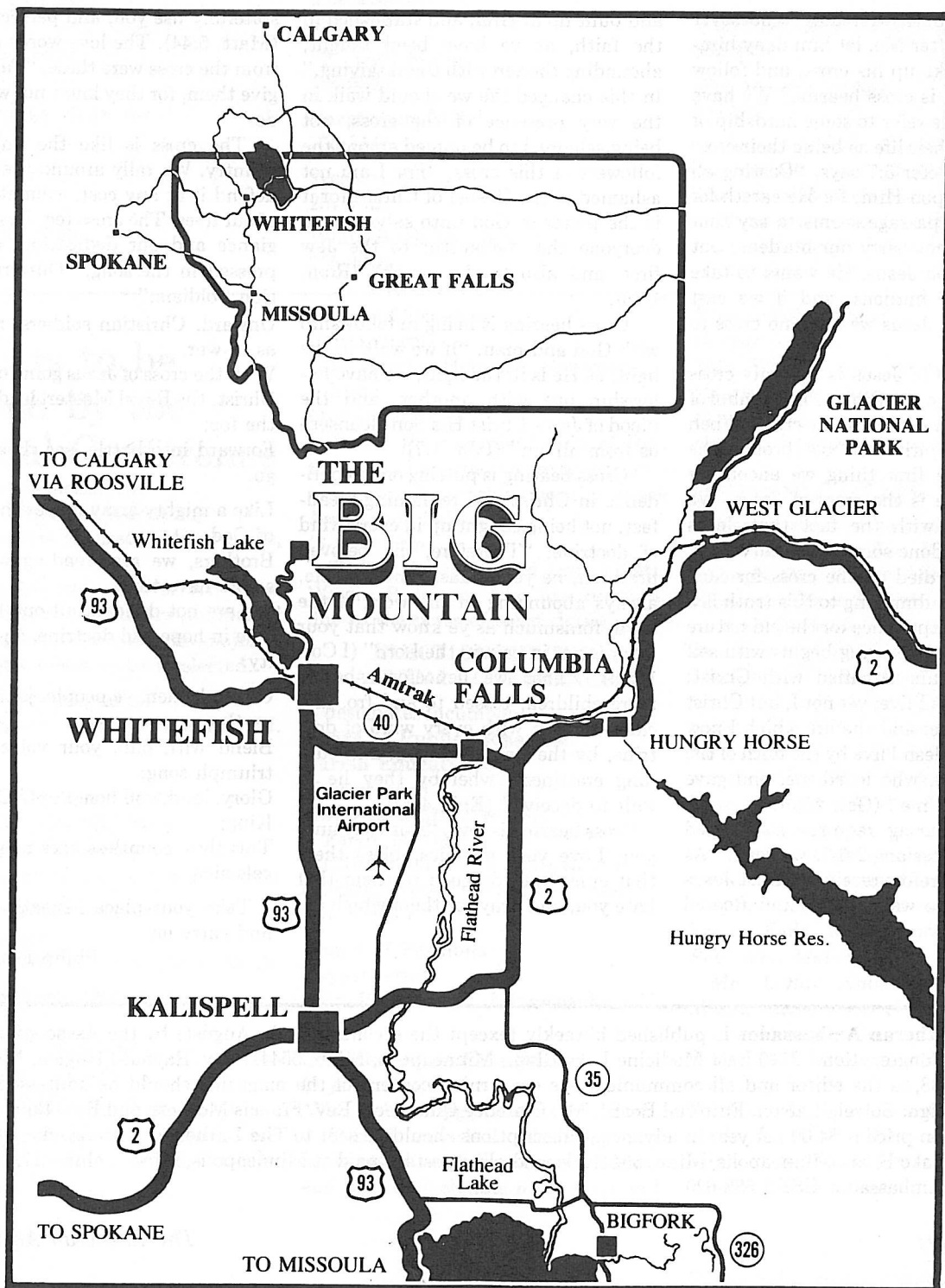


May 29, 1979

The Lutheran Ambassador

17TH

ANNUAL
CONFERENCE
AFLC



WHITEFISH
MONTANA

MEDITATION MOMENTS

Cross bearing

In Mark 8:34, we read, "Whosoever will come after Me, let him deny himself, and take up his cross, and follow Me." What is cross bearing? We have heard people refer to some hardship or burden in their life as being their cross to bear. I Peter 5:7 says, "Casting all your care upon Him; for He careth for you." This passage seems to say that we should not carry our burdens, but cast them on Jesus. He wants to take care of our burdens, and if we cast them all on Jesus we have no cross to carry.

The cross of Jesus is the only cross mentioned in the Bible. This symbol of the Christian faith is our cross. When the Holy Spirit calls us through the Gospel, the first thing we encounter face to face is the cross of Jesus. We must deal with the fact that Jesus Christ has done something marvelous, in that He died on the cross for each one of us. Submitting to this truth is a humbling experience for the old nature of man. Cross bearing begins with self denial. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2:20).

Cross bearing requires a changed life. In Colossians 2:6-7, we read, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him: Rooted

and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving." In this changed life we should walk in the very presence of the cross, not being ashamed to be named among the followers of this cross. "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Rom. 1:16).

Cross bearing is being in fellowship with God and man. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (I Jn. 1:7).

Cross bearing is putting one's confidence in Christ and remaining steadfast, not being caught up in every wind of doctrine. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (I Cor. 15:58). "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).

Cross bearing is love. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which de-

spitefully use you, and persecute you" (Matt. 5:44). The love words of Christ from the cross were these, "Father, forgive them, for they know not what they do."

The cross is like the flag of our country. We rally around the flag and defend it at any cost, even at the cost of our lives. The cross requires our allegiance and our dedication, as is expressed in the song, "Onward, Christian Soldiers:"

Onward, Christian soldiers, marching as to war,

With the cross of Jesus going on before:
Christ, the Royal Master, leads against the foe;

Forward into battle, see, His banners go.

Like a mighty army moves the Church of God;

Brothers, we are treading where the saints have trod;

We are not divided, all one body we,
One in hope and doctrine, one in charity.

Onward, then, ye people, join our happy throng.

Blend with ours your voices, in the triumph song;

Glory, laud, and honor unto Christ, the King;

This thro' countless ages men and angels sing.

Take your place beneath His cross and carry on.

—Philip Featherstone

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Kalispell Pastor Welcomes Delegates

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isaiah 55:10-12).

While the mountains will not be singing, we look forward to much singing on the mountain this June. It is in light of the above Scripture that each of you are extended an invitation to the Annual Conference of the Association of Free Lutheran Congregations, 1979. I extend a welcome on behalf of Faith Lutheran and Stillwater Lutheran Congregations, Kalispell, Montana.

We trust that your visit to the scenic Flathead Valley will be a memorable one, not only because of the beauty of the country, but because of the richness of the fellowship.

The site of the Conference is the Big Mountain Ski Resort. It is located about seven miles north of Whitefish, on the south face of Big Mountain (25 miles north of Kalispell). All necessary facilities for the Conference are available at the resort, providing somewhat of a "Bible Camp" atmosphere. Comfortable lounges with fireplaces will, we hope, be the center for informal fellowship when the Conference is not in session. Amtrak stops at Whitefish, and Glacier International Airport, northwest of Kalispell, is serviced by both Frontier and Hughes Air West Airlines.

We encourage you all to plan to attend the Conference and pray God's blessings on both your plans and travel.

John C. Rieth, Pastor Kalispell Lutheran Parish
Kalispell, Montana

You'll
be glad
you did

The weeks and the days go by so swiftly. And before we know it people from our Association of Free Lutheran Congregations will be traveling westward. Why? Many have in mind two things: an enjoyable vacation, and the Annual Conference of the AFLC, which opens the second Wednesday of June (June 13).

Well, many might think: There is so much sameness about Montana; when you have seen some of it you might say you have seen all of it!

But have you ever crossed the Flathead Valley by car or train? Immediately east of the Valley is the Conti-

mental Divide; to the North is the mountain chain that separates Montana and Canada; to the west are high, forested hills; and to the south is Flathead Lake—the largest fresh water lake in the U.S. west of the Mississippi River—ca. 40 miles long.

And nestled down in the Flathead Valley, in the midst of all the natural beauty, is Kalispell, surrounded by beautiful, productive farms. Now I must not forget to tell you that as you look northeast from Kalispell your eyes will feast on the towering mountains which form a part of the Glacier National Park. The snow which covers

these mountains is slow to leave in the summer.

North and up in the hills is the location chosen for our Annual Conference. As you stand on this site looking south over Whitefish, Kalispell, the Flathead Valley and across Flathead Lake, you'll catch a sight which few poets could describe!

Being the first full-time pastor in our AFLC parish in the Kalispell region, I often stopped to drink in the beauty a traveller is afforded, both in summer and winter. Sometimes I have told friends that when the Lord distributed beauty He spent a little longer time when He came to the Flathead Valley!

Of course, the greatest attraction, as far as God's people are concerned, is the presence of our Lord and His Word, the fellowship of His children and the opportunity to counsel together regarding His harvest fields.

The Lord has been marvelously good to our AFLC.

Pastor Karl Stendal

Suggestions to congregations and pastors

Calling a pastor

According to the Scriptures, the pastoral office is a unique and important office in the church. There are unique and demanding qualifications for the ministry. The personal call to the ministry is verified by a call from a congregation or parish.

All things in the church should be done "decently and in order." Surely this is of utmost importance in the calling of a pastor, and a pastor's response to that call. God's will must be the desire of all concerned. "Flesh and blood" ought not be consulted.

Most congregational constitutions give guidance in the matter of the calling of a pastor. *The constitution must be followed at all times. Parish decisions do not supersede the constitutions of the individual congregations that may make up the parish.*

Congregations recognize a solemn responsibility when calling a pastor. God undoubtedly has a shepherd for them and they make it a matter of prayer that they may make the right decisions. The Golden Rule is always kept in mind in all subsequent decisions and correspondence.

When a pastor resigns, his resignation may or may not be accepted by the parish, but the parish cannot bind him to continue as their pastor. The congregation then elects a call committee, which represents the congregation in the matter of contacting pastors for the vacancy. When the congregation is part of a multiple parish, the call committees representing each of the congregations in the parish generally work

together as one committee. A chairman and secretary are elected. The call committee generally does not have the power to call or to decide to call a pastor. Usually, only the congregation has this power.

It is usually advisable for the call committee to contact the president of the church for the names of prospective pastors. The president of the church suggests the names of pastors who are on the clergy or fellowship rosters of the Association. The Association has distinctive and unique doctrines and practices and the congregations desire pastors who adhere to these. Besides what are commonly called doctrinal matters are the approach to the ministry (servant or overlord), attitudes towards the Charismatic movement, liturgy, evangelism, piety, ecumenicity, etc. While congregations are free to call any pastor they desire, their interests are best served by calling men listed on the clergy roster of the AFLC. The president generally knows which men are open to a call or desire to move, etc. The congregation is not limited to his suggestions, however.

The president of the church appreciates being kept informed as to what the congregation is doing, whom they shall contact or call, the responses, etc. This makes it easier for him to be as effective in helping the parishes and pastors as possible.

Traditionally, there are several ways by which a congregation can get acquainted with a candidate. It is wise for the call committee to visit the parish and community where a pastor is

serving in order to get acquainted with his ministry. Most pastors want to preach in a parish before they would accept a call from it. A pastor cannot be judged by one appearance, however. Pastors do not want to participate in any procedure which suggests competition with other pastors. God's will must somehow be determined and various methods are used.

Neither the pastor nor the congregation look upon the rejection of a call, or not getting a call, as an affront or personal rejection but as a step in trying to ascertain God's will. All ought desire God's will more than anything else.

The pastor should immediately respond to an inquiry from a parish. It is best that one call be considered at a time. Parishes do not appreciate that their "call" be compared to other "calls" any more than pastors want their gifts to be compared with the gifts of the other pastors. God's will may be hidden and "flesh and blood" come to the fore when this is done.

When a pastor receives a bona fide letter of call from a congregation, he immediately informs the calling congregation that he received the call. Two or three weeks is the normal time needed to consider a call. A congregation should not be expected to wait longer than that for an answer. If the pastor cannot arrive at a decision in that length of time, he should return the letter of call, stating that he has not been able to arrive at a decision. He should inform the congregation that if it desires, it may re-issue the call to him for further consideration. Thus the

Jesus Calls Us

by Rev. T. J. Weltzin
Climax, Minn.

Jesus says, "I came that they might have life, and might have it abundantly" (John 10:10). Jesus wants every human being to really live. Life is dear to each one of us and God wants us to abound in this life, that is, have an abundance. The clue to this life is

The following report will be presented to the 1979 Annual Conference by the undersigned committee which was set up by last year's conference.

congregation has an opportunity to approach someone else if it desires. It creates a hardship for the congregation if it must wait too long for an answer, however.

The pastor may communicate with the calling parish concerning matters in the letter of call so there be no misunderstandings. If he accepts the call he ought not expect that the letter of call be changed for at least one year after he begins his service in the parish.

The pastor looks upon a call from a parish as a solemn responsibility to make a decision that primarily advances God's Kingdom and not for personal gain. The decision he makes must be a personal one between him and his God. *It is best that he does not inform the parish he is presently serving that he is considering another call, as it can be interpreted as an effort to gain further advantages in the present parish. If the parish presently being served is informed, actions can develop that will make it very hard for the pastor to be objective.*

Mr. Harvey Dyrud
Rev. Julius Hermunsle
Rev. Kenneth L. Anderson
Mr. Lawrence Dahlgren
Mr. Norman Haugen

found in John 5:24, where Jesus says, "Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Jesus places great stress upon hearing the Word of God so as to truly live. To begin with, we must hear the word of God with the outer ear and this we do in home, in school and in church; but the Word of God must become living to us as we hear, and this is the work of the Holy Spirit. When the Holy Spirit makes the Word living to us, we sense the prick of the Holy Spirit in the inner being, convicting of sin. This is what angers some people. It angered Herod the king. He wanted to live in his sin and continue that type of a life, but no human being can be victorious against God. God is always right. The thing for man to do, is to surrender to God and let the Holy Spirit continue the good work He has begun, because then He goes on to reveal "The Lamb of God, which taketh away the sin of the world!" (John 1:29).

Christianity is daily living in fellowship with God in Christ Jesus through the Word and this is the life that satisfies the inner being of the soul in every human being surrendered to Jesus. The disciples lived in the Old Testament in the expectation that the Messiah was coming; so when Jesus was pointed out to them, they sensed that He was in full agreement with the Word of God, and rightly so, because He is the Word of God (John 1:1).

Jesus called Andrew to be His disciple, and Andrew means manly. The manly thing for Andrew to do was to surrender to the invitation from Jesus to follow Him. He then went to find his brother Simon, son of Jona. This was the manly thing to do. Simon means obedient and Jona means dove. Simon was obedient to the invitation and came to meet Jesus, who said to him: "You shall be called Cephas (Peter)," which means a stone. Jesus could firm up Peter to become an outstanding servant in the furtherance of the kingdom of God.

When the "Lamb of God" was

pointed out to James and John, they left John the Baptizer to follow Jesus. John means gracious, so we can readily see why Jesus entrusted His mother Mary into his care to live in his house.

Jesus called Philip into the ministry even though his name means "lover of horses" and Jesus did not change his name when He called him. Philip in turn went to invite Nathanael, on the basis of the Old Testament, to meet Jesus. Nathanael means a gift of God. We know that every believer is a gift from the Father to His Son. Nathanael is also known as Bartholomew.

We do not know much about Thomas, but Jesus called him into the ministry and he was one who would not accept hearsay, but insisted upon positive evidence before he would believe. Thomas means twin. He is also known as Didymus. He became the apostle to the east, into Asia, as Paul went west into Europe.

Matthew was collector of taxes in Capernaum when Jesus called him into the ministry. Matthew means gift of Jehovah, which would again be a gift from the Father to the Son in salvation. Matthew is also known as Levi, which means joining. He was willing to be joined to Christian fellowship in Christ Jesus.

James, son of Alphaeus, is also known as James the Less. Alphaeus means successor. Regardless of how we are classified, the important thing is that we live in fellowship with Jesus.

Judas Thaddaeus is also named Lebbaeus and Lebbaeus means courageous. The courageous people follow Jesus.

Simon was also called Zelotes and is spoken of as the zealous one. Zeal is important as we go forth in the service of the Lord.

Judas Iscariot spent three years with Jesus in His public ministry and then betrayed Him with a kiss to the mob for 30 pieces of silver.

Jesus chose these twelve disciples to go forth with the Gospel of salvation so that you and I might have life and have it more abundantly in fellowship with God in Christ Jesus. Today the challenge is before us to go forth with the Gospel.

Youth Ministries Program

At the 1978 Annual Conference of the AFLC, a resolution was adopted calling for the provision of opportunities for youth of the Association to obtain jobs and further experience in the

area of Christian service.

We encourage our youth, first of all, to be faithful and diligent in participating in the life of the local congregation. We also realize that some may be available for work outside of the local parish. The Youth Work Program is designed to give students in, or graduates of, AFLBS, or young people having equivalent training, the opportunity to work within other parishes, camps, etc., of the AFLC.

If you are attending or are a graduate of AFLBS, or have equivalent training, and are seeking employment

on a part-time or full-time basis in some area of Christian service, application forms and further details are available from the Luther League Federation secretary.

If your parish, camp, etc., is in need of young people to work in the area of Christian service, request forms and further details are available from the LLF secretary.

Please pray with us for the Lord's further direction in this area of ministry among our youth.

Rev. Dale A. Mellgren
LLF President

Part III

The work of the Holy Spirit

In our continuing "visit" about the work of the Holy Spirit, we have been discussing His work in bringing us to salvation. The Holy Spirit shows us our lost condition and then reveals Jesus to us in His tremendous salvation accomplished at Calvary's cross. How thankful we should be that the Holy Spirit does not leave us after we have been brought to Christ! We would be helpless without Him.

The Indwelling of the Spirit

When Jesus was here on earth, He told the disciples, "... he (the Holy Spirit) dwelleth *with* you, and shall be *in* you" (John 14:17). This promise was fulfilled on the day of Pentecost when the Holy Spirit came into the lives of the "120" who had gathered in obedience to Christ's command, "... but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49b). In Acts 2:4, we read that they were "all filled with the Holy Ghost..." That same day, after the Spirit-filled Apostle Peter preached, people came forward and asked him what they should do to be saved. Peter replied to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). In other words, if you will repent and be baptized, you will have what we have, forgiveness and the indwelling Holy Spirit. They would lack nothing. Peter's message to

them was complete.

Since Pentecost, whenever people are brought to Christ, they receive the Holy Spirit. The Apostle Paul writes to the Corinthian believers, some of whom are described as spiritual babies (I Corinthians 3:1-3), "For by one Spirit are we *all* baptized into one body... and have been *all* made to drink into one Spirit" (I Corinthians 12:13). Every true Christian has the Holy Spirit indwelling his life.

The Blessings of the Spirit's Indwelling

What does the indwelling of the Holy Spirit mean for us? First, *it makes it possible for us to please God*. Yes, it is true that we still have the old nature within us after salvation and that there is an unending struggle in this life between this nature and our new nature (Romans 7:15-25). It is the Holy Spirit allowed-to-control Who gives us victory in this battle.

Second, the indwelling of the Holy Spirit *gives us security in Christ*. As the "earnest money" or down-payment, we are assured of our spiri-

tual safety. Martin Luther said, "For the Holy Spirit does not dwell in our hearts as we dwell in our house, independent of it, walking through it, shortly to leave it; but He so inheres and cleaves to us that, though we were thrown into the hottest crucible, He and we could not be separated. The fiercest fire could not dissolve the union." While the strongest person or even Satan cannot rob us of our salvation, we ourselves through willful sin with no repentance can grieve the Holy Spirit out of our lives.

Third, the indwelling Holy Spirit *gives us the relationship of son or daughter to God*. The Apostle Paul writes, "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Galatians 4:6). The Spirit's "Abba, Father" becomes our "Abba, Father," as we read in Romans, "... but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Romans 8:15). The preciousness of the love of our heavenly Father is continually made real to us by the Holy Spirit.

In our final "visit" on the work of the Holy Spirit, we shall consider the meaning of the fullness of the Holy Spirit in the life of the believer.

—Pastor Francis Monseth

Plan Now • Pray Much
Luther League Federation Convention
AFLBS Campus, Mpls.
July 10-15

Theme: "For this is the will of God, your sanctification."
I Thess. 4:3a



Happy Acres



SURPRISING NEWS

Returning from a visit to the Reynolds farm, the four oldest Johnson children trooped down the road to Happy Acres Farm. As they neared the vacant Blanchard farmstead, Mark cried out in surprise, "Hey, looks like there's some people moving in there!"

Excited over the prospect of having new neighbors just half a mile down the road, the four stared eagerly as they walked by the farmstead which was almost hidden by a grove of trees. They saw a small blue car parked in the weed-grown driveway, and a large van backed to the door of the little brown house.

For five years, since old Mr. Blanchard had died, no one had lived in the little brown house. One of the neighbors had rented the fields and the pasture land of the small farm—and boards covered the windows of the buildings.

Eager to tell what they had seen, the Johnson children raced home. Stephen was the first to burst into the kitchen and report, "Mom, we're going to have neighbors—down at the Blanchard place!"

"Are you sure?"

"Yes, there's a moving van—and we could see them unloading furniture into the house."

Mark and Ann now reached the kitchen—and Melissa came puffing behind them.

"Boy, I wonder if there'll be any kids in the family. Sure hope there's a boy my age," said Mark.

"And a girl my age," added Ann.

Mom had a puzzled look on her face. "Well, if we're going to have neighbors, we should do something to welcome them. For one thing, I know it will be hard for them to do any cooking the first few days. So we could send them a

hot dish or something while they are getting settled."

"I'll take the hot dish over," offered Mark.

"Me, too," said Ann.

"But we don't know how many there are in the family, or if they'll even be staying there tonight—" began Mom.

"I can run over and find out," suggested Mark.

"I want to go over with Mark," said Melissa. So did Stephen and Ann and Paul and Beth.

Mom shook her head. "No, it wouldn't be considerate to have six children barging in on folks trying to get moved into that little house. It will be enough to have just one go. Mark was the first to offer, so we'll let him go."

Mark snatched up the sandwich Mom had fixed, and was off in a flash.

Ann pouted. "Oh, it seems like it's always Mark that gets to go."

"Remember who stayed home when a certain girl was in town shopping?" Mom reminded her.

Ann nodded. That was the day Mark had broken the lamp chimney.

But she sulked over her sandwich and a cookie. When she saw Stephen reach to the cookie plate and take the last cookie, she scolded, "Mom, Steve's had two cookies—and the rest of us just got one apiece."

"Ann," said Mom, "we can't ever expect to get everything evened up. There'll always be somebody who gets more cookies than we do. And always somebody who doesn't get as many cookies as we do. And as long as we keep counting cookies, and watching that we get whatever somebody else gets we are not going to be very happy. That's just not the Christian way to live with others. We'll be much happier if we are 'kindly affectioned one to

another with brotherly love, in honor preferring one another' (Rom. 12:10). To prefer one another means to put the other person first, to love the other person so that you are glad to let him have a cookie—or something that you may not have had yourself.

"Just think of the fun we had playing secret sister and secret brother—because then we were kindly affectioned one to another. I'm sure you won't be envious of Mark—or of Steve because of that cookie—if you'll stop right now to think of something good that you can do for one of your brothers."

Ann got up and went outside. She ran down to the chick shelters to do one of Mark's chores for him—and filled all the mash hoppers, and was surprised to find her envy all gone.

Meanwhile, Mark reached the Blanchard place. There was not a sound to be heard as he walked into the yard. The van was gone. So was the blue car. The boards were off the windows of the house, but no one answered his knock at the door.

FAMILY DISCUSSION

1. If we were to get new neighbors, what are some things that we could do for them?
2. What are some ways in which we can "outdo one another in showing honor" right here in our home? In church? In school?

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Memory Verse

Love one another with brotherly affection; outdo one another showing honor.

Romans 12:10 (RSV)

Letters

TO THE EDITOR

To the Women of the Church

I have often considered writing about the women's movement that has been so much in the news, but I have been reluctant for fear of being misunderstood. I am completely in favor of the Equal Rights Amendment. It is a short, simple statement of a human right. The most important implication of this amendment is that the poor and uneducated will understand it. Although in Minnesota we have laws that can prevent this exploitation of women, the ignorant do not know their rights and therefore they are still exploited, tragically, those who are most in need. The real need for the amendment is not for women who have good, healthy, Christians husbands who have good jobs, but the many women who are not this fortunate.

I have been deeply grieved by the reactionary posture of the AFLC on this issue. To deny women equality on the pretense of loyalty to the Holy Scriptures is to overlook the redemptive work of Christ.

In Genesis 3, we read about the fall of man. In the 16th verse it is written: "Unto the woman he said, 'I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'" To say that it is always God's will for women to serve and for men to lead is to deny women the redemption of Jesus Christ.

When Paul wrote to Timothy at Ephesus he recognized the sinful nature of mankind and advised against women taking too powerful a position in the church, since it would be repugnant to those still living under the Law (I Tim. 2:10-14). In Eph. 5:22, he takes special care to advise wives to submit themselves to *their own husbands*. Paul says this four times: Eph. 5:22 and 24, Col. 3:18 and Titus 2:5. Peter says this two times, in I Pet. 3:1 and 5. The King James Version very speci-

cally states "*their own husbands*" in each of these six verses. The writings of Peter and Paul agree. Although the blood of Christ has freed us from the bondage of sin, we wives should use our freedom to love our husbands through a spirit of cooperation and whole-hearted enthusiasm in helping him achieve his goals. We are not to be self-centered and demanding, but a helpful mate as in Gen. 2:18.

In Eph. 5:21, Paul advises the Christians to submit "yourselves one to another in the fear of God." He does not say, "Women of the church, submit yourselves to the men of the church." In I Cor. 14:34-36, he actually chastises those who would forbid women to speak in church. Note the 36th verse where he says, "What? came the word of God out from you? or came it unto you only?" I further draw to your attention I Cor. 11:5-6 where Paul advises the women to cover their heads when speaking in church, a rule that would be very strange if indeed he forbade them to speak.

I believe part of the problem with discussions about women's-lib and the ERA is our failure to specify our relationship with our own husbands and with other men as separate considerations. We should not jump to the conclusion that a woman who refuses to take a submissive stance in regard to men in general is defiant to her own husband. I personally believe a man who expects special consideration from women because he is a man is asking for something that belongs to our own husbands and to no one else.

Deloris Melby
Dalton, Minn.

(Ed. note: Reader Melby will find little scholarly support for her interpretation of I Corinthians 14:36. The passages she cites in that chapter and I Corinthians 11 continue to provoke lively discussion among Bible students.)

Second Coming Theme of WMF Rally

"Jesus Is Coming," taken from 1 Thessalonians 4:15-18, was the theme chosen for the spring rally of Western North Dakota-Eastern Montana District Women's Missionary Federation, held April 28 at Zion Lutheran Church in Tioga, N. Dak., and hosted by St. Olaf Lutheran Church of rural Tioga.

Eighty-six ladies and several men signed the guest book.

Mrs. Karl Stendal, Tioga, was organizer for the day.

Miss Hildur Nordin of Minot, N. Dak., called the meeting to order and Mrs. Karl Stendal led in devotions, using 1 Thessalonians 5:1-6 as the Scripture.

Mrs. Terry Olson of Minot sang "Jesus, The Very Thought of Thee."

Mrs. Herbert Presteng of Grafton, N. Dak., was guest speaker for the morning and gave a very challenging message on the "Second Coming of Christ," basing her remarks on I Thessalonians 4:14-18.

Mrs. Oscar Folden of Minot gave a very interesting report on the WMF meeting at the Winter Bible Conference in Grafton.

Mrs. Clifford Berglee, Brockton, Mont., one of our past district presidents, installed Miss Nordin as president and Mrs. Gary Qualley, Brockton, as treasurer.

A brief business meeting was held and Pastor Allen Monson of Tioga presented a very soul-searching Bible Study on "The Christian and the Second Coming of Christ," using James 5:1-12.

Following the Bible Study, Miss Nordin asked that we spend a few minutes in silent prayer, asking God to help us look at ourselves and purge out our sins and let God in and then help us to share Him with others.

Mrs. David Hartsoch sang "God Gave Me The Song."

The afternoon offering will also go to the AFLC Schools.

We were invited to the Beaver Creek Church, Ray, N. Dak., for the fall rally.

After refreshments we departed for home feeling that our "cups were full and running over."

Mrs. Orville Qualley
Secretary

editorials

WORK AT WHITEFISH

The 17th Annual Conference of the Association of Free Lutheran Congregations is upon us. We trust that this issue of the *Ambassador* reaches you before you leave for Big Mountain on the edge of the Rockies, near Whitefish, Montana.

One of the most important committees at any conference is the Nominating Committee. It is chosen the year before as one of the first items of business. One member is to come from each of the church's districts. (It has always seemed strange that our congregation in Arizona should be entitled to one member on the committee each year, however.) If there is an odd number of districts in the church, there should be one more lay member on the committee than pastors. No one can serve more than two years in a row on the committee.

At some of our conferences nominations for members of the Nominating Committee have come very slowly, if not sluggishly. It has almost been as if no thought had been given beforehand to this procedure (which may well be the case) and it is really one of the time-honored ones in our fellowship. In some cases it has been difficult for the chair to get two nominations from a district. Only one is required but two are preferable.

May our delegates to conference come prepared to nominate members for the Nominating Committee for 1980. Give it some thought ahead of time.

The Nominating Committee for this year's conference, of course, is in place and will begin its work in earnest on Wednesday, June 13. It may have met in Minneapolis last year after having been elected and may have chosen temporary or permanent officers then. Individual members may come to the conference at Whitefish with suggestions which have been passed on to them by concerned church people.

A Nominating Committee has so many things to take into consideration when choosing candidates for the various boards. (They do not nominate for the constitutional offices.) It must seek geographical distribution, for one thing. This past year, for instance, an awkward situation has existed on the Board of Trustees of our Schools. Three of the seven members were from one congregation and that the congregation which worships on the Schools' campus. That situation has been alleviated now through the resignation of Mr. Wayne Pederson, one of the three, for other reasons. But the committee has to seek to avoid "bunching up" in board memberships.

The Nominating Committee must endeavor to spread

responsibility around as much as possible. Church law prevents anyone from serving more than two full consecutive terms on a board. After an interruption, a person may again be called upon to serve. Because the people are available, it shouldn't be necessary for anyone to serve on more than one board at a time. Holding membership on two or more major boards at once is definitely frowned upon, although there have been some cases of dual membership on a major and minor board.

Even in regard to nominations for conference committees in the ensuing year, the Nominating Committee must exercise care that representation be spread around as much as possible. An interesting study would be one to determine how well we have succeeded in this as a church. Are some people used over and over again to the exclusion of others? It could be, not by design or intent, but as a happenstance.

A Nominating Committee cannot be certain that its work done on Wednesday will suffice for the whole conference and so it is subject to call during any business session. For instance, a person may be chosen as a nominee for a conference committee next year. But if he has been elected to the Nominating Committee on Thursday, a new nominee must be selected for the conference committee because he cannot serve on both very well.

Furthermore, at many conferences the Nominating Committee is called upon to make nominations for some new temporary committee set up by the conference. Or a situation may have arisen whereby a previous nomination has to be changed. So the Nominating Committee is always on call.

The Nominating Committee is the most interesting of the conference committees. It's very important, too, because it has to do with choosing those persons who will guide the affairs of the church during the year. Who can best serve, giving due regard to geographical representation in the church?

Pray for the Nominating Committee of the 1979 Annual Conference. Pray for the conference itself in every aspect. May the decisions be God-pleasing ones. May the speakers and the prayer hour leader be anointed with power from on high to bring the messages needed for our church today.

We look forward to exciting, Spirit-filled days on Big Mountain, June 13-17.

TEMPERANCE EFFORTS

An item elsewhere in this issue tells of the election of a new president in a county temperance society. That temperance society happens to be in the county where the Editor lives.

The thought comes, how many counties in the U.S. today have temperance organizations? Our guess would be not very many. And if that is so, it's too bad. Is there no organized group in the county acting as a watchdog on the distribution, sale and consumption of alcoholic beverages? Is there no organized effort to preach and teach the goal of total abstinence?

Editorials . . .

There are many more local societies of the Women's Christian Temperance Union than there are county temperance organizations. The good women involved in them are working in reference to the concerns noted above. They are commended for this. But what about the men? They could be involved if there were a county temperance society.

Speaking of the WCTU, the local in Bemidji, Minn., has recently raised a courageous voice against a move to permit the selling of 3.2 beer in Hobson Memorial Union on the State University campus there. President of the local is Mrs. Ray Persson, wife of our pastor in Bemidji. What the ultimate outcome of that proposal was we don't know, but we are glad that the WCTU and others spoke in opposition to the idea.

What is needed are people, and the Christian people among them, certainly, who on the local levels will challenge the creating of new liquor and beer outlets, insist on

strict law enforcement concerning the distribution, sale and consumption of alcoholic beverages, preach abstinence as the best way and aid and encourage all efforts to help alcoholics to achieve and maintain sobriety.

How better can this be done than through county-wide temperance societies and strengthened local units of the Women's Christian Temperance Union? Consider what you can do to organize or re-vitalize such groups in your community.

Something should be done. Alcohol-related problems are immense in our country and Canada. Drinking among 18-year olds and younger is a granted concern today. Association people certainly shouldn't be among those who stand idly by in what amounts to a real crisis. Our heritage lies among those who supported temperance societies and total abstinence in the past.



Richard Bartholomew
Home Town: New York, N.Y.
Called to the Mason-Drummond, Wis., parish (3 congs.)
To be ordained at Medicine Lake Lutheran, Minneapolis, July 15



LeRoy Flickinger
Home Town: Spicer, Minn.
Called to Lebanon Lutheran Church, Leeds, N. Dak.
To be ordained at Green Lake Lutheran, Spicer, Aug. 19

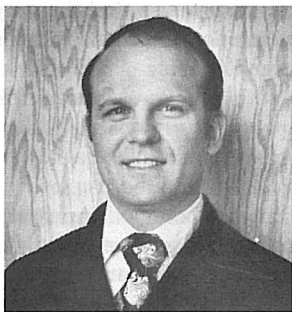


Gordon L. Grage
Home Town: Fergus Falls, Minn.
Called to Chippewa Lutheran Church, Brandon, Minn.
To be ordained at Sarpsborg Lutheran, Dalton, Minn., July 22

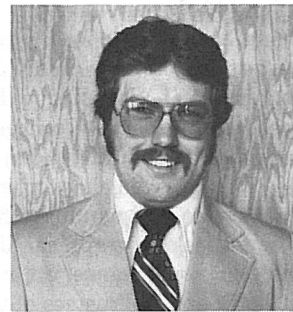
Association Free Lutheran Theological Seminary Graduates 1978-79



Ted H. Kennedy, Jr.
Graduate: December, 1978
Home Town: Nogales, Ariz.
Called to Triumph Lutheran, Nogales
To be ordained at Nogales Sept. 9 or 16



John Kjos
Home Town: Wyndmere, N. Dak.
Called to the Cumberland, Wis., parish (2 congs.)
To be ordained at Medicine Lake Lutheran, Minneapolis, July 15



Paul Nash
Home Town: Colfax, N. Dak.
Called to Hope Lutheran Church, Ishpeming, Mich.
To be ordained at Bethany Lutheran, Abercrombie, N. Dak., July 8

On the schools' campus, May was a month for Final Exams,

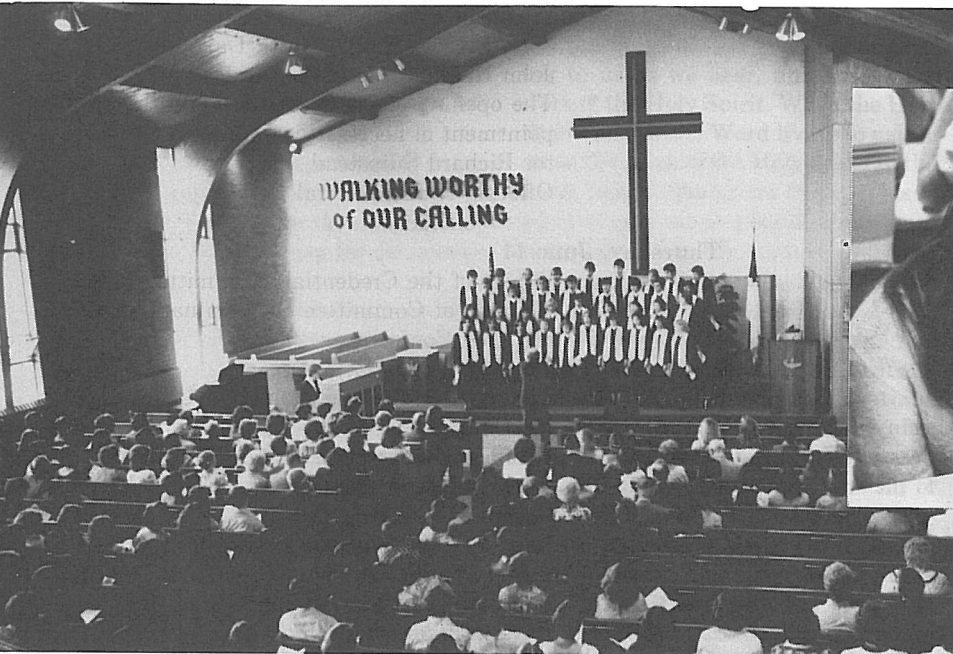
A Banquet . . .

May 12, at Hotel de France, the long awaited social event.



Naomi Stenberg and Mark Gaulke

Home Concert . . .



Hiedi Smith found wise counsel after the May 13, Home Concert at Medicine Lake Lutheran Church.

Graduation . . .

. . . rejoicing and gratitude for six seminarians and twenty-two AFLBS students on May 18, 1979.

Moving on . . .
New Opportunities
of Service await.



Mr. and Mrs. John Kjos



"Do not call to mind the former things, or ponder things of the past. Behold, I will do something new, now it will spring forth; will you not be aware of it? I will even make a roadway in the wilderness, rivers in the desert."

Isaiah 43:18-19

News of the Churches

Cleveland Conference

Word of Life Congregation of Cleveland, Ohio, conducted a six-day Bible Conference, April 24-29. Our Association president, Pastor Richard Snipstead, shared during the conference with studies in I Peter. We had day-time Bible studies and one each evening at 7 o'clock. Each day ended with an evangelistic hour, with Pastor Sterling Johnson of the Lutheran Evangelistic Movement as speaker.

God richly blessed us during those days. There were some lost souls who found peace with God and the fellowship among the believers became sweeter each day. We are so thankful for the power of His Word to bring such blessings to us. We are also thankful for faithful servants who love His Word and proclaim it from believing hearts.

Emerson Anderson

Lay Pastor

Galilee Camp plans

The Northern Minnesota District will conduct these camp weeks this summer:

June 25 to 29 (noon)—Pre-Teen Camp. Miss Priscilla Wold will be the missions speaker. Evening messages will be brought by Jim Butler, Don Johnson, Emory Flaten and Irvin Schmitke.

June 29 (8 p.m.) to July 1 (noon)—Family Retreat. Evangelist Clarence Haaland will be the speaker and Miss Lenorah Erickson will be the missions speaker.

July 2 to 8—Youth Camp. Young adults will join the camp for the week-end (Fri.—Sun.). Sunday will be parish camp day for the Newfolden parish. Speakers for the week will be Evangelist Haaland and Miss Erickson.

The Bible Camp is located east of Lake Bronson, Minn., on Lake Bronson, and will also be the site of the AFLC Family Bible Camp later in the summer.

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.

WISCONSIN

Boscobel

Carl Anderson, 89, Apr. 25, Trinity

The Seventeenth Annual Association of Free

Theme: "God's Word for Today's World"

Conference text: II Timothy 3:14-17

Hosts: Faith and Stillwater Lutheran Churches

Sessions at Big Mountain Ski Resort, White Fish, Mt.

Wednesday, June 13

9:00 a.m. — The Conference Committees meet for devotions, instructions and room assignments in the Chalet Dining Room.

8:00 p.m. The opening service of the Conference, with the sermon on the conference text by Pastor John Strand, Fargo, North Dakota. Pastor John Rieth 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 14

9:00 a.m. Report of the Credentials Committee.

Election of Committee on Nominations for the 1980 Conference.

The President's Report.

The report of the chairman of the Coordinating 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, Pastor Wesley Langaas.

Report of the Nominating Committee, always in order.

Election of nominees for the Missions Corporation and Schools Corporation.

Report of Committee No. 1.

11:30 a.m. Prayer Hour. The Prayer Hours will be led by Pastor Merle Knutson, Newfolden, Minnesota.

2:00 p.m. Devotions

Report of the Credentials Committee.

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

Election of nominees to the Mission 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 1980 Conference.

Report of the Chairman of the Board of Trustees, Pastor Jay Erickson.

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

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

Report of Committee No. 2.

Conference of the Lutheran Congregations

June 13-17, 1979

11:30 a.m.
2:00 p.m.

- 5:30 p.m. The Schools Corporation will meet at Alpin-snack, Lower Terminal.
8:00 p.m. The Mission Festival Service conducted by the Women's Missionary Federation.

Friday, June 15

- 7:00 a.m. The Mission Corporation meets at Alpin-snack, Lower Terminal.
9:00 a.m. Devotions
Report of the Credentials Committee.
Continuing discussion of Committee No. 2
Election of Committee No. 2 for the 1980 Conference.
The report concerning the Schools Corpora-tion meeting.
The report of the chairman of the Foreign Mission Board, Pastor Eugene Enderlein.
The report of the chairman of the Home Mission Board, Pastor Herbert Franz.
The report of the Home Mission Director, Pastor Elden Nelson.
The report of the chairman of the Evangel-ism Commission, Pastor Terry Olson.
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 Com-mittee No. 3.
The report concerning the Missions Corpora-tion meeting.
6:00 p.m. — Pastors' Banquet at Alpinglow Inn Din-ing Room
8:00 p.m. Laymen's Service. Sheldon Mortrud, Thief River Falls, Minnesota, leader. Roy Mohag-en, Grafton, North Dakota, will give the message.
Offering to Praise Program.

Saturday, June 16

- 9:00 a.m. Devotions.
Report of the Credentials Committee.
Continuing discussion of the report of Com-mittee No. 3.
Election of members to the Commission on Evangelism.
Election of Committee No. 3 for the 1980 Annual Conference.
Report of the chairman of the Board of Pub-lications and Parish Education, Pastor How-ard Kjos.
Report of the Executive Secretary of the De-partment of Parish Education, Miss Judith Wold.

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.
Prayer Hour.
Devotions.

Report of the Credentials Committee.
Report of the Colloquy Committee.
Election of members to the Board of Publi-cations and Parish Education, and the Youth Board.
Election of Committee No. 4 for the 1980 Annual Conference.
Election of the Colloquy Committee for the 1980 Annual Conference.
Report of the chairman of the Stewardship Board, Pastor Edwin Kjos.
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 1980 Annual Conference.
Reports of special committees.
Election of the Budget Analysis Committee for 1980.
Report of Committee No. 1, as the Commit-tee on General Resolutions.
Youth Night at the Conference.
The service will be led by Pastor Dale Mell-gren, Abercrombie, North Dakota.
Pastor Kenneth Pentti, Bessemer, Michi-gan, will bring the message.
Offering to Home Missions.

8:00 p.m.

Sunday, June 17

- 8:00 a.m. Communion Service.
Pastor Stephen Odegaard, Eugene, Oregon, liturgist.
Pastor Howard Kjos, Roslyn, South Dakota, will bring the message.
10:30 a.m. Worship Service, with the message by Pastor Wallace Jackson, Wallace, South Dakota.
Pastor Alvin Grothe, Astoria, Oregon, litur-gist.
Offering to Foreign Missions.
2:00 p.m. Closing Service.
Message by Pastor Richard Snipstead.
Offering to the Schools.
Closing of the 17th Annual Conference of the AFLC.

Conference Committee:
Pastor Einar Unseth
Pastor Richard Snipstead

The address of Big Mountain Ski Resort is P.O. Box 1215, Whitefish, Montana, 59937. Telephone: (406) 862-3551

Life on the Edge of Town

Travelling Days

It was a privilege for me to travel with the Bible School Choral Club again this year, my fifth in a row. No longer at school, I have enjoyed this special contact with it. Our entourage consisted of 20 very fine Christian young ladies, Jonathan Strand, Don Rodvold and me.

Jon came along as a violinist and added a good deal to our program, also leading the devotions at each concert. Don and I doubled as van drivers and he had the embarrassment of running out of gas southwest of Rochester, a fate from which I was saved partly through the goodness of an Iowa farmer who had filled our tank up before we left that morning.

When we started out on April 4, we went first to Cumberland, Wis. (Section Ten). There we got our opening night jitters out of the way for the second year in a row. Sue Thundercloud of Milwaukee, Wis., surprised us in the audience and she was the first of quite a few former AFLBS students who came to the concerts.

On the trip to Bessemer, Mich. (Our Savior), the next day we had some nasty driving at times from Spooner and on. I have since heard that that was a stormy day in much of the Midwest and that we were fortunate to be able to drive at all that day.

From Bessemer we went to Ontonagon (Redeemer), Eben Jct. (Calvary), Ishpeming (Hope) and Chassell (Maranatha), all in Michigan. On Palm Sunday, April 8, we awakened to a snowy morning at Eben Jct. That, added to all the snow still left over from winter, made for a very Christmasy scene among the evergreens. Fortunately, the snow quit falling before long.

An interesting feature of this year's trip was that two parishes, Eben Jct., and Ishpeming, were without pastors at the moment and another, Cumberland, was losing its pastor in a few days. Happily, all three congregations either have pastors by now or have one promised.

We went back west to Amery, Wis., and had a concert at Amery Lutheran, southwest of town. In addition to Redeemer at Ontonagon, it was a church

I'd not been in before. The church also serves as the home of a Christian academy and we watched the "Mustard Seed" school begin its day before we left the next morning.

We stopped at the Burnsville shopping center south of the Twin Cities on our way to Radcliffe, Ia. (Salem). It was my first time there and I was impressed. The lower area for food specialty shops and counters and dining section was most interesting. Well worth a trip back. The wind was blowing lustily that evening by Radcliffe and also the next day. Add Iowa to the list of states where the wind can blow hard. (I'd noticed that before, too.)

My last evening with the Choral Club was at Kenyon, Minn., (Emmanuel) although the final concert was at Victory in Christ Lutheran in St. Paul. I went back to the Cities that night so that I could leave for home in the morning.

Needless to say, we received royal treatment wherever we went. I know the concerts put on by the girls, Jon and Don were a blessing to everyone. The testimonies for the school were really informative, I thought.

Again, it was a pleasure to be along on tour and I'm sure the Choir tour people can say the same about theirs. The two groups and Don really go to a lot of effort to bring the message of Christ and the Schools to our congregations.

Slow Spring

Off through the woods I can see a patch of winter snow on the far river bank on this 8th day of May. The past two weeks have had many gray days and cool air. Sometimes it has rained. To this date no field work has been done around here that I know of. It is what we call a slow or late spring.

The river by our place rose with the snow melt and a week later came up even higher after heavy rains. For a couple weeks I thought I was back on the bayou in Louisiana as the river bottom remained flooded. It was a common sight to look out the window and see ducks swimming in and out among the trees.

As you may imagine, no garden work has begun either. I am eager to get to

that when the ground has warmed. A few weeks ago I made some plans about where to plant what in it. I'll use most of the same varieties of vegetables with a little more emphasis on potatoes. We hope the peas will be much more productive than last year and the same holds true for some other things. We could blame low yield last year on the garden being in newly broken sod.

Last Saturday I spent several hours over at an auction sale at the place where my aunt and uncle used to live, the Sam Lees. The most recent owners were selling many of their things. I haven't spent much time at auctions, but they are fascinating in a way. They're a great place for meeting friends and on a day that's a little cool the lunch counter is appealing for the coffee and other goodies dispensed there.

Some people quite obviously come only to visit and watch. Others have a thing about auction sales and are sure to come away with something that may come in handy some day. As for me, I bought a wheelbarrow, which I very much wanted, and an old rain barrel, which should come in handy later on.

An auction sale must be a sad occasion for owners. If a good price is brought for an article, there is some consolation, but if a valued item goes low, there is a wrench in the emotions. And when the sale is over and everything is taken away, the nostalgia really sets in.

You Are Unique

Lately I have been reading again Paul Scherer's book *For We Have This Treasure*. It was one of the books used for Homiletics (Preaching) when I attended Augsburg Seminary.

I marked something I had underlined then: "You are new. You are a bit of God's unrepeatable handiwork; and what He means to accomplish by you, He must accomplish through you."

It is a word spoken and written to budding preachers, but it has a lesson and encouragement for every Christian. It does no good to try to be someone else, to envy someone else's gifts. God has made us unique and if we are consecrated to Him, He can do something through us that no one else can do. If He cannot use us, then some work will be left undone in this world.

—Raynard Huglen

Still need accommodations for the Conference?

Flathead Valley Hotel—Motel Guide

Kalispell, Montana 59901

Area Code: 406

Big Chief Motel
755-9428

Blue and White Motel
755-9428

Devonshire Motor Inn
755-7136

El Rancho Motel
257-6700

Flamingo Motel
257-7155

Four Seasons Motor Inn
755-6123

Kalispell Motel
257-3094

Mont Villa Motel
755-9800

Outlaw Inn
755-6100

Petersons' Motel
755-3330

Red Lion Motor Inn
755-6700

San Rose Motel-AAA
755-9449

The Timbers
257-7249

"2" West Motel
755-5376

Vacationers Motel
755-7144

Western Motel
257-7422

White Birch Motel-AAA
755-3008

Whitefish, Montana 59937

Allen's Motel
862-3995

Mountain Holiday Motel
862-2548

Ptarmigan Condominium
862-3594

Rocky Mt. Lodging
862-2569

Viking Motel
862-3547

Wildwood Condominiums
862-3594

Win-na-kee Cottages
862-2837

The city of Kalispell is 23 miles from the conference site at Big Mountain. The city of Whitefish is 8 miles away.

Please contact an Association pastor near you for more detailed information on motel and hotel accommodations.

Officers to be elected by the Annual Conference

* designates incumbent

Vice-President (1-year term)

*Rev. Francis Monseth, Minneapolis, Minn.

Pastor Monseth has served three consecutive terms and if re-nominated must receive a three-fourths majority on the first ballot to be re-elected.

Secretary (1-year term)

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

NOMINATIONS BY THE ANNUAL CONFERENCE

* designates incumbent

(Elections by respective Corporations)

Co-ordinating Committee

(5-year term)

*Rev. Wendell Johnson, Stacy, Minn.

Board of Home Missions

(5-year term)

*Rev. Julius Hermunslie, Fergus Falls, Minn.

Board of World Missions

(5-year term)

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

Board of Trustees

(5-year term)

*Mr. Stanley Holmaas, Newfolden, Minn.

(4-year term)

To fill the unexpired term of Rev. Robert L. Lee, who has resigned, having accepted a teaching position at the Association Schools.

(3-year term)

To fill the unexpired term of Mr. Wayne Pederson, who has resigned, due to the press of other duties.

ELECTIONS BY THE ANNUAL CONFERENCE

* designates incumbent

Board of Publications and Parish Education

(5-year term)

*Miss Eula Mae Swenson, Fargo, N. Dak.

(Miss Swenson is ineligible for re-election, having served two consecutive terms.)

Board of Pensions

(5-year term)

*Mr. Walter Lien, Minnewaukan, N. Dak.

Commission on Evangelism

(5-year term)

*Mr. Haldor Hegg, McIntosh, Minn.

(Records not clear; Mr. Hegg may have served two full consecutive terms and thus be ineligible for re-election.)

Stewardship Board

(5-year term)

*Mr. Arlo Kneeland, Summit, S. Dak.

Youth Board

(5-year term)

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

Personalities

Please correct the parsonage telephone number for *Rev. Karl Stendal*, Tioga, N. Dak. It is (701) 664-2266. The office number is 664-2468.

Rev. Kenneth L. Anderson, who has served the McVile, N. Dak., parish since 1972, has resigned as pastor to accept the call to the Kenyon, Minn. parish (Hauge and Emmanuel), and will take up work there in mid-summer. Until then the parish is being served temporarily by *Rev. Karl G. Berg*, Salem, Ore.

Speaker at special meetings in Ortley Lutheran Church, Ortley, S. Dak., May 6-8, was *Rev. Forrest Swenson*, Fergus Falls, Minn. Local pastor is *Rev. Wm. Moberg*.

Mr. LeRoy Knutson, Newfolden, Minn., farmer, was elected president of the Marshall County Temperance Society at the organization's annual meeting in April. A member of Westaker Lutheran Church, he succeeds *Mr. Dan Warnes*, Stephen, Minn., a member of Hegland Lutheran

(Continued on page 16)

THE TAILOR

He clothes the lilies of the field
With queenly, soft array.
Each petal shows His careful plan,
His work—a King's display.

He clothes them in the very best,
Each one dressed for the King.
Tailored special by His hand,
Marked by His royal ring.

If He so clothes the lilies,
Am I not more than they?
Have I a need to worry
Of God's care from day to day?

The lilies do not spin,
And neither do they toil.
Yet clothed are they in finest cloth—
Majestic, pure, and royal.

He who tailors lilies,
Cares even more for me;
And tailors me in finest cloth,
With love, so tenderly.

He clothes me with His righteousness,
His robe so pure and white,
An everlasting garment,
Radiant with light.

He who tailors lilies,
Shall also tailor me.
For God is the Great Tailor;
He tailors perfectly.

Stephanie Krueger
Amery Lutheran Church
Amery, Wis.

(Ed. note: This poem won first place for Stephanie, a student in Mustard Seed Academy, Amery, at the A.C.E. convention in Wisconsin, April 20. It will be submitted in national competition in Idaho in June.)

(Continued from page 15)

Church. Both congregations are part of the Newfolden parish served by Pastor Merle Knutson.

Mr. Warnes had headed the Society for 24 years.

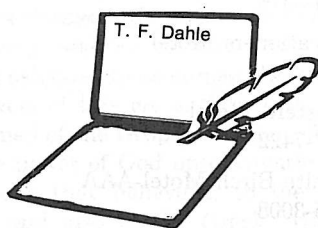
Rev. Robert L. Lee, Valley City, N. Dak., has accepted a call to become a member of the faculty of the Association's Theological Seminary and Bible School in Minneapolis, Minn. He will begin his teaching duties in September.

Rev. Kenneth Pentti, Bessemer, Mich., has been named the new evangelist-youth worker in the AFLC to replace Rev. David Molstre. Pastor Pentti will move to Ishpeming, Mich., and begins his new work on August 1, but will not be open for preaching assignments until September.

THE LUTHERAN AMBASSADOR

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

Second-class postage
paid at Minneapolis, Minn.



Thoughts
from Tryg

A WITNESSING CHURCH

The last command of Jesus before His ascension was, "Ye shall be My witnesses" (Acts 1:8). The early Church was a witnessing church. When you read the Book of Acts, all you see is the back of people's heads. They went everywhere preaching the Gospel (Acts 8:4). They were living epistles, seen and read of all men (II Cor. 3:3). They had to be; they had no Bible, no tracts or Christian literature. The Good News was spread by word of mouth.

After His death and resurrection, Jesus asked Peter, "Lovest thou Me?" When he answered in the affirmative, Jesus said, "Feed My lambs." That is also our business. Every Christian should be a witnessing Christian. Witnessing is the first business of every church. Some people will spend 15 hours getting ready for a bazaar or church supper, but it is hard to get them to spend one hour for visitation.

Do you know what a revival is? It is Christians getting back to normal. The blood in every human being has two flowings, one from the heart and the other to the heart. When the flowing from the heart has spent itself, having fed the body, building it up, it returns to the heart to receive a new supply and then starts out again. So it should be also for the Christian witnessing for the Lord. He has to return to the Lord to be refilled and then start out again.

When Jesus came to the earth it was not on the spur of the moment to take

care of an emergency; no, it was planned from eternity. Read Ephesians 1. He was before all things. "In the beginning was the Word and the Word was with God, and the Word was God (Jn. 1:1). "He spake, and it was done; He commanded, and it stood fast" (Ps. 33:9). He came to the world as a Babe in Bethlehem, grew to manhood, fulfilled the Law, died for the sins of the world, rose for our justification and gave the command, "Go ye into all the world and preach the Gospel."

He said, "Ye did not choose Me, but I chose you, and appointed you, that ye should go and bear fruit" (Jn. 15:16). Let us be faithful to the appointment and tell others the Good News. Paul said to his fellow-worker Timothy, "Preach the Word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching." Paul was desperately in earnest. He had met Jesus on the Damascus road, and saw how desperately people of his time needed to be told. May we, like Timothy, obey and tell people as it is. If not saved, they are on the road to hell. Get right with God NOW. It is better to live for Christ, than to wish you had.

He that is faithful to the end, the same shall receive the crown of Life (Rev. 2:10. "Pray without ceasing; in everything give thanks." "Come; for all things are NOW ready" (Lk. 14:17). Amen.

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