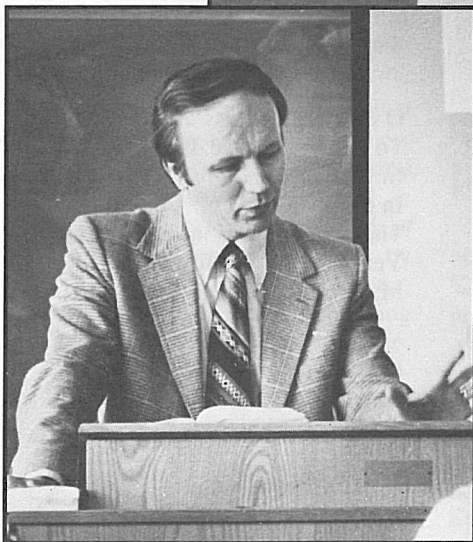
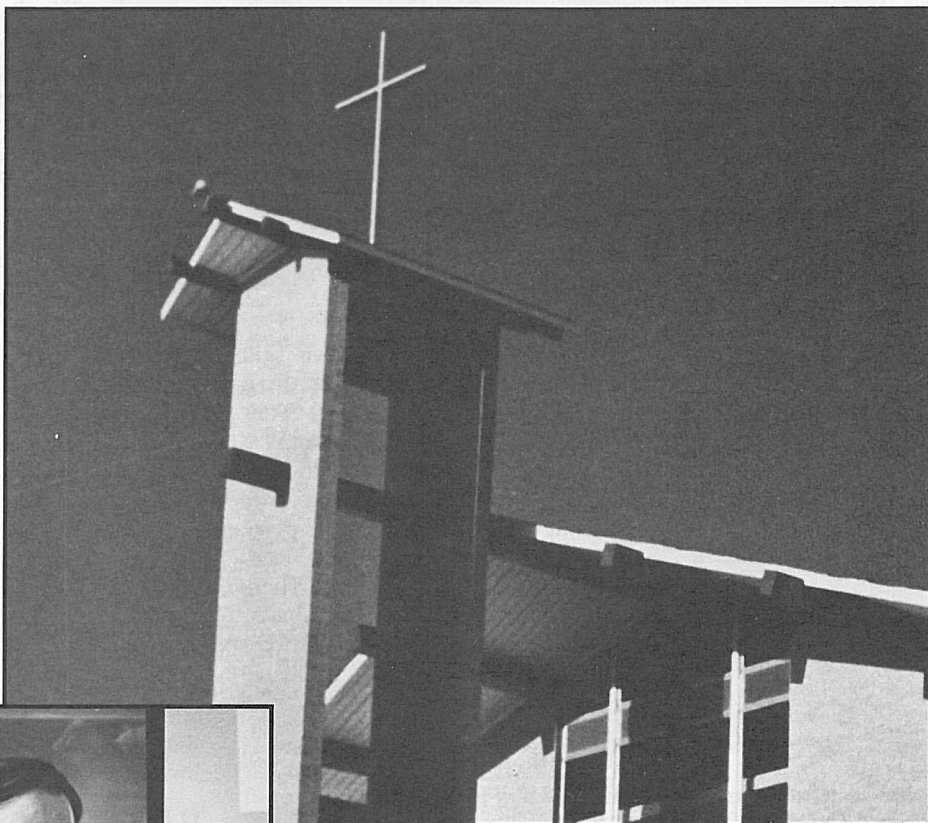


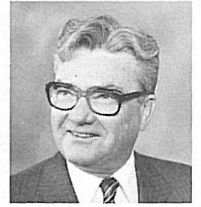
A LOOK AT
AFLTS

THE LUTHERAN AMBASSADOR

November 23, 1982



AT THE MASTER'S FEET



Rev. John Strand

Prepare our hearts

Master, I thank You for Your church. I thank You for the privilege of entering another church year. I thank You for the various seasons of the church year, with their various emphases. They help me to not become one-sided and in a rut. I thank You for this Advent season. I need the reminder that You are coming again.

"Now Jesus at the door is knocking!

Hark, how He pleads our souls to win!

Who hears His voice, the door unlocking,

To sup with him He enters in!

How blest the day, my soul, how blest!

When Jesus comes to be thy guest!"

THE LUTHERAN AMBASSADOR

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

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Send \$10.00 subscription to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn.

Volume 20 Number 23-24

USPS 588-620

Lord, how wonderful to know that You are coming again. Our world is in a mess. Only You can straighten it out. You are our only hope. And You are at the door. All signs point this way. But am I really ready?

"O how shall I receive Thee,
How greet Thee, Lord, aright?
All nations long to see Thee,
My hope, my heart's delight!
O kindle, Lord, most holy,
Thy lamp within my breast,
To do in spirit lowly
All that may please Thee best."

John the Baptizer, who You said was the greatest man born of a woman, prepared the way for Your first Advent. He preached repentance to a sinful, slumbering generation. Our generation is much like that one. Something great is about to take place and much of our world is busy feasting, drinking and being merry. There is so little thought of sinfulness. There is a great deal of despair, but it is not connected with a thought of the wages of sin. The cry for repentance is needed in our day. Please God, send us those of Yours who will awaken us to repentance.

"Repent, the kingdom draweth nigh,"
The herald of the Lord doth cry.
Ye sinners, lost thro' Adam's fall,
Will ye not harken to the call?

Repent, the gracious call believe;
Haste, His forgiveness to receive.
The Prince of Life, incarnate Word,
Life and salvation can afford."

Lord, I thank You that You always come to us through Word and Sacrament. I need nothing else. As I receive that Word and partake of the Sacraments—baptism once, Your supper often—I receive You. Thank You that You have made it so simple. Thank You that no ecstasies are needed, just honest repentance and faith wrought by Your Word.

"Drawn by Thy Spirit, through Thy Word

Thy invitation we have heard.

In answer to Thy sweet request

We come to Thee, O Christ, for rest."

Lord, Christmas, the festival of Your first coming, is fast approaching. We love this festival. It is such a busy time, however. Sometimes we become so busy preparing for Christmas that we have no real Christmas. Master, help me so that that will not happen to me. May I put the first things first. May I earnestly seek the simple spiritual blessings of Christmas. Let not other good things crowd them out.

O Lord, our hearts awaken,
To know and love Thee more,
In faith to stand unshaken,
In Spirit to adore,
That we still heav'nward hasting,
Yet here Thy joy foretasting,
May reap its fulness there.

Thank You, Master, for Your patience with me. Draw me nearer!

AFLTS A FIT VESSEL FOR CHRIST'S CHURCH

From the beginning God has called forth and equipped men to proclaim His Word and lovingly care for His people. The Scriptures reveal again and again an Almighty Father setting apart ordinary men as His chosen messengers. Men called by God to be servants. Men appointed by God to be stewards of the mysteries and riches of His grace. Men ordained by God to the holy office of the Word. Men called apart to be trained by God. Even to this day God is busy calling, appointing, ordaining and training men to serve His church. Our Association Free Lutheran Theological Seminary is one of the vessels God is using in the equipping of His servants.

Realizing that AFLTS is a tool to serve Christ's church, the Board of Trustees senses a deep responsibility to watch over the concerns of our seminary. The Board's responsibility to God and His church is great. The dean and faculty need to be faithfully supported, encouraged and exhorted in Christian love. Our students deserve the very best pastoral training they can receive in a Word-centered, Lutheran setting. Most of all, our church expects a seminary where men of God will be equipped to lovingly serve as apt pastors and teachers holding fast the Word of God and the Fundamental Principles of our AFLC. It is the Board's sincere aim to be faithful stewards of this charge.

Our seminary is staffed with men who are committed to the Lord Jesus Christ. Men who hold fast to the in-

errant, infallible Word of God. Men of growing, godly character who love the church and the servants called of God to be trained in the shepherding of the church. Our faculty needs our prayerful support. It is incumbent on the Board and each member of our AFLC to uphold each faculty member in prayer: praying for their spiritual strength and discernment; praying for their sensitivity and understanding; praying for their growth in wisdom in the principles of God's Word; praying for their zeal in presenting the Word; praying for their own personal growth in Jesus Christ; praying for their families. As we are supporting them in prayer, we will be moved to encourage them. Flattery is vain, but sincere words of encouragement are healing to the soul. The Word bids us to share all good

the Fundamental Principles of our AFLC. As each faculty member is encouraged to continue his own ongoing education, his growth in Jesus must be encouraged even more. A faculty member committed to Jesus, his own family and the church will continue to provide the sound teaching in life and word that our seminary needs.

Along with our faculty our AFLC has been blessed with men willing to come apart and be trained as pastors. We have prayed for the Lord of the harvest to call out laborers and He has! We need to ask Him for more men and at the same time gratefully commit ourselves to the training of those He has sent. Our students deserve the best Word-centered Lutheran training our seminary can provide. When God calls men out, we



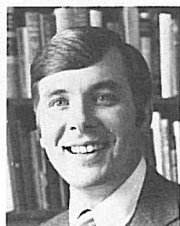
A Seminary faculty meeting. Left to right, Pastors Snipstead, Lee, Dyrud, Haugen, Mr. Rodvold, and Dean Monseth, Not pictured: Pastor Dasari and Dr. Friberg.

things with those who teach. How pleasant and refreshing it is to encourage those who labor for the welfare of Christ's church. Those who prayerfully support and encourage can be used of God to exhort. Our faculty desires and needs the loving exhortation of God's Spirit. Exhortation unto daily commitment to Christ's Word and church will keep our seminary from wandering from

must stand with them and their families in prayer, praying for a teachable, humble, servant's heart; praying for their growth in godly confidence; praying for their understanding of the principles of God's Word; praying for their love of Christ's church; praying for their families' needs. A church that prays for its future pastors will be sensitive

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by Pastor
Michael Brandt
Chairman,
Board of Trustees



FIT VESSEL . . .

to the practical needs of their training. God will motivate us to contribute to the ongoing needs of our library, future facilities and student financial aid. God desires to give His very best to those being trained for service in His church. Our students deserve our very best also, and by God's grace, through the support of Christ's church, our seminary can continue to strive unto that end.

Equipping men to lovingly serve as apt pastors and teachers holding fast the Word of God and the Fundamental Principles of our AFLC is the goal of our seminary. Our Board of Trustees is committed to this principle. AFLTS is predominantly committed to the training of parish pastors who see the church as the right form of the kingdom of God on earth. Our seminary is dedicated to the purpose of training shepherds who will love the church, not dominate the church. Shepherds who preach the Law of God with tears and the Gospel with joy. The church should be able to expect its future pastors to be men of the Word in their preaching and their living. Men who are seeking the qualities of I Timothy 2 and Titus 1, managing their households well. The churches of our AFLC have the God-given right to expect their seminary to train men who will love God and His church with a servant's spirit.

The Board of Trustees recognizes that our seminary is a vessel God wants to use for the upbuilding of His church. A Word-centered seminary in the spirit of our Lutheran heritage will continue to be a blessing to the local congregations of our AFLC. Keeping the needs of Christ's church in mind, let us be convicted to prayerfully support, encourage, and exhort our faculty in Christian love. Let us be moved to ask the Lord of the harvest to call out men of His choosing and then give them the best of training. Let us resolve to send out apt pastors and teachers who will lovingly hold fast the Word of God and the Fundamental Principles of our AFLC from a servant's heart. May God grant us His grace unto this end.



by Mrs. Eugene
Murphy, Librarian

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

This verse serves to underline the purpose for the existence of a library in the study of theology.

The library of the AFLC Schools differs from most libraries of higher education in that it is specialized in certain areas of study. It is a theological library dealing with Christianity in all its aspects, such as Bible books, Bible doctrine, Church history, etc.

In the past four years the library system has grown from 4100 volumes to over 8200 in the three libraries maintained at the schools.

THE LIBRARY'S MINISTRY

This growth can be attributed to gifts of deceased pastors' libraries, friends of the seminary who desire to give from their personal libraries, and gifts of money that help purchase new volumes. The new volumes number close to half of the increase over the four years. Two of these libraries are for reference use (one in the Bible school and one in the seminary quarters). The books found in the reference libraries are to be used in those rooms only. This allows greater use among all of the students as they are available during study hours. The third library is also located in the seminary quarters and contains the stacks for the circulation library.

A library committee composed of

A World-Wide Seminary

by Pastor R. L. Lee, Faculty

A smaller theological seminary . . . representing an association of churches located mostly in the upper midwest . . . with an international faculty and student body?

Yes, one of the surprises of seminary life from year to year has been the special world-wide family that the Lord has sent to our campus.

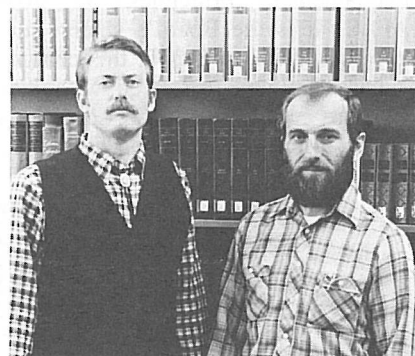
Consider the faculty: Rev. Bhushana Rao Dasari from India (whose wife's delicious curried rice adds "spice" to our seminary dinners); and two veteran missionaries, Rev. Amos Dyrud from the Malagasy Republic, and Dr. H. Daniel Friberg from Kenya, Africa.

Then look into the classroom: First semester began this fall with new student Ed Scott, missionary-on-furlough from Bangladesh (who recently withdrew due to illness); and Nathaniel Sam, a pastor from Ghana, Africa, as a special guest.

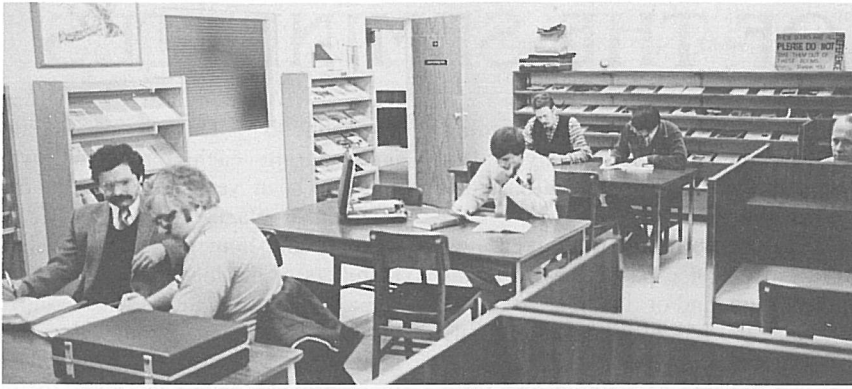
Returning students included Daniel Giles, former missionary to Ecuador, South America (who is often heard

muttering in the Quechua dialect); Jacob Schaffhauser, our Swiss-Canadian world traveler and former missionary to Zaire, Africa; Ted Berkas, who served a term as a missionary-teacher in the Malagasy Republic; and Paul Abel, an "m.k." (missionaries' kid) from Brazil.

Johan Koren from Norway (whose Scottish birth adds still another country to our "united nations") will re-



Daniel Giles, left, and Jacob Schaffhauser, two of the students with international backgrounds.



The Seminary Reference room. The periodical racks are shown.

faculty and school trustees' representatives has the oversight in regard to acquisitions. They meet quarterly to discuss the general progress of the library and act on decisions relative to library needs.

The goal of the library is to help the seminarians to benefit through study and research. This is a supplement to their personal study of the

Scriptures as well as classroom lectures. Many of these men use our facility as a supplement to their own personal libraries as well, while they are just beginning to build their own theological libraries.

Among the resources of the library are a periodical section and a tape library. The tape library contains many series of taped guest lectures in the area of practical theology (sermons, missions, counseling) and some series on apologetics. In the periodical department we have 80-90 periodicals that come to us by subscription or gratis to aid the students in keeping abreast of current theological research as well as happenings in the church and world around us. The back issues of the periodicals are kept alphabetically by date in order to make location of various articles more accessible. We also subscribe to the *Christian Periodical Index*, which is a great aid in locating articles by subject, author or title. This is an excellent resource tool for the student in his research.

The library has also established a Christian education file dealing mostly in visualized, read-aloud, and

flannelgraph stories to aid in teaching children.

Those interested in some of the best in Norwegian theological literature will desire to investigate the archives of the library. There are about 2000 volumes in the archives. Some of our faculty and students who understand the Norwegian language have derived much benefit from the writings of men like Hauge, Hope and Sverdrup who had such deep insight into the Word of God.

In the archives one can also find valuable works that are no longer published. Anniversary volumes of various AFLC congregations are also part of the collection.

Along with the increase in the number of volumes contained in the library, there has also been an increase in the circulation count (number of books that are checked out each day) from the circulation library. That average has more than doubled from what it was four years ago. This acts as a barometer and shows the usage of the library and how well the library is meeting the needs of its users.

With the increased number of students in the seminary and the increase in accessions over the years, the library study areas are full during the daytime hours. We are thankful for the space that we have now and believe that it is being used almost to maximum capacity.

In order to make the library more accessible to the students, the library is open from early morning to 10 o'clock at night. When the librarian is off duty, there is student help left in charge to keep things orderly. In this way, more time for study and perusal is available to the students.

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Family

turn to campus for the second semester after completing internship requirements at Thief River Falls, Minnesota.

One of our last year's graduates, Edmundo Hassentuefel, will soon return to his South American homeland, Bolivia, with his German-born wife, Heidi, and family, to direct the ministry of a Lutheran seminary there.

"Go therefore and make disciples of all the nations," said the Lord Jesus Christ to His Church. And, picturing the future fulfillment of this Great Commission, He declared, "And I say to you, that many shall come from east and west and recline at table with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matthew 28:19 and 8:11).

The Church of Jesus Christ is a world-wide family, too, and our seminary praises the Lord of the Church for the special sampling of His "forever family" which He has sent to our school.

PSALM

40: 1-2

A translation of a Finnish paraphrase, taken from *Heraa Valvo-maan*

(Awaken to Watch)

by Rev. Henry Johansen
Virginia, Minnesota

*I waited—but after all,
That is what life often is,
And often waiting in vain.*

*No one waits upon the Lord in vain.
He inclined, heard, brought up, set,
Strengthened, gave.
Behold all that this involves,
Truly blessed.
We can wait upon Him!*

THE ROLE OF THE SEMINETTES

by Mrs. Francis (Ellen) Monseth

Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Corinthians 15:58).

This verse served as the theme of a recent year of our AFLTS Seminettes. It is an encouragement to the wives in our seminary family that their service for the Lord is meaningful and worthwhile.

In every aspect of the Lord's service there is need for growth and development. Our seminary students spend many years in study of the Word and practical service. Likewise, the wives recognize their need for fuller preparation in their important role as helpmates to their husbands. It is with this in mind that the Seminettes were organized early in the history of the seminary. It is composed of the wives or fiancées of the students and the wives of the seminary faculty. The guidelines of the Seminettes express clearly the purpose and goals of this women's fellowship:

- "1. To grow and mature in our Christian life.
2. To become united as a group in Christian fellowship.
3. To learn to be good helpmates to our husbands.
4. to grow in our understanding of Christian family living.
5. To grow in our understanding of the principles and practices of the AFLC.

LIBRARY...

Each of the areas in the library has special ministries and each one is important in what it has to offer. Much thankfulness is felt for the growth seen in the past years and, looking to the future, much more can be seen as advantageous to good services that help the student of God's Word to have a firm hold on his faith.

6. To furnish information regarding the Women's Missionary Federation and Parish Education work of the AFLC.
7. To develop guidelines regarding the role of a pastor's wife in initiating and/or leading women's prayer fellowships and Bible studies.
8. To become acquainted and form mutual friendships among the seminary families."

These goals serve as helpful guidelines in planning the monthly meetings for the year.

The typical meeting includes sharing the Word and prayer, a topic presented by a guest speaker, as well as a practical tip for homemaking from one of the Seminettes. Guest speakers have included our AFLC headquarters personnel, WMF President, as well as pastors' wives in the Twin Cities area.

An important aid in helping the Seminettes fulfill their goals is provided by the national WMF through the funding of a special taped series entitled: "Philosophy of Christian

Womanhood." This series is held once during each three-year cycle and has been very beneficial in providing insights for growth as wives, mothers and homemakers, as well as members of the local congregation.

Each year the Seminettes contribute to a selected project that will benefit the seminary. Included in these projects have been maps for the main classroom as well as a current goal of purchasing a multi-paneled display unit for portraying the history of the seminary. Funds for such projects are obtained through monthly offerings. An additional current source of income is the proceeds from the sale of the Seminettes' cookbook.

One of the vital ways that the women are of help and encouragement to each other is through an organized "prayer chain." Special needs are brought before one another and to the Lord together.

The wives in the seminary family count it a great privilege and responsibility to be what God wants us to be as helpmates to our husbands. This is our first and greatest calling!



CHRISTMAS ISSUE NEXT TIME

Our next issue, December 7, will be our Christmas Special for 1982. Again this year we have prepared some things which will add pleasure and inspiration to your Christmas reading. Among the features you can look for are these:

- the Christmas message by one of the pastors of the church, Rev. Wallace Jackson
- a Christmas story by a housewife—teacher
- vignettes of yuletide memories by a number of people.
- a season's greeting from the church president
- appropriate poems both old and new

—the first WMF Bible study for 1983, on the Fruits of the Spirit

—regular features, such as "At the Master's Feet" and "The Christian Life"

—beautiful pictures and an attractive art-work cover

—and numerous other items

Order your 1983 Christmas *Ambassadors* for your friends now. The price remains the same as last year: 35¢ each and three for \$1.00. We pay the postage.

Use the order blank to be found in the Nov. 9 *Ambassador* or write directly to:

The Lutheran Ambassador
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55441

(Indicate if you wish your name included.)

by Pastor Francis Monseth, Dean

The Summer Institute of Theology is an extension of the regular seminary program. Held each summer during the last week of July and the first week of August, it has attracted participants from a wide area.

One of the early purposes for beginning the institute was to provide an opportunity for continuing education for lay pastors and laymen in the AFLC. A full range of theological courses in Old and New Testament, Systematics, Church History, and Pastoral Work have been offered. It is the design of the program that when a person completes all of the courses offered in a twelve-year period, he may be recommended to be considered for ordination upon receiving a call. This enables a person who is already serving a parish as a lay pastor to work toward this goal without interrupting his pastoral responsibilities. Credits earned in the institute are not transferable into the regular seminary program due to the altered expectations in course fulfillment as well as the compacted structure of the courses.

A second purpose for the institute, which is being realized to an accelerated degree in recent years, is to provide an opportunity for pastors and others to be exposed to some of the leaders in specialized areas of theological studies. Guest lecturers have included Dr. Henry Brandt, who lectures in Church Administration and Pastoral Counseling; Dr. James Hamre, who presented studies based on his doctoral research on the congregational views of Georg Sverdrup; Dr. Ted Raedeke, who presented a series on Principles of Church Growth; and Dr. Ralph Turnbull, who conducted a course this past summer in expository preaching. A growing number of pastors have been attending the sessions of these special guests as well as laymen, lay pastors and seminarians. Average enrollment in the past three summers is close to fifty.

Of great encouragement and help in the program of the institute has been the financial aid given by the AFLC Women's Missionary Federation, Aid Association for Lutherans

Summer Institute has an effective outreach



The Summer Institute of Theology (second week), 1982.

and Lutheran Brotherhood. Through the kind support of these groups, the seminary has been able to secure the services of guest faculty as well as offer generous grants to institute participants.

The eleventh annual Summer Institute will be held next summer, Lord willing, from July 25 through August 5. We would encourage laymen, seminarians, lay pastors and pastors to schedule at least one of the weeks of the institute into their summer activities. It is the prayer of the seminary faculty and staff that they can help to serve the purposes of the local congregations also through the institute.

The following are the remarks of one AFLC pastor (Dennis Gray) who attended the institute this past summer: "It was my pleasure to attend the second week of the Summer Institute of Theology. The Lord blessed all of us in attendance. He blessed with His Word and with the fellowship of the other men.

"Rev. Haugen's Christ-centered discussion of the book of Philippians and Dr. Turnbull's exposition of Malachi and Ephesians reminded me of John's words in his First Epistle, 'That which we have seen and heard declare we unto you, that ye also may have fellowship with us: *and truly our fellowship* is with the Father, and with His Son Jesus Christ.'

"Certainly each one went back with a renewed desire to enter the pulpit and deliver the message of Jesus, thereby feeding and edifying the congregations served.

"As a former Board of Trustees member, I really appreciated what our dean and faculty are doing and want to heartily endorse their work. We will want to uphold them in prayer as they continue to serve at our schools and through the AFLC.

"May I urge each congregation to send its minister to the institute next summer, not as a part of his vacation, but as a necessary part of your ministry to him. If your pastor is not fed, he cannot feed you."

Thank you, Pastor Gray, for your encouraging words.

"For the Lord Himself will descend from heaven with a cry of command, with the archangel's call, and with the sound of the trumpet of God. And the dead in Christ will rise first; then we who are alive, who are left, shall be caught up together with them in the clouds to meet the Lord in the air; and so we shall always be with the Lord. Therefore comfort one another with these words."

I Thess. 4:16-18

John Warwick Montgomery defends the faith

by Johan Koren, Student, AFLTS

John Warwick Montgomery is an eloquent, witty and extremely able defender of the faith as handed down through the centuries from Apostolic times and reasserted in the Reformation, but now sorely under attack from secular sources and from liberal theology. He has successfully conducted many debates with liberal theologians and philosophers, and written many books. Nevertheless, he is no ivory-tower academician, despite being dean of the Simon Greenleaf School of Law (an institution for the education of evangelical Christian lawyers and apologetists). As his book, *The Quest for Noah's Ark*, demonstrates, Dr. Montgomery has conducted several expeditions to Mt. Ararat in search of the Biblical vessel, one of which included an ascent to the summit of the 16,946 foot high mountain. It may therefore be said that Dr. Montgomery was eminently qualified to give Bible school students and seminarians an introduction to Christian apologetics. I have endeavored to select some of the salient points from this most interesting and informative seminar.

Defending the defense of the faith

Apologetics is not weak-minded apologizing for Jesus. Rather, it is a tough-minded defense of the faith. The origin of the word may be found in the Greek word *apologia*, especially as it is found in I Pet. 3:15: "Always being ready to make a defense to every one who asks you to give an account for the hope that is in you" (NASB).

But it may be asked, is it really necessary to defend the faith? Doesn't that undermine the work of the Holy Spirit in conversion, making it an affair of the head, rather than the heart? Not at all, says Dr. Montgomery. Paul and other apostles were not afraid to go to the market place, right where the people were, to argue and defend the faith, in terms the people could understand.

Paul's encounter with the Athenian philosophers on the Aeropagus, in Acts 17, is a good example of this. His aim was to "become all things to all men, that I may by all means save some" (I Cor. 9:22). That, essentially, is the aim of Christian apologetics.

Man in the 1980s has become secularized to the extent that God-talk is often meaningless to Him. At the same time, as the 20th century has progressed through total war and the greatest inhumanities of any century, modern man has lost his self-confidence. He no longer has all the answers. Yet he needs, and is looking for, answers. And plenty of answers are offered in this secularized, pluralistic world we live in. Christianity is but one alternative in a maze of possibilities. The aim of apologetics is to lead a person to Christ by showing him that if he takes the normal reasoning he uses in everyday life and applies it to the religious question, Christianity will be vindicated.

The existence of God

Pedagogically, this is the right starting point, and traditionally always has been in courses on apologetics. However, as Dr. Montgomery insisted, psychologically it is far from the right point to start when defending the faith with a non-Christian. The devils themselves believe in the existence of God. Arguing over this point does not bring people to



Dr. Montgomery, right, chatting with seminar participants.

the door of the house of salvation. The primary point is considering Jesus Christ, since it is only a personal relationship with Him that saves. Since apologetics is a form of evangelism, the principle must be that the best apologetic is that which is closest to and most intimately connected with the Gospel. The Bible itself devotes most of its energies to the claims of Christ; arguments for the existence of God come in fourth place.

The fundamental argument underlying all traditional arguments for God's existence, according to John Warwick Montgomery, is the contingency argument. All things, living and non-living, can be shown to be contingent, that is dependent—they are not explainable in themselves. The only realistic conclusion, therefore, is that the universe itself is contingent. It needs Something or Someone else to explain its existence. It is not the Christian who is the myth-maker, says Dr. Montgomery; it is the atheist.

What about the problem of evil and a loving God? The basic question here, according to Dr. Montgomery, is one of compatibility. A non-Christian claims that God must be incompatible with evil. The Christian can show that there is compatibility, from the Bible's own descriptions. First, the Bible does not say that God created evil. His own creatures brought it in. But God must have permitted it to happen, then, and is thus still responsible. Well, the second stage of the argument shows that evil was a risk that God took in creating man with free will. Yet without free will, no true love. The risk had to be taken. But, couldn't the effects of sin have been eliminated, then? No, says stage three, for the consequences of the moral act are bound up with the act itself. To eliminate the consequences would be to eliminate all meaning in the moral act. But, couldn't God have restricted the consequences at least? Answer: to ask such a question is to place the onus on God. Who are we to point the finger at God, if we are responsible for evil, as the Bible says? And yet the Bible shows that God is doing a whole lot more than

[Continued on p. 11]

editorials

PREPARATION FOR THE SERVICE

This sentence caught our eye as we leafed through some pages of Raymond Calkins' book *The Romance of the Ministry*. It is: "It may take half an hour properly to select three hymns" (for the Sunday service).

Well now, that's stretching things a little, isn't it? Five or ten minutes perhaps, but hardly half an hour.

But on reflecting upon the matter the thought comes, maybe pastors don't take the time they should to choose the three or four hymns to be used in the worship service, or to plan the other parts of the service. Too often, after the sermon is ready, and that may have had to be prepared in a hurry, there isn't time to look very carefully at the hymns, etc.

Nevertheless, the ideal is that the hymns be selected with care and with some relationship to both the season of the year and the texts and message for the day. This will give the worshipper the sense that the service is one whole and not a collection of disjointed ingredients.

Very briefly, the opening hymn should be one of adoration and praise. If there is no special music, the second hymn may be general in nature but appropriate to the season. The hymn before the sermon should deal with the Word or missions, or some aspect of the text. Finally, the hymn following the sermon should be one of repentance or challenge, offering the opportunity of response. Some congregations use a hymn after the benediction. This can have the spirit of rejoicing, thanksgiving and/or service.

It is a good idea if a pastor keeps a record of the use of hymns. Otherwise the congregation may end up using over and over 50 hymns or perhaps as many as 100. But what of the other three or four hundred to be found in the book? And some churches, with two hymnals in the racks, may have six or seven hundred different ones from which to choose. All are not equally worthy of use, of course.

No doubt much more attention could be given to the appropriateness of the special music in order to correlate it to the rest of the service. We realize this isn't always easy to do where it usually is provided by various individuals as they may be secured. Where a choir sings regularly there is much more control. The delivery of the music, the style in which it is presented should be taken into consideration and nothing done which will prove an embarrassment.

As to the other pieces of the worship service there are many variations, it seems. Hardly any two pastors do things exactly the same. Some read three Scripture texts in the course of the service: Old Testament, Scripture reading other than from the Gospels, and a Gospel lesson. Some use only the Scripture lesson, usually from an Epistle, and the Gospel text. If the preacher's text for the

day is not from the Gospels, the Gospel text should *always* be read earlier in the service.

In some churches the announcements are before the service starts or after it ends. Generally, they are situated some place within the service and that is entirely proper. But they should be handled decorously. No announcement should be belabored unnecessarily. In some churches too much time is spent on announcements and with no better result.

Perhaps we have gone afield, but the worship service is such an important part of our *life together* as congregations that we must treat it with the utmost care.

THE ADVENT SEASON

Advent season means several things. It means that winter has come to the northern climes. Days and nights are cool, although there may be the occasional warm day, too.

Advent means that Christmas is near at hand. The hymns of Advent tell us that. And in our business districts the merchants are anything but bashful in reminding us that it is gift-giving time.

Finally, Advent reminds us that there will be a Second Coming. We are to be sure that this earth is not the eternal abode of God's people, but there is a "city which is to come" (Hebrews 13:14).

No one knows the day nor hour of the Lord's return. But in the meantime we are to prepare for Christmas and commemorate the first coming of Jesus. Let us put our whole heart and soul into that, not forgetting to remember the poor who are also the Christ among us.

"Make wide the door, unbar the gate!
The King of Glory comes in state,
His banner o'er the world unfurled;
He is the Savior of the world.

Georg Weissel

OUR SEMINARY

The material presented on Association Free Lutheran Theological Seminary in this issue is exciting. It is encouraging and speaks of vitality.

How fortunate for those men who can participate in a student body with such an international flavor. This writer attended a seminary of roughly the same size. There were no international students. What a blessing to be reminded daily of the Great Commission of Jesus and how it is being fulfilled.

Great advancements have been made in the library.

◇

EDITORIALS . . .

Many more volumes are available in the circulating library and some really fine reference materials are at hand for use. We can remember when there was some complaint a few years ago about what our library had to offer theological students. Today there cannot be nearly as much room for complaint, although the question of additional room both for (book) stacks and study tables will be one to be faced in the next years.

The work of the Seminettes sounds interesting. From the report we can assume that the wives of our pastors are coming out of the seminary years' experience better prepared for life in the parsonage and parish than ever. What strong bonds of fellowship must be forged among them in the Medicine Lake years.

The Summer Institutes of Theology have grown both in attendance and attractiveness of program. No doubt some of the former is due to the latter. Especially when there is a smaller regular faculty at AFLTS, it is good that men with other experiences and training can come in to assist in these Institutes. When we see the eagerness with which some of the men return each year it speaks something of the fellowship and camaraderie developed, too.

May we make several projections concerning the future. First, the time may not be far off when another

teacher should be added to the faculty and the faculty members be more clearly identified as being in the areas of Doctrine, Old Testament, New Testament, Church History and Practical Theology. This would enable each man to concentrate more fully on his special field of study and teaching.

Second, continual study must be given to future needs for classroom space and library. And this is presently being done. If the seminary student body doesn't grow, the need is not acute; if it grows, then further accommodations are needed in those areas.

Finally, the change in internship practice, beginning with this year's junior class, is a new departure from the tradition of many of us, requiring a year of internship following three years of academic study. This system, differing from the usual schedule of there being internship placed between the second and third scholastic years, does present sticky possibilities should any intern fail to measure up in his parish work experience. We mean that it would be a terrible time to refuse a man graduation and recommendation for ordination. We trust that provisions to handle all those eventualities will be worked out. We must understand that our three-year cycle of classes, necessitated by our size, precludes the traditional placement of the internship year, allowing the third year of classes to follow it.

We commend the information on Free Lutheran Seminary to you.

THE MISSING PART

(We hope that our readers noticed that the editorial "Life Through Faith" in the Oct. 2 issue of the Ambassador ended rather abruptly. And so it did. Three paragraphs were inadvertently dropped off in the printing process. We are sorry. Here they are, following the final paragraph printed in that issue.—Editor)

The other thing which can happen if a person counts his good deeds toward salvation is that he will fall into despair, as Luther did, because he does not know when he has done enough. And that should really trouble the sinner: "When have I done enough to satisfy the demands of a holy God?" Or, falling short of the despair of Luther, a person may resign himself to hoping that the Lord will be merciful if he hasn't done as much as he should have.

But it isn't a "hope-so" religion the Bible presents, but a "know-so" one. That is made clear by that crystallization of the Gospel, John 3:16, by Paul's triumphant avowal, "For I know whom I have believed" (II Tim. 1:12), and other places.

Yes, how much better to prostrate oneself before the Lord in penitence and faith claiming the promise that the one who comes to Jesus will not be refused (Jn. 6:37), but will be accepted as a long lost son or daughter (Lk. 15:20). Such is the possibility of salvation presented in the New Testament.

We hope that no pastors or programs in our beloved Lutheran church, or in any denomination, give any aid or comfort to righteousness by works. Such will bear great responsibility and those who may be influenced in such a direction will lose out spiritually. At this point in time, 465 years after Luther's courageous challenge in Wittenberg, let us rededicate ourselves to the proclamation of the truth which set Martin Luther free, and it is the Gospel of Jesus Christ itself, "The just shall live by faith."

**Consider sending
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The Lutheran Ambassador

WHEN HE COMES AGAIN

"... our Lord's first coming was for the purpose of *saving* the world. 'The Son of man came to seek and to save that which was lost.' (See also John 3:16, 17.). But when He comes again, it will be to *judge* the world. He who once was the world's Redeemer will then be the world's Judge. Then only those who have accepted Him as their Saviour will escape the condemnation of the great and eternal Arbiter of men's destinies. How important it will be to have the Judge in the last great assize as our Friend and Advocate!"

L. S. Keyser

MONTGOMERY...

we can imagine about clearing up the problem.

The case for Jesus Christ

Here is the central point for apologetics, as it is for Christianity itself. In the course of the evening, Dr. Montgomery showed that Christ's claims are both rationally and historically verifiable.

Rationally, Christ's claim to deity is demonstrable in the face of Unitarian-Universalism repudiations of the Trinity as "primitive, irrational and unscientific." On the contrary, says Dr. Montgomery, it is Unitarians who are unscientific. Take the analogy from physics of the nature of light. Physicists have discovered that at times light behaves as particles and at other times as waves. Instead of throwing out some data and accepting those which fit their preconceived ideas, scientists have accepted both, and labelled the fundamental form of light "photon." Theologians cannot do otherwise. The data from Scripture supports the Trinity. Why discard—or retranslate, as Jehovah's Witnesses do—the evidence of God's Word? That would be most unscientific.

The uniqueness of Christianity is that it is based on an historical event: the entrance of God into history and human flesh in the Person of Jesus of Nazareth. The reliability and historicity of our belief in this event depends on the reliability and historicity of the documents that witness to it. As Dr. Montgomery pointed out, if the Gospels can be shown to be reliable, then their claims for Jesus are reliable, and the historicity of the events is established.

Dr. Montgomery showed that both the quantity and the quality of the manuscripts build up tremendous evidence. All four Gospels may be demonstrated to be written within a very short time of the events; the Synoptics (Matthew, Mark, Luke) within a maximum of 34 years. Thus, witnesses of the events were still living and would have had, in Dr. Montgomery's words, "the means, motive and opportunity to blow the whistle on the whole thing" if the documents were unreliable. In addition, the re-

liability is attested by far more and far older manuscripts than any other ancient writing.

In these documents, the man Jesus claims to be God (Matt. 11:27, Jn. 10:30, 14:9-10, etc.). Do His actions verify these claims? If we can accept that the reliability of the Gospels is demonstrated, then the Resurrection must be considered an historical event. And what more definitive demonstration of Christ's death could we ask for? Death is so fundamental to human life that, says Dr. Montgomery, we would have no better reason than to worship a Person who conquers death. But why is He God because He conquers death? Answer: Is there a better explanation? Jesus did it, and no one else has, and if He says that's the way it happened, then we can accept that. But, suppose God lied? The answer to this, says Dr. Montgomery, is that it is a nonsensical idea. If God were a liar, He would be a perfect one, and there would be no human way of verifying His claims. Therefore, such a suggestion is technically meaningless.

The authority of Scripture

Building on the conclusion that Jesus is God, John Warwick Montgomery went on to consider the Bible as God's Word. If Jesus is God, whatever He says is true. Therefore, if He put, as it were, His "Good Housekeeping stamp of approval" on the Bible, that would immediately settle the question for all 66 books.

And that, indeed, is what Jesus did. He stated that the Scriptures cannot be broken (Jn. 10:35) and maintains verbal inspiration of the Old Testament (Matt. 4:4). He treated Adam and Eve, Noah and Jonah as historical. There can be no doubt ("though it may depress us," says Dr. Montgomery; for us in the AFLC it should not!) that Jesus was a fundamentalist about the Old Testament. How about the New Testament? Here, the basic passages are Jn. 14:26-27 and 16:12-15. Here, Jesus promises, in modern psychological parlance, the gift of total recall of His words by the Holy Spirit for His disciples and the Apostles. That would seem to settle it,

even for the alleged contradictions and errors. They can put Christians into, in Dr. Montgomery's words, "a snitty fit." The answer is to calm down and then to balance Jesus' own view of the Bible against alleged errors. The balance always will go to Jesus, to God's own judgment of His Word. There are no errors.

Apologetics for the tender-minded

While the previous sessions (including the fifth, which I unfortunately had to miss) had dealt with apologetics for the tough-minded, the more analytical, Dr. Montgomery devoted part of the final session to apologetics for those more concerned with subjective truth, with beauty and satisfaction of inner needs. The tender-minded need also to be shown that Christianity is the answer for them.

Dr. Montgomery subdivided the tender-minded into "happy-go-lucky" and serious. The happy-go-lucky tender-minded is the drop-out in one sense or another from the objective standards of society. For them Christianity is "our bag, but it ain't theirs." They need to be shown that the two-bag theory is invalid: we're all in the same bag. This is true also of the serious tender-minded. Both need to be shown that human need is the same in all cultures and sub-cultures. As Augustine said, "Thou hast made us for Thyself, our hearts are restless until they find their rest in Thee." The happy-go-lucky tender-minded seeks his rest in drugs and the occult. Neither affords rest; rather, the opposite. The serious-minded can be shown that all religions, folklore, and even man's unconscious dreams, all point in the same direction: the "eucatastrophe" (J.R.R. Tolkien's word) or Good News of the Gospel of redemption in Jesus Christ. As Dr. Montgomery puts it, the picture puzzle of man's soul has been broken. When he attempts to put the pieces together again on his own, man runs into trouble. Even the most successful discover a piece is missing. That piece is shaped like a Cross.

'Catalogs and applications may be obtained free of charge from: Simon Greenleaf School of Law, 2530 Shadow Ridge Lane, Orange, California, 92667.

WHAT COULDN'T GOD DO WITH YOU?

When I was asked by my pastor if I would write an article on Home Missions, I'm rather ashamed to admit that my first reaction was to try to think of an excuse to get out of doing it. All sorts of excuses came to mind: oh, I've never been very good with words; I think so and so could do a much better job; I'm much too busy with things of my own. Now that I've had time to think them over, all are pretty lame excuses.

I am reminded of Exodus 4:10: "And Moses said unto the Lord 'O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue.' " It would seem that Moses was making a few excuses of his own. But look at the great things he went on to do. God uses us all as workers in His mission field, whether it be here at home or abroad. All through history God has used ordinary people like you and me to do His work.

Think of a few and see what we have in common with them. Moses with his shepherd's staff was able to part the Red Sea, make water come out of a rock and lead his people out of Egypt. David, a mere shepherd boy, with his sling and five smooth stones was able to slay Goliath. A boy who went to hear Jesus teach ended up helping to feed the multitude with his loaves and fishes. These were all people like you and me and God used them just as they were with what they had. He didn't ask great things of them, only that they use what they had readily available in His service.

What could He do with your skills and possessions? He doesn't *demand* that we do things for Him. What a wonderful God, who loves us so much that He gives us a choice. Yes, even the choice not to follow Him, but what a richer, fuller life for those who do.

In Mark's Gospel, we read in 1:17, 18: "And Jesus said unto them, 'Come ye after Me, and I will make you to become fishers of men.' And straightway they forsook their nets, and followed Him." With no hesitation whatsoever they were perfectly willing to give up their life's

work and follow this stranger. I wonder how many of us would be willing to make such a sacrifice.

He doesn't ask this of all of us. We can be living, working, witnessing Christians wherever we are and whatever we are doing. Jesus says, in Matthew 5:16: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven." This we can all do, whether we are at work or play, with friends or strangers. We ask the Lord that we may remember this, whether it be to lead someone to Him or to keep someone from straying from Him.

Paul states, in I Corinthians 3:9: "For we are labourers together with God: ye are God's husbandry, ye are God's building." Let us not be making excuses but rather let God take our hearts, minds, skills and talents and put them to good use. May He be able to make us willing workers on the Home Mission field, aids to our pastors and guides to those looking for the way.

Steve Winther
Grace Lutheran church
Aberdeen, S. Dak.

(Steve Winther is an auto body mechanic.)



Tunbridge Church starts second year

Tunbridge Lutheran Church, located five miles west and one-half mile south of Rugby, North Dakota, has been having services on a regular schedule for over a year now. We started September 1, 1981, with Pastor Edwin J. Kjelstrom serving our congregation. Pastor and Mrs. Kjelstrom live in Rugby, North Dakota.

On September 12, 1982, we began Sunday School at 9:00 a.m., followed by a worship service at 10 and a family night service at 8:00.

World Missions

Sorrowful, yet always rejoicing

by Missionary Priscilla Wold

PART II

Again, as I continue this article, my heart aches for our people and families in Brazil. Yet I am so glad that I know Someone who can help, save and heal them. And that's why I'm here, to introduce them to Him.

o'clock. Special music was provided by a number of people singing and playing piano and guitar. Some pretty and unusual music was provided by George Solberg, Rolette, North Dakota, on the saw, accompanied by Mrs. Egeland on the piano.

Attendance was excellent and all enjoyed a lunch and fellowship after the program.

—Pastor J. Kjelstrom

And that's why, like I told you in Part I, we have started our Reunioes das Senhoras (local WMFs) in all of our churches in Parana, to reach the women and, through them, their families, for the Lord.

Last time I told you about Ivone. Really support her in your prayers. Right after she met Christ, she was very enthusiastic and never missed our Reunioes. But lately, she hasn't come to any. Nor has she ever come to our church services. She is overly busy with her clothing store and remodeling her house, so pray that she would get her priorities straightened out. However, also as I wrote before, she comes from a very strong Catholic family; so it is not easy to change churches.

But now for the rejoicing; the Lord worked it out so that Ivone and her

[Continued on p. 14]

THE CHRISTIAN LIFE

How may I know the will of God?

God has a plan for my life and it is possible to find out what it is. This is the point at which we have arrived. We ask now, more specifically, just how may we find out the will of God for our careers?

Prayer is a means. God has given us wonderful promises in connection with prayer. Here are a few of them: "Call unto Me, and I will answer thee, and will show thee great things, and difficult, which thou knowest not" (Jeremiah 33:3). "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. If ye then, being evil, know how to give good gifts unto your children, how much more shall our Father who is in heaven give good things to them that ask him?" (Matthew 7:7-8 and 11). "And all things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matthew 21:22). "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in My name, that will I do" (John 14:13-14). "If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you" (John 15:7).

In the light of these wonderful assurances can anyone doubt that God will answer prayer to be shown what His will is? If in a spirit of complete surrender, trusting faith, and unquestioned obedience we come to God with a petition to be guided and led, we may rest assured that He will show us the way.

Bible reading is a means. Particularly in the accounts of God's deal-

ings with individual men and women do we find suggestions as to how God may be leading us. If we try to put ourselves in the place of Bible characters and if we try to apply their situations to our life problems, we shall gain much light on questions that confront us.

Our talents, abilities and aptitudes are means by which God reveals His will for us. Normally our life work lies along the lines in which we can do our best work. God does not ordinarily require us to go contrary to our inclinations so far as our aptitudes are concerned. Rather, these are marks by which we may discover His thoughts for us.

In a pamphlet for Student Discussion Groups, put out by the Board of Education of the United Lutheran Church, are found some very helpful suggestions on this point which we take the liberty of quoting. "Human aptitudes may be grouped like this:

"Technical—fitting for the study and manipulation of nature and natural products. Is your first question—What is it? How does it work? Do you take naturally to tools? Can you remember technical processes, scientific facts? Then you are fitted to be a scientist of some kind or an engineer. All the sciences, medicine, engineering, farming and technical processes require this aptitude. The work is objective, in the laboratory or in the field.

"Mental—fitting for the study and expression of thought and feeling. Is your first thought—What does it mean? Can you remember logical sequences better than how to do things? Do you enjoy thinking? Are

you skillful in arranging and expressing your thoughts? Then you are fitted to be a writer, a philosopher, a teacher, an artist, or a journalist. The fine arts, literature, philosophy and teaching require this aptitude. The work is with thoughts in the study or the studio.

"Economic—fitting for the study and exchange of goods. Are you quick to perceive values? Do you like to trade? Do you naturally inquire: how much is it worth? What could I get for it? Then you are fitted to be a merchant, a banker, or a business man; for business and banking require this aptitude. The work is with goods in the store or in the bank.

"Administrative—fitting for the study and direction of complex enterprises. Do you systematize your work? Do you like to plan? Can you visualize details, assign tasks, develop methods? Then you are fitted to be a manager or secretary. The work is with plans in the office.

"Social—fitting for the study and improvement of human relations. Are you attracted chiefly by people, by their character and customs? Are you more interested in the social life of people than in their products, philosophy or art? Do you like people and can you work well with them? Do you understand them easily? Then you are fitted for law, politics, newspaper and novel writing, diplomatic or social service which require this aptitude. The work is with people whatever they are.

"Spiritual—fitting for the study and development of fellowship with God, in the cultivation of the highest qualities of the soul. Do you like to pray? Are you interested in men's souls? Have you a keen, never-sated thirst for God? Then you are fitted for Christian work at home or abroad. All religious workers require this aptitude.

"These groups are not exclusive. All of us have aptitudes in several of them. Many will be strong in one or

"God has a plan for my life and it is possible to find out what it is."

Letters

TO THE EDITOR

WELCOMES DISCUSSION

In the last issue of *The Lutheran Ambassador* you published a fine letter addressed to the AFLC Hymnbook Committee and to the entire Association. This is very good and our hope is that there will be lively discussion and much prayer concerning the proposal to publish a new hymnal. We were in total agreement with much of the letter.

To publish a new hymnal would be a costly project. While those who buy the hymnal will carry much of the cost, a large sum besides will be needed. Perhaps some benefactors enthused about a new hymnal would come forward with big gifts. Also, some corporations who customarily support such projects may help. We have no such commitments now. The exact cost cannot be determined at this time.

The *Concordia* is a very adequate hymnal. In our soon 40 years in the ministry, we have never felt the need for another hymnal. Not only are the hymns Word-centered, but the hymnal is very well arranged with good hymns for the various seasons of the church year and for special occasions. Having said this, we must recognize that some people are dissatisfied with the *Concordia* and supplement it with other song books. This is, of course, their privilege and right. These books often contain much that is not Word-centered and is theologically shallow. They may be fun to sing, but have no lasting message. The inroads of liberalism are evident, even though the expressions are pious-sounding. The music also lacks the quality that a God-centered worship service demands. It is often patterned after the world and not churchly.

It is the desire that our congregations may have a hymnal that avoids the traps of liberalism and unchurchly music that fostered the discussion for a new hymnal. It was felt that it is better to publish such a

book now, than later. This generation is perhaps more alert to prevalent dangers than a succeeding generation might be. This hymnal would contain much if not all of the present *Concordia* hymnal, plus some additions of carefully selected Gospel hymns, and other hymns omitted in the *Concordia*. It is hoped that this would help to keep unworthy music out of our churches. This book would be a source for good training for our youth in good hymnody.

The hymnbook committee covets the prayers of the Church. We would serve the Church, conscious of the desires of the Church, and the pitfalls of our day. We were given this mandate by the Church and have no axe to grind. We hope there will be lively discussion. Our thanks to Aadalen Lutheran Congregation for the beginning.

Pastor John P. Strand

LIFE . . .

two, and this should indicate clearly where they are fitted to work best. If you will test yourself along these lines, it will become pretty clear to you just where you can work with the greatest efficiency and satisfaction."

We gain light on the question as to how and where God wants us to spend our lives by a consideration of the relative need for service in different places and fields. Other things being equal, the place of the greatest need has the strongest claim upon our time, our talents and our money.

We should take counsel with parents, pastors, teachers, friends and anyone in whose judgment we have confidence. Larger knowledge, wider experience and broader outlook than our own may be possessed by those whom we consult, and they may therefore be helpful to us in discovering the will of God for us. But in asking advice of others it is well to bear in mind Shakespeare's dictum:

WORLD MISSIONS . . .

kids, Cynthia and Jefferson, did attend Bible Camp one day during the Carnival holidays. And that day they got to see a picture of well-rounded Christian life: fun, games, laughter, singing, Bible studies, prayer, witnessing, showing kindness. Also, God worked it out that the Bible studies that day were just for Ivone: being faithful in a local evangelical church! Another hour was on the importance of God's Word in our individual lives. Not too long ago, Ivone told me that she really enjoyed camp and that her kids still talk about it. So pray that the Holy Spirit will apply the truths she heard that day to her life; pray for Jeff and Cynthia, that they will also meet Jesus.

And now I want to introduce you to Josefa. Josefa's husband left home many years ago, leaving her alone with their three small children. One day her son (about 6 years old) was playing. All of a sudden his head started to hurt. Before they could do anything, he died. This left Josefa heartbroken. After a while her husband came back. Just as the children

"Take each man's counsel, but reserve thy judgment."

Sometimes after making use of all agencies and means we may still be in doubt as to what God would have us do. In such cases, if immediate action is required, do the thing that seems most likely to be in harmony with God's will. If it is possible to postpone action, we should wait for more light, and in the meantime do our present duty faithfully. If God does not want us to go in a certain direction, He will close the way for us. Our course then lies along some way that is open.

We have no reason to expect that God will resort to extraordinary supernatural means to show us the way, such as visions or special revelations. Such methods are not impossible with God, to be sure, but they are not the normal ways in which He speaks to us. They are clearly exceptional experiences.

Summing it all up, we may say

were finally getting attached to their dad, he left home again, with another woman. Shortly after he left, Josefa gave birth to their fourth child. So now she is home alone again, and again with three children to raise and feed: Luiz (13), Lucileine (5) and Lucileia (2). Since Josefa is very poor, she had to get work, cleaning a boarding house next door every morning, and working as a janitor in school every afternoon. She also made pastries for Luiz to sell on the street. When both she and Luiz were gone at the same time, she would have to leave her two little girls locked up alone in the house. She did not have anyone with whom to leave them.

Josefa attended our Women's Retreat (WMF rally) in January, 1981, and really enjoyed it. Thus, I invited her to come to our monthly reunions, but she could not go because of her work and she was so sad. However, she was looking forward to January when she had vacation and could attend not only the reunion, but also the women's retreat.

Well, in October, 1981, Josefa told me she was very nervous and worried and did not have peace. She

worried about her children; if anything happened to her, what would happen to them? She worried about Luiz, hoping so much he would not turn out to be like his father. Then she admitted that she didn't have assurance of salvation.

When I went back there for the next reunion in November, I went again to Josefa's house. She didn't think anyone could give her peace, not even I. I told her that was true,



Pastor Charles Knapp baptizing Estela Nicolino Rute. All four of the Rute children were baptized by Pastor Knapp.

SCENES FROM PARAGUAY



Sr. Rute playing the accordion after Sunday School at his home in Paraguay.

that if we are wholly surrendered, trusting and obedient, and if we thoughtfully make use of the means within our reach, we may rest in perfect confidence that God will surely bring us into His plan for our lives.

Such a confidence brings poise, peace and power and insures to us life's highest satisfaction and happiness.

We asked at the beginning, "What shall I do with my life?" Our answer is: Give God your heart and spend your life in harmony with His will.

—From *Problems of Young Christians* by Martin Hegland, Augsburg Publishing House.

Next time: How May We Acquire Complete Trust in God?



BRAZILIAN CONGREGATION GROWING.

Pastor and Mrs. John Abel with new members received in May in Curitiba, Brazil. Also shown are some council members of the congregation.

Personalities

Please correct the address previously given for **Lay Pastor Roger Krueger**. It should be **418 West Vernon, Fergus Falls, Minn. 56537**.

Mrs. Kenneth L. Anderson, secretary of the Women's Missionary Federation, is now living at 27 Spring St., Kenyon, Minn. 55946.

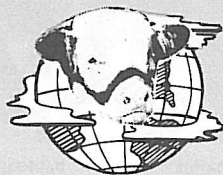
New address in Tucson, Ariz., 85714 for **Rev. and Mrs. Forrest Swenson** is 4545 S. Mission Road,

#169. Pastor Swenson serves the AFLC mission there.

Rev. Wm. Moberg has resigned as pastor of Spencer Creek Lutheran Church, Eugene, Ore. He and his family are living at 4418 Hilton Drive in Eugene 97402.

Lay Pastor Gene Sundby, Outlook, Sask., was guest speaker at special services in Bethania and Westaker Lutheran Churches, Newfolden, Minn., Nov. 7-10. He is a former pastor of the congregations.

The



STEER Plan

"The STEER Plan" is a down-to-earth missionary endeavor that gives Christian farmers-ranchers the joy and opportunity to double or even triple or more their giving to missions.

Every farmer-rancher sharing in "The STEER Plan" needs no cash. STEER, INC. an evangelical missionary organization with headquarters in Bismarck, North Dakota, Box 1236, will furnish you the money to purchase beef or dairy cows, feeder calves, hogs, sheep or the capital to purchase gas, seed, fertilizer and spray for planting and harvesting crops, called "The God's Acres Plan."

STEER, INC., is looking for farmers-ranchers who want to designate profits from this endeavor to the mission of their choice. Sixty-eight societies are recipients of this work and almost ¾ million dollars has now gone to missions around the world.

Our mission is now faced with some urgent needs. We have been a recipient of this organization for a number of years and we highly recommend this stewardship plan to you.

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AFLC People Attend STEER Anniversary

STEER, Inc., celebrated its 20th Anniversary at a Missions Conference at Bismarck, North Dakota. Rev. Eugene Enderlein represented AFLC World Missions among 34 other mission agencies. He had the opportunity to lead in devotions and present the work of the AFLC before the conference. Several families of Calvary Lutheran Church, AFLC, of Bismarck, Pastor Einar Unseth, Dr. and Mrs. Wayne Sletten and friends of Faith, South Dakota, also were in attendance.

As of fall 1982, six farmers/ranchers, representing the AFLC, are participating in the STEER Program, with room for more.

Funds in the amount of \$885.27 have been channeled to the AFLC World Missions through STEER in 1981 with \$567.13 received to date for 1982. *Anyone* may participate in the STEER program. Donors provide funds for livestock or grain, which are then placed with a participating farmer or rancher. Upon the sale of the livestock or grain, the profit goes to the designated mission (AFLC). The initial investment is then reinvested in livestock or grain to keep on benefiting AFLC missions. For information about participating in the STEER program, contact Dr. Wayne Sletten, Faith, South Dakota, or Rev. Eugene Enderlein at the AFLC World Mission office, Minneapolis, or directly to STEER, Inc.

STEER, Inc., is directed by Mr.

LaRue Goetz. Miss Jean Swanson, 1982 AFLBS graduate, is now working at STEER headquarters, Bismarck, North Dakota.

WORLD MISSIONS . . .

that I couldn't, but that I could tell her about Someone who could give her peace. Then she said, "Some Jehovah's Witnesses were here and also mentioned Jesus. They gave me this Bible." Well, I told her right away to burn up that Bible! Then I gave her another one.

When I went back in December, it was raining so the bus I usually return on to Camp Mourao wasn't running; thus, I had to stay there longer. Then I found out why. The Lord worked that out, too. Josefa invited me over and that night she met Jesus Christ personally. Not only she, but also Luiz and Lucileine.

Well, I wish I could tell you that they all lived happily ever after, but it hasn't worked out that way. To feed her children, Josefa had to get another job in January. Thus, she was not able to attend either the reuniao or the women's retreat, which she had been looking forward to so much.

Another thing, Josefa cannot read. How can she grow in her life with God if she can't read His Word? Luiz can read, so he started to read the Bible every night to his mother and sisters. But then he got in with the wrong crowd and doesn't want to read the Bible much any more. Pray much for Luiz, 13 years old, difficult.