

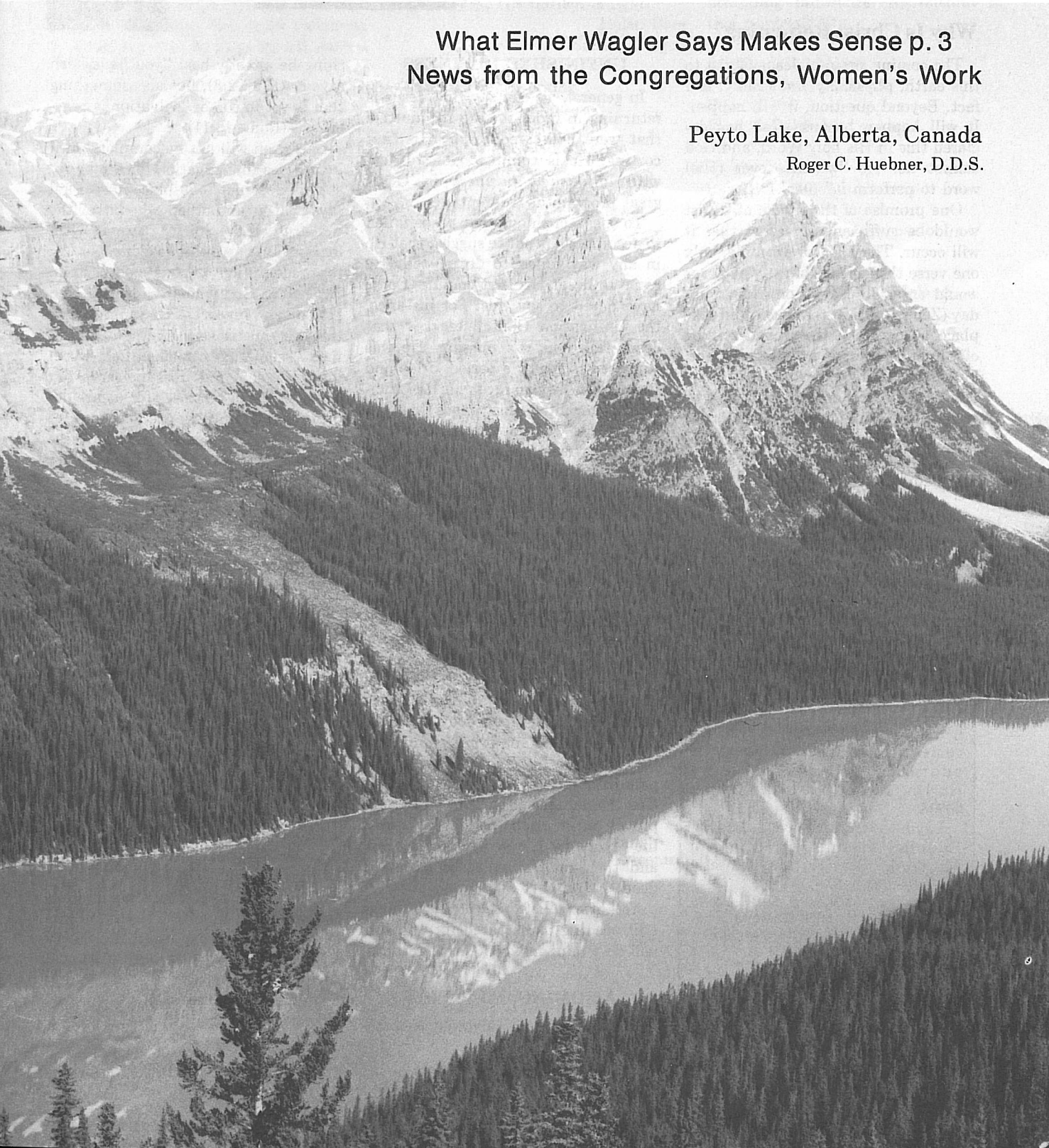
THE LUTHERAN AMBASSADOR

September 1, 1981

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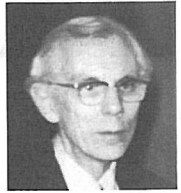
Peyto Lake, Alberta, Canada

Roger C. Huebner, D.D.S.



AT THE MASTER'S FEET

by Pastor Harvey Carlson



Why Is Christ Returning?

The coming again of Jesus Christ to this earth, physically and visibly, is a fact. Beyond question, it will happen. It will happen because God has declared this in His holy Word, and God cannot lie. He "watches over (His) word to perform it" (Jer. 1:12).

One promise of the return of Christ would be sufficient to assure that it will occur. There is, for example, only one verse that speaks of the way Jesus would enter Jerusalem on Palm Sunday (Zech. 9:9). Yet that event did take place. In contrast, the second coming of Christ is referred to not only once, but many, many times.

Yes, Jesus *will* come again! It is as sure as the rising of the sun tomorrow morning. But, what is the point of His coming? What is His objective? *Why* is Jesus coming again?

THE LUTHERAN AMBASSADOR

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UNFINISHED BUSINESS

In general, we can say that Jesus is returning in order to care for matters that were not cared for at His first coming. He is coming again to deal with *unfinished business* in God's great program of redemption.

To speak of things that Jesus failed to accomplish is not to suggest that He in any way failed to do all that He came to do at His first coming. Some have dared to say this. For instance, the Unification Church teaches that Jesus failed in His mission. He was supposed to marry a perfect bride and start a pure human race, but His crucifixion prevented this. Jesus bungled the job He was given to do. Today's leader has been sent to carry out Jesus' unfinished task!

The truth is that Jesus lived the most successful life ever lived on earth. He completely carried out everything that was in God's plan for Him. On the night before His death, Jesus looked back over His life and declared "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do" (Jn. 17:4).

The next day He went to the cross, and there made such an all-sufficient sacrifice that He opened up a way to peace with God for every member of the human race. "It is finished." "It is paid in full!" was His triumphant cry. God the Father openly showed His approval after each period of Jesus' life—twice by His voice from heaven, and then by raising Jesus from the dead.

Yet, after all of this, there are things still needing to be cared for and this will only happen when Christ returns.

A COMING SALVATION

For the believer, salvation is some-

thing he already has: "you *have* been saved" (Eph. 2:8), but also something that is yet to come: "salvation is nearer. . ." (Rom. 13:11).

Salvation will not be complete until it includes full salvation for the body.

This does not take place *now*. Paul says that he and others who have "the first-fruits of the Spirit . . . groan within ourselves, waiting eagerly for . . . the redemption of our body" (Rom. 8:23). It is God who gives health, and He often restores it (sometimes through means and human instruments, sometimes by His direct working). He can and does preserve our lives until His purposes for us are accomplished. But, we do continue to live in mortal bodies, subject to disease and pain, and the ageing process goes on.

Nor does full salvation for the body occur *at death*. What happens then, is that the believer goes to be "with Christ," which is "very much better" than our present life here on earth. For the child of God, "to die is gain" (Phil. 1:21, 23). Yet, it also means being "absent from the body" (II Cor. 5:8), and "we do not want to be unclothed, but to be clothed" (v. 4).

The clear teaching of Scripture is that full salvation for the body *awaits Christ's return*. It is when "the Lord Himself shall descend from heaven . . . with the trumpet of God" that "the dead in Christ shall rise" (I Thess. 4:16). It is at the second, and last, blowing of that same trumpet that the living believers shall be "changed . . . and the mortal put on immortality" (I Cor. 15:52-53). Believers "eagerly await" the coming of the Savior from heaven, because only then will their bodies "be transformed . . . into conformity with the body of His glory" (Phil. 3:20-21).

What Elmer Wagler Says Makes Sense

Whoever named Biggs, Kentucky, either had a sense of humor or expected a very rosy future for the town. For Biggs is no bigger than any other isolated Kentucky mountain town and perhaps never will be.

But one of the biggest things in Biggs, Kentucky, is the Southern Highland Evangel, and that's what I came down from Cincinnati to see.

The director of the Evangel met me in his shirt sleeves. I liked him at once. He was an unsophisticated man in his early fifties with that deliberate way of speaking that encourages both small talk and early confidences.

We had supper together and then he showed me around the buildings. He was proud of his center. "It's the mountain folk we're here to serve," he told me. "Lots of times we're all they have, closer than some kinfolk in this feuding country. We started our work right here in Biggs, but we've reached our hands out to three mountain states now; got 24 centers going."

When we finished our tour, evening was coming on softly as it does in early Kentucky spring. We relaxed in his living room while he told me story after story of folks helped by the Southern Highland Evangel, speaking in his slow, calm voice so that names and conversions rolled on as steadily and as surely as the low hills of the bluegrass country I had seen on my way down to Biggs that day.

Then he punctuated his story telling with an exclamation. "Sometimes it's hard to believe what Christ can do in a life!" I nodded.

"Let me tell you about Elmer, for example. Elmer didn't come from around these parts. In fact, this isn't a Kentucky story at all. It begins in 1905 in Peoria, Illinois."

By the time he was seven, Elmer hated schools, he hated his playmates, and he almost hated his family. For

talking was a nightmare for Elmer. His breath caught in his throat, his face got red, words piled up and refused to come out. He didn't stutter; he stammered. Word stoppage, the doctors called it.

Teachers in school thought Elmer wasn't bright. Like the new teacher in the second grade.

"Elmer—" she called the roll. "Are you present? Elmer?"

Elmer sat at his desk. He felt hot, as if he were going to burst. He struggled with the words.

"He's here, only sometimes he can't talk," a pal sang out helpfully.

"Which one is Elmer?" The new teacher sounded peevish, even if she was not. "Elmer, raise your hand, please. Is this true, Elmer? Can't you talk?"

Elmer gripped the edge of the desk. He leaned forward. "Yes—I—can—so—talk."

The teacher looked down at the roll book, went on to the next name. The class tittered. Elmer sat back but he didn't relax.

His mother's cure for his stammering was simple. In her arms, Elmer sobbed out his hatred for school, for his playmates, for himself.

"There, there, now wait a minute, Son, before you try to talk."

The small boy sobbed and hiccuped.

"Stop trying to talk, Baby. Just put your head here on Mother's shoulder and be still. You don't have to talk. I know how hard it is for you in school."

"I wish—I—had—never—been—born," Elmer gasped out.

His mother smoothed back his hair. "The Bible says 'all things work together for good.' Remember that, Son."

But Elmer wondered.

Yet, at 12, he made a profession of following Christ.

His mother was pleased. "Trust

"By the time he was seven, Elmer hated schools, he hated his playmates, and he almost hated his family."

God," she told him. "Your affliction is bad, Elmer, but you're not the only one. God's Word works for everybody when we meet His condition—all things do work together for good for those who love God. God's trusting you with your handicap. Doesn't that make you feel good?"

"No—no—no. Let Him—trust—somebody—else."

In high school, Elmer stammered himself into a dark closet of fear and shyness. "Dates with girls—are—silly," he stormed at his sister. "I'd rather—stay home—and read." His marks were high; on his English themes he got A's. "But I can't—be—a journalist," he refused his English teacher's guidance. "I'd have—to talk to—people."

From his parents, he got sympathy and help. "Elmer, I've good news for you," his mother told him one day.

"Yes?"

"From now on in school, you're excused from oral recitation. You won't need to be nervous about having to answer the teacher's questions in class any more, dear."

Elmer stared glumly at the floor. Let everybody know for sure he was odd? "Oh, Mother—" He was crying; no stoppage in his sudden sobbing.

His mother watched him. "Elmer, that settles it. Something's got to be done. We're going to borrow the money and you're going to that speech school in Detroit."

At the speech institute in Detroit, Elmer prepared for a behind-the-

What Elmer Wagler . . .

scenes job. When he finished, he had typing, shorthand, bookkeeping, and he still stammered. He came home to a job in his father's insurance office, left soon for a better one in a local feed manufacturing plant.

At the feed plant, he mastered his daily clerical routine in a few weeks. Routine was it; routine work in a sweat of fear. Suppose, for instance, he answered the phone some day to find he couldn't get the words out.

One day, his phone did ring.

"Hello, Elmer?"

"Yes—yes." He pushed the words into the small black hollow.

"This is Marguerite."

Marguerite was like one of the family, a friend of his sister's, who had quit school to take care of her family. He'd seen her around since he was very young. She was interested in the activities of the church. But why was she calling him now?

"There's going to be a picnic," Marguerite told him. "A bunch of us girls are fixing the food. I was wondering if you'd like to go."

After the picnic, Elmer asked for another date. And another. On the dates, the flow of words was easy for Elmer. He could talk to Marguerite. Marguerite listened.

But she wasn't his cure. He talked to her, but his speech was still like a hammer that frequently missed the nail.

That summer, sitting on her front porch one night, he confided in her.

"I want to—talk over—something with you. There's a fellow in Chicago—a speech teacher—who says he can—cure stammering. I've been saving—my money—and—"

"When will you be leaving for Chicago?" Marguerite asked.

"Right away." Then he took her hand. "Will—you—write—to me?"

"Yes," she told him. "And Elmer, besides writing, I'll pray."

Elmer remembered that promise when he got to Chicago. Marguerite writing—that was one thing. But praying? It sounded too much like his mother and her reminder, "all things work together for good."

And it was easy to see all things had not worked together for good or he wouldn't be where he was. Alone in

Chicago, still stammering, a failure at 22.

Rigidly, he stuck to his speech lessons with the Chicago professor. Breath control, practice reading, and exercises, exercises, exercises.

"I'm not getting anywhere," he brooded one night in his boxy YMCA room. Loneliness squeezed in upon him. In all the world he was most alone. "Absolutely nowhere. I've still got Marguerite, but she's so far away."

"Elmer walked down Van Buren Street on his way to his room. To his right was the old Pacific Garden Mission."

And Mom—" He reached into the dresser drawer for his mother's last letter. He skimmed it again.

"All things work together for good to those who love God, Elmer. Why don't you find a church nearby?"

He dropped the letter on the floor. "Go to church? What good would it do?"

The next night's lesson was worse than ever. His throat felt tight, closed. His tongue didn't belong to his mind.

"Try again, try again, young man," the speech professor repeated. "Again—the Lord is my shepherd, I shall not want," he chanted.

"Beside the still wat—beside—the still—wa—" Elmer forced out.

"Yes, splendid."

"No," Elmer declared.

"What was that, Sir."

"I said no—I'm not—getting any place."

"Yes, indeed you are," his professor assured him. "Yours is a very severe case but you're making excellent progress."

Elmer walked down Van Buren Street on his way to his room. To his right was the old Pacific Garden Mission. The lighted sign over the door said so.

"Why not go to church?" his mother's letter had said. Pacific Garden Mission wasn't a church, but he could hear singing inside. There was a service going on.

Elmer went in, sat down and sang, too. With music, his words flowed out smoothly; they always had. Then he put his chin in his hand, leaned forward and listened to the testimonies. George Snow, who had been a big-time gambler, and others told of the liberating power of God when they acknowledged they were without power to conquer sin and self.

The next night he went back to the mission. And the next. When he was singing, he wasn't stammering, he wasn't alone. Yet, of course, he wasn't one of those reformed or unreformed derelicts, he told himself. "I'm not like them," he said walking back toward the YMCA after the meetings. "But I could pray more and read my Bible."

He tried reading the Bible, usually to become drowsy enough to drop off to sleep. "The Lord—is my—shepherd, I shall—not want—, He—maketh—me to lie—down—in green—pastures." The more he read, the less drowsy he was. He was tired, he hated the whole world and reading the Twenty-third Psalm didn't help.

In February, after a bad bout with his speech professor, he knocked on Mission Superintendent Taylor's door.

"My husband's away at a meeting," Mrs. Taylor told him. "But maybe I can help you, Elmer."

"Look," he blurted out. "I'm—honest. I'm no—bum. But I—need help."

"Ma" Taylor nodded. "You don't feel you have a handle to take hold of God, is that it? You don't have a sin like drinking or gambling, for a handle, so that you can make a bargain, a transaction with God. But you still need help. You're a tougher case than an alcoholic, Elmer."

"I am?"

"Elmer, you're ashamed and you're bitter. That's your handle. But Elmer, when you take hold of God, when you take Jesus Christ into the tiniest area of your life, when you turn it all over to him, your good mind, as well as your speech impediment and your resentment, all of it, then all things begin immediately to work together for good to you because you do love God. Don't you see?"

"Why sure," Elmer said. "I do see—now."

That was on February 27, 1921. The

[Continued on page 10]

news of the churches

STEEPLE DEDICATED AT KALISPELL

A beautiful service was held on Sunday, July 19, at Faith Lutheran Church, Kalispell, Mont., following the morning worship, to dedicate the steeple that now points skyward to our Heavenly Father for the Flathead Valley and all the world to see.

The steeple was given in loving memory of Lillian Kjos and has many hours of labored love in its design, plans and erection by husband Les. The bell within was donated by the Steve Johnsons. May this steeple and the bell that tolls be a constant reminder of the grace given by our Lord Jesus Christ and the joy that we can share this good news with others.

Rev. Richard Bartholomew is pastor of Faith Lutheran and led the dedication service.

—Corr.

GREENBUSH CHURCH NOTES ANNIVERSARY

Bethlehem Lutheran Church of Lind Township, near Greenbush, Minn., observed its 80th anniversary on Sunday, August 2, with morning and afternoon services.

Rev. Richard Snipstead, president of the AFLC, and a former pastor of the congregation, preached the sermon at the morning worship. Music was provided by a male trio and the church's junior choir. Rev. Raynard Huglen, pastor of Bethlehem, led the service.

Following the dinner at noon in the recently remodeled church parlors, the afternoon service was begun, with Mr. Vernon Langaas, chairman of the congregation, presiding. Devotions were given by Mr. Jerry Olson, Newfolden, Minn., who had served the church for about a year. Mr. and Mrs. Kenneth Eggen, Wannaska, Minn., sang a duet. Mr. Eggen had also served Bethlehem. Pastor and Mrs. Snipstead



Bethlehem Lutheran Church

also sang, as did Mr. and Mrs. Tom Anderson of Lawrence, Kans. Mr. Sidney Swenson, St. Paul, Minn., a lay pastor in the church on two different occasions, brought a greeting.

The message was delivered by Rev. Wesley Langaas, McVile, N. Dak., a son of the congregation. Written greetings were read by Vernon Langaas. The church history was read by Mr. Bennie Sys and the Ladies Aid history by Mrs. Edsel Anderson. Miss Tammy Langaas was pianist for both services.

A fellowship lunch closed the festivities.

Bethlehem was begun as a congregation of the Hauge Synod. In the merger of 1917 it became a member of what was later called the Evangelical Lutheran Church. It became part of the Lutheran Free Church in 1960 and of the AFLC in 1963.

McVILLE CONGREGATION WILL MARK 100 YEARS IN 1982

Plans are beginning for the celebration of the 100th anniversary of New Luther Valley Lutheran Church of McVile, N. Dak. The dates have been set for June 26-27. Other details remain to be completed.



NEW MEMBERS AT BEMIDJI

Pictured here are new members recently received into Bethany Lutheran Church, Bemidji, Minn. First row, left to right, Kristie Wells, Mrs. Agnes Dahl, Jean Lyons and Mrs. Orville Berg; and back row, Mr. and Mrs. Leroy Petersen, Scott Petersen, Pastor Ray Persson and Orville Berg.

Two of those shown, Kristie Wells and Scott Petersen, were confirmed on Pentecost Sunday.

GREEN LAKE CHURCH TOOK PART IN 4TH OF JULY FESTIVITIES

The Green Lake Lutheran Church, Spicer, Minn., participated in the Spicer 4th of July weekend of festivities.

A sacred song fest was held in the county park at 1:30 p.m., on July 5. Each area choir provided a half hour of musical numbers.

Rev. Dennis Gray is pastor of Green Lake Lutheran and has been assisted through the summer by Lay Pastor Verle Dean.

CHURCH ORGANIST HONORED; BELL GIVEN TO CONGREGATION

Due to ill health, Miss Othelia Gunderson retired from her position as church organist over a year ago. Later in the year, Nov. 9, a Sunday of recognition was held in her honor at Faith Lutheran Church of Running Valley, near Colfax, Wis. Miss Gunderson had faithfully served for over 40 years! Part of that time she was also the choir director.

The president of the church, Mr. Orwin Sparby, presented her with a token



Miss Othelia Gunderson and Orwin Sparby

of appreciation on behalf of the congregation. A potluck dinner was held following the morning worship service, when friends had an opportunity to fellowship with her.



The bell tower

Also, this past year a bell was given to the congregation by the Dennis Wagner family. Clem Arcand designed and built the bell tower. He was assisted in the base cement work by Charles, Betty and Christie Freeberg, as well as Eldor Sorkness, Bill Everson, Oritz Trandum and Orwin Sparby.

Funds were provided by memorials given in memory of Bergitha Larson and Phillip Peterson.

—Corr.

LEAGUERS VISITED HOME MISSION CHURCHES

The New Luther Valley Luther League, of McVile, N. Dak., along with their advisors, Albin and Carol Haugen, and Pastor Wesley Langaas and family spent a weekend visiting the Home Mission churches in Bismarck and Minot, N. Dak. Saturday night was spent in Bismarck where the

league put on a musical program and enjoyed staying in different homes. On Sunday they moved on to Minot where they sang a musical selection during the morning worship service. After being served a delicious lunch, they put on a program consisting of songs, duets, solos and clarinet numbers. The league found it a wonderful experience to visit Home Mission churches.



CHURCH AT BRANDON CELEBRATED ITS 100TH ANNIVERSARY

One of the oldest congregations in the Association of Free Lutheran Congregations, Chippewa Lutheran Church, Brandon, Minn., celebrated its 110th anniversary on Sunday, June 28. Rev. Gordon L. Grage is the pastor.

The guest speaker was Rev. Richard Snipstead, president of the AFLC.

Mr. David Thompson read the history of the congregation. Special music was provided by the Gospel Messengers, a local concert group. Five of the six members are from Chippewa Lutheran.

Mr. Terry Klein read greetings from former pastors who were unable to attend the celebration. Other oral greetings were given from other churches.

We thank God for His grace, mercy, forgiveness and sustaining power, making it possible to proclaim the Gospel of salvation for 110 years. Our prayers are that His Word may continue to go forth here for the salvation of souls until Christ returns.

—Corr.



KVAM LUTHERAN ACCEPTS MEMBERS

Kvam Lutheran Church, Dalton, Minn., received new members into fellowship on a Sunday this past summer. They are shown here, front row, left to right, Mr. and Mrs. Charles Jaenisch, Connie and Michael, and Mr. and Mrs. Ralph Hansen; and, back row, Charles Jaenisch, Jr., Mr. and Mrs. Johannes Solle, Mrs. Shannon Fossan and Lay Pastor Merle Fagerberg.

VALLEY CITY GIRL ON SHORT-TERM MEDICAL MISSION TO ZAMBIA

Miss Jill Jensen, daughter of Dr. and Mrs. Warren R. Jensen, Valley City, N. Dak., is in Zambia as a short term medical missionary, under Africa Evangelical Fellowship, Inc. She and her parents are members of Grace Lutheran Church, AFLC.

Jill is a graduate of Mary College in Bismarck, N. Dak., where she received her B.S. and R.N. degrees. She also has an advanced degree in Bible from Multnomah School of the Bible in Portland, Ore.

FISH FRY AT DeKALB

Members and friends of Grace Lutheran Church in DeKalb, Ill., attended a fish fry at the Cliff Seldal home on July 4. Cliff, a board member, has hosted this event four years in a row.

There were 99 people present, eating 62 pounds of fish. A free-will offering for the parsonage window fund was taken at the picnic.

Frank Rutherford, a 1981 graduate of the Seminary, assumed his duties as pastor in DeKalb on July 1.

—Corr.

Mrs. A. R. M'Farland The First Missionary in Alaska (1877-1897)

How we love to hear of pioneers. When the pioneer is a woman of dauntless courage and indomitable spirit, her story is perfectly fascinating. You are certain to think Mrs. M'Farland's history very wonderful indeed.

When the baby who was to become the first missionary in Alaska, was born in Virginia, now (147) years ago, no doubt she looked much as other babies do, and no one could guess what she would grow into. No matter for that. There was One who took care that she be prepared for it, when her work was ready for her.

To good home training was added the very best of school advantages to be had, for the girl was sent to Steubenville Seminary, Ohio, well known in all that region for its excellence. Dr. Charles C. Beatty was the principal, and his charming wife, who was known as "Mother Beatty," mothered the girls in a delightful way. You can imagine how the writer of this story felt a few years ago, on meeting Mrs. M'Farland, to have her say: "Your mother, as a young lady, was a favorite teacher of mine in Steubenville. I have never forgotten her."

As quite a young bride, the girl's missionary work began in Illinois, where her minister-husband was sent by the Presbyterian Board of Home Missions. Afterwards, the two were sent to Santa Fe, New Mexico, the first missionaries of this Board to go there, and in that difficult field they remained seven years, till Mr. M'Farland's health broke down. A change was made to Idaho, where work was carried on among the Nez Percés Indians until May, 1876, when the husband died, and after six months of loneliness, which proved too hard to endure, the wife went to Portland, Oregon.

It was there that she heard of Dr. Sheldon Jackson's explorations in Alaska. She was eager for new work, and hard work, and when Dr. Jackson

came back, just as eager to get someone to return with him to that desolate and destitute field, Mrs. M'Farland was ready to go, though no one had gone before her from America, to begin the work of teaching. When she got to Alaska she found so much to do that she had no time to think of her loneliness, or of much else besides the work that filled every hour of the day, and sometimes part of the night. She said afterwards that she never for a moment regretted going. It was a great grief to her that, after 20 years, her health failed and she had to leave the people she loved so well.

It was in August, 1877, that Dr. Sheldon Jackson and the "First Missionary" reached Fort Wrangell. There was a woman a hundred miles up the Stickeen River, who was out gathering berries for her winter supply, when she heard of the arrival. At once she was moved to put her children, her bedding and belongings of every sort in a canoe, and then she paddled home as fast as she could, to offer such help as she could give, to the new missionary. She afterwards became her interpreter.

It was rather surprising to hear a bell ringing in Wrangell, and to see an Indian going up and down the street with it. This proved to be the call to afternoon school. For there was a small beginning, in the way of teaching. It had been made by Philip MacKay, a Christian native from Canada, who had begun it the year before, in answer to the piteous cry for help which had reached him when he came to the place to cut wood. He belonged to the Methodist Mission at Fort Simpson. Seeing the degradation in Fort Wrangell, he stayed to teach as best he could, and

had a little school which he handed over to Mrs. M'Farland, and came to it himself. His original name was Clah, and he was about 30 years old.

There were 30 scholars on that August day upon which the newcomer began her school, the Indian woman, who came back a hundred miles to help her, doing her best as an interpreter. In the afternoon Clah preached in the Tsimpsian dialect, the sermon being interpreted into the Stickeen language.

The first schoolroom was an old dance hall, and the new teacher began with four Bibles, four hymnbooks, three primers, 13 first readers, and one wall chart. Nothing daunted, she went on, with such native help as she could get, and taught the ordinary elementary English branches.

This, the only Christian white woman in the country, soon became "nurse, doctor, undertaker, preacher, teacher, practically mayor, and director of affairs generally," for all came to her for every sort of thing. People outside began to hear of her, and to beg help from her. One old Indian from a faraway tribe came to her and said: "Me much sick at heart, my people all dark heart, nobody tell them that Jesus died. By and by my people all die and go down—dark, dark."

You can think how such appeals broke the missionary's heart, when she could do nothing to answer them. She kept writing home, begging for a minister, a magistrate, or a helper for herself, but in vain. The mails came by steamer once a month, and we have a pathetic picture of the lonely woman going down to the shore to watch the incoming boat, hoping that there

[Continued on page 8]

Our Memory Verse:

"It is not so among you, but whoever wishes to become great among you shall be your servant" (Matt. 20:26).

might be a helper aboard, or a letter promising one. But month after month she watched in vain.

And she was alone, for as soon as Dr. Jackson could finish his own special business he sailed away and left Mrs. M'Farland in the midst of a thousand Indians, with a few white men, and no soldiers, for the military force had been withdrawn.

Mrs. Julia M'Nair Wright, the author, says about this: "Perhaps the Church at home never had a greater surprise than when it heard that work in Alaska was begun, and a Christian, cultivated woman left there to carry it on.

" 'What!' was the cry that met Dr. Jackson, 'did you leave Mrs. M'Farland up there alone among all those heathen, up there in the cold, on the edge of winter?' 'Yes,' was the reply, 'I did. And she has neither books, nor schoolhouse, nor helpers, nor money, nor friends—only a few converted but untaught Indians, and a great many heathen about her. Now what will you do for her?' " The situation was really awakening.

Dr. Jackson's words and Mrs. M'Farland's interesting letters finally bore fruit, and money was raised for a home for the girls who were orphans, or who were rescued from worse than orphanhood.

Among the girls first received into the home were Tillie Kinnon, then 15, and Fannie Willard, both of whom became missionaries to their own people in due time, and have been well known in this country as well as their own.

One day two girls from the school were captured and accused of witchcraft, which meant torture, and perhaps death. The natives were having a "devil dance" when Mrs. M'Farland set out to face them and rescue the girls. Her scholars implored her not to go. "They will kill you," they cried. Her interpreter embraced her with agonizing tears and tried to hold her back, but, while even the converted Indians feared to go near, the intrepid woman went alone, faced the half-insane dancers with no show of fear, demanded the release of the girls, threatening the men with United States vengeance, and using every imaginable argument and plea.

After some hours thus spent, she had her way. One of the rescued girls was afterwards caught and put to death, but the other was saved. At another time she had a terrible experience in facing a charge of witchcraft made upon one of her girls, but she stood her ground and saved the girl. When the money for a permanent building for the M'Farland Home was actually forthcoming, the missionary wrote, "There has been a song in my heart ever since the mail arrived, telling of the response to the call for funds. I felt sure that if we trusted Him God would, in good time, send the help we so much needed."

In 1878 Dr. S. Hall Young came to the field, where he has been so usefully engaged ever since, with the fearlessness and boundless enthusiasm that has outlasted his young manhood. He relieved Mrs. M'Farland whenever he could, taking the teaching work, while she, called "The Mother," trained the scholars in cooking, washing, ironing, mending and all the housewifely arts. Mrs. Young also taught, after her arrival, till the coming of Miss Dunbar to be a permanent assistant. So the helpers came, one by one.

After 20 years' service, Mrs. M'Farland came home, broken in health, yet able to tell to many the inspiring story of Alaska Missions, till she "fell on sleep" October 19, 1912.

—Julia H. Johnston, *Fifty Missionary Heroes Every Boy and Girl Should Know*,
Fleming H. Revell Company

PERSONALITIES

The address for Dr. and Mrs. James Gerdeen and family is now Route 1, Box 163B, Chassell, Mich. 49916. Dr. Gerdeen is pastor of Maranatha Lutheran Church, Chassell, and Grace Lutheran Church, Pelkie.

Rev. Larry Haagenenson has resigned as pastor of Scandia Lutheran Church, Sedan, Minn., which he has served since 1978, to accept the call to the Newfolden, Minn., parish (Westaker and Bethania). He will begin his work there on Dec. 1. A third congregation in the Newfolden parish, Hegland, is withdrawing from the parish and will seek its own pastoral service.

Letter to the Editor

YEAR OF REVIVAL

I would encourage each and every one to contact their senators and congressmen in order to try and have 1982 be proclaimed as "Year of Revival."

Perhaps there are people in each district of the AFLC who might be led to go around with a petition. For those who might be led to go around with a petition, the following is what I have written at the top of the petition that I have:

Petition for having 1982 proclaimed as Year of Revival.

We believe that having 1982 proclaimed as Year of Revival will help each and every one of us in the following ways: (1) To better grasp the real and true meaning of our already established holidays; (2) To see our need to commit and/or rededicate our lives to Jesus Christ; and (3) To see that our country needs to once again become "one nation under God, indivisible, with liberty and justice for all."

In closing, let me say that if anyone plans to go around with a petition, please try to send the petition to Washington, D.C., by the end of October or early November. The address to send the petition to is as follows:

Committee on Governmental Affairs
% Senator William V. Roth, Jr.,
Chairman
United States Senate
Washington, DC 20510

May God richly bless each and every one of you as you prayerfully consider this matter.

Randy H. Nelson
Starbuck, Minn.

Ed. note: Reader Nelson has received encouragement from Minnesota Senators Boschwitz and Durenberger and Congressman Stangeland concerning 1982 as a Year of Revival.

Lutheran Church, Pelkie.

"We have even more than Moses and the prophets. We have Christ and the Apostles."

C. L. Langerhans

editorials

PARISH VACANCIES

Seldom in her soon 20-year history has the Association of Free Lutheran Congregations had as many parish vacancies as at the present. The exact number varies month by month, but it is reported to be from 12 to 14 at any given moment.

While each congregation is sovereign and runs its own affairs, there is always a sag of sorts when the pastoral office is vacant, even if someone is "filling in." And although we believe in the priesthood of believers, and not all responsibility falls on the pastor, something suffers in the work of the congregation when there is no regular pastoral leadership.

In addition to the weight which falls on the local parishes where there is pastoral vacancy, a great burden falls on the church president, who is supposed to be able to solve all problems, even though at best he can only suggest and assist. He cannot move men around at will (although he may at times wish that he could) and he has only so many men with which to work in helping to fill vacancies which occur.

Why are there so many empty pulpits at the present time? Without pretending to have made an in-depth study of the matter, a few reasons can be set forth. First, some multiple parishes have divided.

The trend is away from multiple parishes. There has been a great decrease in them since this writer was ordained. Then it was common for a pastor to serve two or more congregations. In our own district, the Williston, N. Dak., District, four of us pastors had four congregations each, the other had two. Now relatively small churches desire to have their own pastor and are able to arrange to do so. As a consequence more pastors are needed to serve a given number of congregations.

Secondly, a handful of Home Mission congregations have been started in the past several years, each one requiring a pastor from the pool of those available. Naturally, there are then more demands for pastors than the existing supply can furnish.

Thirdly, some pastors have gone into teaching or administrative positions in the church and are no longer in parish ministry. There are quite a few cases of this in our 19-year

history. In fact, at the very beginning the president served a large parish while carrying out his duties in the AFLC. That was only a temporary situation, of course. But the calling of more men to Minneapolis has decreased the supply for the congregations. Still other pastors have left the ministry for one reason or another. And there are the retirements.

Finally, a reason for so many pastoral vacancies is that there haven't been enough graduates of the seminary in recent years. Not so many years ago we wrote an editorial in which we wondered where all the prospective graduates would find work. That turned out to be no problem because not all the seminarians of that time became pastors in our church, for one reason or another, and in recent times there haven't been that many graduates. Only two completed work this year.

Now what are the solutions for the near future? Pray out more workers? Definitely. It is good to know that already there are prospects for good-sized classes finishing seminary training in these next years. And beyond that let us call for a slowing down, indeed, a moratorium in the other three areas mentioned, in dividing parishes, thus increasing competition for too few pastors, in beginning Home Mission churches, and in calling parish pastors to new administrative and teaching posts.

In a couple of years, maybe three or four, the situation should be much better. In the meantime, our older congregations ought to have reasonable expectations that they can get pastors. It is not fair or good for them to face long vacancies.

Where two or more congregations have shared a pastor, let that arrangement continue at least for the time being. We are all in this work together and should do what is good for the larger fellowship, believing that the Lord will provide for His work in His own way.

THE OLD BOOKS

The late C. S. Lewis, renowned Christian scholar and writer from England, once wrote that if one has a choice between reading only what is old and what is new, one should choose the old. And again, Mr. Lewis stated that if a new book has been read, follow it with an old one or at least read one old one to every three new ones.

C. S. Lewis strikes a responsive chord. There was much good written in an older day and we are not thinking in terms of a day as long ago as he. In the field of Christianity, for instance, there is a simplicity, a strength in the older writings. Not that the new may not also contain them but what is older is often more conservative, in a good sense of that word.

In our own reading in general, we have not gotten to a lot of the newer works and have often given the reason, to oneself, that we haven't read all the older books yet.

Of course, there must be the reading of some of each. But we appreciate the comments of C. S. Lewis for, as we said, they struck a responsive chord.



WORLD MISSION NEWS

A LETTER FROM MEXICO

Dear Pastor Enderlein,

Grace and peace from God our Father and from the Lord Jesus Christ, our glorious Savior!

Through your esteemed leadership, we send our cordial greeting together with our profound gratitude to the Nineteenth Annual Conference, and in particular to the Board of World Missions, and to all those brothers who by your prayers and enthusiasm have inaugurated the missionary work in Mexico. On our part, we consider it a wonderful privilege to be a part of the missionary work of the AFLC, trusting in the Lord that in the not distant future we will have here a Lutheran congregation which will, in turn, send out missionaries for the extension of the Kingdom of God in the Mexican homeland.

Thank you very much, beloved brothers in Christ, for helping us to raise an economic basis for buying the land where, God willing, we will build a church building. Our pastor, who is attending the Conference, is bringing with him the architect's drawing of the church designed by the engineer, Ruben Gutierrez Meza of the city of Guadalajara. We have plans to begin the construction in the month of February, 1982. The work will probably begin slowly, because of the economic possibilities which we face. Without doubt, we believe, as the Lord grants us, and with your aid, in three years to finish the construction of our own sanctuary.

We pray at the throne of the Divine that the Nineteenth Annual Conference will be filled with the holy presence of God. By this means permit us to invite not only the Board of Missions, but all our brothers who at any time visit Mexico to include in your itinerary a visit to Leon. We would be very pleased to receive you and it would no doubt be an opportunity for you to know the work which we have done.

The Lord be with you, and by Him the Honor and the Glory, through the Conference of the church.

Arcadio Betancourt Ortiz, President.

Rosa Ma. A. de Valdespino

Celia Betancourt de Garcia

Milton Flores Robles

Victor Ramirez Alonso

Pbro. Samuel R. Flores

(Translated by Pastor Wm. Moberg, Ortley, S. Dak.)

What Elmer Wagler . . .

same night, one of the mission men stopped Elmer.

"I've heard you've accepted Christ, young man. Don't you want to stand up and tell the people what the Lord has done in your life."

"I—yes—but you see—"

"Ma" Taylor knew what he needed. "Maybe Elmer would like to sing about the way he feels right now. It's all the same job, you know."

After that, Elmer sang his testimony in the mission meeting almost every night. Then he took a longer step forward. "God's calling me to Christian

service. Can I? Do I dare?" he battled with himself. "Yes, I do." He quit his speech teacher, enrolled for training in a Chicago school preparatory to going into some mission field, and he kept on praying.

One night he got to his feet to sing his testimony song. But instead of singing he spoke. He spoke words that jolted against each other at first, then smoothed out. "'And he—said—unto me—my grace is sufficient for thee, for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.'"

He sat down. he said to himself, "I didn't shake inside. Thank You, God. From now on, I promise, I will spend my waking hours, talking about Jesus."

"The Lord gave 'grace to help in time of need,'" the director told me with a smile. "Gradually the handicap has been lifted over a period of years. Even now, he has difficulty only when he's—very tired or—unusually nervous."

His wife came to the doorway. "Marguerite," he called.

"Yes, Elmer?" she answered.

"Come on in here and let's finish up this story together. Let's tell our good friend about our wedding and how God called us to be missionaries here in Biggs."

UNSHACKLED; Courtesy, Pacific Garden Mission, Chicago, Ill.

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS

3110 East Medicine Lake Boulevard

Minneapolis, Minnesota 55441

BUDGET RECEIPTS

Feb. 1 - July 31

Fund	Total Budget	Total Received to Date	% of Total (Ideal 50%)
General Fund	\$135,980.00	\$ 55,724.23	41%
Schools			
AFLTS	82,834.00	24,879.07	30
AFLBS	143,312.00	44,773.96	31
Home Missions	197,200.00	65,827.34	33
World Missions	218,880.00	52,939.77	24
Praise Fund	31,000.00	12,535.86	40
TOTAL	\$809,206.00	\$256,680.23	32%
1980-81	\$582,237.00	\$177,940.50	31%

15.) *Corporate prayer edifies the Body.* Consider four types of prayer: Penitent—prayer for salvation; Praise—God-ward; Privilege—personal supplication; power—intercession for others. Corporately we join in praise and power and it builds up our faith. List six important ingredients in the multiplied power of corporate prayer:

- a.) Matthew 18:20, John 9:31 _____
- b.) James 5:16, Psalm 66:18 _____
- c.) Matthew 6:15 _____
- d.) Mark 11:24 _____
- e.) Acts 1:14, Matthew 18:19, I John 5:14 _____
- f.) I John 3:22, John 15:7 _____

My outreach is not restricted to evangelism alone. Discippling and teaching are included in the Great Commission (Matthew 28:19-20). One of my responsibilities as a believer is to assist in equipping fellow Christians and building up the Body of Christ to maturity, even as I am being built up.

IV. For Women Only!

We cannot read through the New Testament instruction to the church body without noticing words intended specifically for women. In today's age this is a sensitive subject, yet our spiritual maturity is dependent on understanding these words accurately.

16.) In the Body, women have a particular task assigned, Titus 2:3-5. Why do you suppose this responsibility is given to women alone? _____

17.) One characteristic of God's creation and dealings with men is order. The same is true with the New Testament Church. What element of order is mentioned in I Timothy 2:9-14? _____

Is this merely a cultural instruction (vs. 13-14)? _____

18.) Incorporating the whole counsel of God's Word, what silence is meant by I Corinthians 14:34-37? _____

None of our churches is perfect, yet perhaps today's study has encouraged you to participate more fully in the intended purposes of the Body. As your church is edified, you, too, will be built up, and surely you will enjoy being part of the body!

—Mrs. Michael Brandt

Next month: I ENJOY BEING A NEIGHBOR

WMF Bible Study

I Enjoy Being a Woman

October, 1981

I Enjoy Being Part of the Body

My church! My church! I love my church! For she exalts my Lord.
She speaks, she breathes, she teaches not but from His written Word;
And if her voice bids me rejoice, from all my sins released,
'Tis through the atoning sacrifice, and Jesus is the Priest.

German, 1784

Our middle daughter cries when she realizes she will miss church because of illness. Since she is only five years old, we recognize that a spiritual incentive is probably not the main cause that triggers the tears. There are added dimensions to the gathering of believers that attract even our young children. What are the qualities that impel us together in harmony? Is this attraction still viable for you as an adult woman? Let us aim through today's lesson to see the Body in its intended purity and purpose through childlike eyes.

I. Togetherness!

As a general framework for this lesson, read I Corinthians 12:12-27.

1.) What is the Body? Use the above Scripture and one key phrase from each of these passages to develop your answer: I Corinthians 12:12-13, 6:17, Romans 12:5 and Ephesians 2:19-21. _____

2.) Who is a member of the Body? Ephesians 2:13, 16, I John 3:23, 4:15, Romans 2:28-29. _____

Are you a part of the Body? The significance of the rest of this lesson is dependent upon your inward answer. Surely the body of believers is a universal entity—encompassing members throughout the world. However, from the New Testament accounts of the Apostles, we understand that geographically believers gather together to comprise the body of Christ. Likewise your church group is a body working in cooperation together for certain established purposes.

II. Purposes of the Church

We will broadly define three main purposes for your church, reserving the second for our next lesson and focusing on the third today.

3.) The first purpose is our motivation for gathering together weekly. What is it? Revelation 14:6-7, Psalm 29:1-2, 111:1, Philippians 3:3 _____

4.) The second purpose is one that we are commissioned to do individually and as a body. What is the one word we use to sum up this purpose? I Timothy 2:4, II Corinthians 5:18, Colossians 1:28 _____

5.) The second purpose is of necessity directly linked to the third. What is the third purpose and why is it such an important follow up? I Corinthians 14:12, Ephesians 4:11-12 _____

III. Edification

6.) It would be unfair to study the means of building up the Body without a recognition and self-examination of the attitudes that tear down the Body. Prayerfully note the destructive attitude or action in each of the following verses:

a.) Romans 12:16 _____

b.) I Corinthians 1:10 _____

c.) I Corinthians 3:3 _____

d.) I Corinthians 4:20 _____

e.) II Corinthians 2:7-8, 11 _____

f.) Galatians 5:15 _____

g.) Isaiah 58:9b _____

h.) Galatians 5:26 _____

i.) Philippians 2:3 _____

j.) Philippians 2:14 _____

7.) We will discuss eight means for building up the Body of Christ. Without one motivating force all eight means will be unfruitful. What is this underlying motivation? John 13:34, II Corinthians 5:14-15 _____

8.) *Fellowship edifies the Body.* How would you describe Christian fellowship? _____

Is there any other kind? _____

What elements are involved? Romans 15:5-6, Psalm 55:14, 133:1 _____

9.) *Personal sanctification edifies the Body.* Turn to Ephesians 4 and read verses 13-16. Sanctification is growing in holiness (vs. 23-24). How can the whole Body be involved in personal growth? _____

10.) *Using my gifts edifies the Body.*

a.) What is the simple admonition of Romans 12:6? (Notice the listing of the gifts that follows. Have you seriously identified your gift?) _____

b.) What may be some reasons we offer for not using our gifts? I Timothy 4:14, II Timothy 1:6 _____

c.) Name two reasons for using your gifts, I Corinthians 12:4, 7, I Peter 4:10-11 _____

11.) *Service edifies the Body.* The challenge in exercising a gift in the Body is to do something for others rather than for self-gratification (Galatians 5:13). What two attitudes contributed to the prosperous service of Hezekiah? II Chronicles 31:21? _____

What do you feel is your present area of service in the Body? _____

12.) *Faithfulness edifies the Body.*

a.) Is faithfulness a common quality today? Proverbs 20:6 _____

Why is it of value to you? _____

b.) In what areas is faithfulness important to the Body? Isaiah 58:13-14, Luke 16:10 _____

13.) *Encouragement edifies the Body.*

a.) How can I encourage others in my church? Please be specific: Hebrews 10:24-25, I Thessalonians 5:11, 14, Romans 15:4 _____

b.) Who especially needs your encouragement? I Thessalonians 5:12-13, Galatians 6:6 _____

14.) *Strengthening edifies the Body.* How deeply are we expected to involve ourselves in the lives of our fellow believers? _____

a.) I Corinthians 12:26 _____

b.) Galatians 6:1-2 _____

c.) James 5:19-20 _____

Life on the Edge of Town



Summer's End

For some reason or other we usually say that summer is over when September comes even though the calendar gives us three weeks more.

But as I write this it is still summer (August 18). The days of August have a different feel to them. They're not like a July day. Each has its own feel. And just as surely a September day has a glory of its own, too.

The garden has produced well. Generally, it has been a better season for it than last year. A little more rain at the right times has worked wonders. Our onions, peas and rutabagas are our best ever. Beets and swiss chard have been a disappointment. The potato and tomato crops will be good.

I continue to be amazed at how each variety of vegetable forms after its kind, producing its tasty and valuable fruit. Truly this is a fascinating world the Lord has given to us. Miracles abound on every hand.

This has been a good berry year also. I have picked cranberries and chokecherries, also enough wild black currants for several glasses of jelly and some juneberries, all in the woods right by our place.

The painting of our house, which I've mentioned before, is in the process. I got a lot of it done during vacation from *Ambassador* duties, but now the job will have to be finished at every opportunity that comes. We did take off a day last week to drive up to Winnipeg while one of my other sisters was home. It was a pleasant trip on an ideal day.

Class Reunion

A highlight of the summer was the observance of the 35th anniversary of our graduation from high school here at Newfolden. A few of us who live in and around Newfolden got together a few times and planned for the occasion. When we had the reunion on the evening of July 4, 21 of our 36 living members were present. A girl who was in the class for 11 years but finished in nearby Thief River Falls, also was with us.

Two boys in the class, Archie and Kenneth, met accidental deaths by 1953.

It was really wonderful to see the old classmates again. They came from Sacramento, Tucson, Denver, Vancouver, Wash., the Twin Cities and points in between. Some I hadn't seen for 35 years, others for 25. Time does something to all of us, but even if one doesn't recognize an old friend at once, after you have found out who someone is you remember this or that characteristic about him or her.

I had the opportunity to preside at our program which we put on ourselves. One of the girls gave a talk on "the world we knew" in our high school days. It was very interesting to think back on those days, most of them with a World War going on.

Our superintendent was with us and he gave a talk. Also present were our head janitor and his wife. These three people all looked good and that made us all feel good, too.

A wonderful evening for us all.

A Brief Trip

Haven't done anything very unusual for vacation this summer. (One place I'd like to get to some day on the continent is Bella Coola, B.C., where Scandinavians settled a long time ago and founded a Lutheran church.)

But I took four days off the end of July and went first to my old parish (Lake Region) in South Dakota. It was a sort of busman's holiday as I took in the Board of Publications and Parish Education meeting in Fergus Falls on the way down. And the next morning I conducted services with Holy Communion in two of my former churches, Saron of Roslyn and Buffalo Lake of Eden.

After dinner at the Buffalo Lake Resort with some friends I drove up to Veblen, S. Dak., to attend a 100th birthday party for my friend Hemming Langager, of whom I've written before. Hemming stood the day well and appreciated that so many had come out to greet him. I met many old friends, many from the Nidaros Congregation, which I served in 1958-63.

Stayed overnight with the Peter Olsons out near the churchyard and the next day motored into North Dakota. At Ft. Ransom I saw the old fort and with Mr. S. M. Thorfinnson, local historian, went to look at old ceremonial Indian rocks with their petroglyphs, across a small valley from the fort. Mr. Thorfinnson lives in the prestegaard (pastor's house and acreage) a mile or two out of town. I had heard him give a talk at a meeting of the Stavangerlag at our headquarters at Medicine Lake some years ago when I was living there.

In Kathryn, also in the beautiful Sheyenne Valley, I ate dinner at a very unpretentious cafe. In fact, my first inclination upon entering was to leave at once. But I stayed and was served a very fine meal, with an excellent bar for dessert. So first impressions can be deceiving at times.

I will have to continue another time.

—Raynard Huglen

THE WOMEN'S PAGE

BETTY CROCKER COUPONS

At the present time the Medicine Lake WMF has *no* further need for Betty Crocker Coupons. Your excellent cooperation in this project through the past years is greatly appreciated. Thank you.



CRADLE ROLL MEMBERS HONORED

The Bethany Ladies Aid of rural Abercrombie, N. Dak., honored Cradle Roll members and mothers at a recent meeting. Those honored were, left to right, Mrs. Rob Lewis and Micah, Mrs. Eldon Hermunslie, and Ryan, Heather and Mrs. John Schulz and Jason.

The program theme was "Feed My Lambs," based on John 21:15-18. Two children's books were read, *Who Cares?* and *Little Lost Lamb*. The songs included "Savior, Like a Shepherd Lead Us," "Jesus Loves Me," "The Light of the World Is Jesus," "Gentle Shepherd," and "This Child We Dedicate to Thee."

"Lambie" posters were given to each Cradle Roll family. Invitations and place cards also followed the theme, "Feed My Lambs."

—Mrs. Lois Oscarson

EASTERN NORTH DAKOTA WOMEN WILL MEET IN HAMPDEN

The Eastern North Dakota District Women's Missionary Federation of the AFLC will be holding its fall rally on Saturday, Oct. 10, at Zoar Lutheran Church, Hampden, N. Dak., Rev. Ragnene Hodnefield, pastor. It will begin at 9:30 a.m.

Missionary and Mrs. Connely Dyrud and family, who are home on leave from Brazil, will be bringing the Bible study and missionary message for the day.

We urge all WMF members to come and to expect a blessing.

Mrs. Vernon Russum
Secretary



RURAL VALLEY CITY WMF AWARDS PINS

The Women's Missionary Federation of Zion Lutheran Church, rural Valley City, N. Dak., honored Elizabeth Oulton, left, and Ida Rieth with Honorary Membership pins at a recent meeting. Pinning the ladies is Mrs. Barbara Olson.



BAGLEY CHURCH HAS CRADLE ROLL PROGRAM

The annual Women's Missionary Federation Cradle Roll program was held at Grace Lutheran Church, Bagley, Minn., in June. Three boys were honored. They are shown, left to right: Justin, son of Larry and Judy Tollefson, Brian, son of Larry and Siemi Anderson, Charleston, S. Car., and Michael, son of Dan and Linda Stensing. Brian is the grandson of Mr. and Mrs. Severin Anderson of Bagley.

A short program was given and following the program a beautiful cake made and decorated by Mrs. Bob Dukek was served, along with other goodies.



HONORARY MEMBERSHIPS GIVEN SEVEN WOMEN

The Bethania Ladies Aid of rural Newfolden, Minn., recently honored seven women with Honorary Memberships and WMF pins. They are shown here, left to right: Mrs. Selma Brekkestran, Mrs. Gilbert Olson, Miss Nora Rokke, Mrs. Torkel Forland, Mrs. Arnold Rokke and Mrs. Bertil Bakke. Not pictured: Mrs. Ernest Klopp.

FELLOWSHIP CORNER

MY HUSBAND, KARL G. BERG

On Father's Day of this year (June 21) the Lord took my dear husband (Pastor Karl G. Berg) home to be with Himself. I write with tears streaming down my face because he left such a big, empty spot here in our home, but inside "I have joy unspeakable and full of glory," as the songwriter puts it so well, because I know that the *freedom* he had in Christ here he now enjoys 100 percent. "Not I but Christ living His life in and through me" thrilled Karl beyond words. This last year, as he started to grasp hold of this truth, it was absolutely fun to hear him preach. I have and cherish some of his favorite books that are underlined and dog-eared, such as *The Saving Life of Christ* by Major Ian Thomas; *Green Letters* by Miles Stanford; *The Faith Rest Life* by R. B. Thieme, Jr.; *Life Unlimited* by Robert Hobson, and many others that Karl read and re-read and so do I. Of course, the one *Book* is underlined as much as any of them and perhaps more.

Here and there during our moves we came across the truth of "Christ in you" and as Christ and His riches became more a part of our lives (of course, they were all along; we just hadn't appropriated them) it changed our message, our marriage, our relationships to people, our very lives.

I am enclosing a poem my husband wrote and put in a church bulletin a couple years before he went home to glory.

As Karl was on his last, I kept saying in his ear, "Rest, rest, just rest in Him!" He couldn't speak the last three days of his life, but he knew what I meant and would squeeze my hand. I say that to you, weary traveler, "Rest; let Christ move in and do it all." You just rest in the finished work. The result will be that you accomplish so much more, but the struggle will be over. "Give to Him daily the right to control all that you are in anticipation of all that He has in mind to do"—Bob Hobson.

Thank you for letting me share with you. I don't know what the future holds for me but I know who holds the future and that is good enough for me. His yoke is easy, His burden is light.

Helen Berg
Salem, Oregon

Working and working
and working so hard;
Working to earn
a status with God
What lack I yet?
Is the cry of your heart,
As under the lash of the law
you do smart.
You are trying to do
what already is done;
Our status was established
through the death of the Son
And those who receive Him,
and all He has to give,
Find life and abundance
and begin to really live.

Karl G. Berg
1903-1981

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.

MICHIGAN
Ontonagon
Martha Hilla, 73, June 23, Redeemer

MINNESOTA
Greenbush
Gilman Bertilrud, 56, Aug. 3, Bethlehem
Strandquist
Mrs. Tilden Haugen, 90, Aug. 3, Hegland

With Our Evangelist-Youth Worker

Here are the fall appointments for our evangelist, Rev. Kenneth Pentti. God has called him to this specialized ministry. Our part is to pray for him and to prepare the way for these preaching ministries. Be faithful in this responsibility.

Minneapolis, Minn.
Faith Lutheran Church
Sept. 9-13*
Rev. Ralph Rokke, pastor

Leeds, N. Dak.
Lebanon Lutheran Church
Sept. 20-24
Rev. LeRoy Flickinger, pastor

Drummond-Mason, Wis.
Drummond, Faith and Moland Churches
Sept. 27-Oct. 1
Pastoral vacancy

Shevlin, Minn.
Landstad and Shell Lake Churches
Oct. 4-8
Rev. Dennis O'Neil, pastor

Eden Prairie, Minn.
King of Glory Lutheran Church (Ind.)
Oct. 11-14
Rev. Wayne A. Hjermstad, pastor

Boscobel, Wis.
Trinity Lutheran Church
Oct. 18-20
Rev. Larry V. Severson, pastor**

Minneapolis, Minn.
Medicine Lake Lutheran Church
Oct. 25-30
Rev. J. G. Erickson, pastor

Tioga, N. Dak.
Zion Lutheran Church
Nov. 1-5
Rev. Allen Monson, pastor

Kenyon, Minn.
Emmanuel Lutheran Church
Nov. 8-12
Rev. Kenneth L. Anderson, pastor

[Continued on page 16]

Attention Luther Leaguers!

You are invited to a Youth Rally on Oct. 2-4 at St. Paul's Lutheran Church, Cloquet, Minn.

Theme: God is the Rock, our Cornerstone

Special Speakers: Tom Eggum, a youth evangelist from Washington, who after experiencing turbulent teenage years found Christ as his Savior. Robert Miller, ex-football player for the Minnesota Vikings

Special Music: Dan Ottoson, a full-time Gospel soloist from Willmar, Minn., and Bruce Niemi, an aspiring soloist from Cloquet

The Rally begins on Friday night with registration and sign-up at 6:00, followed by a concert by Dan Ottoson and Bruce Niemi, concluding with a short message by Tom Eggum. Saturday will begin with Bible studies with Tom and _____ with a break in the afternoon for recreation. Saturday evening will begin with a banquet-style meal, singing service and question and answer time. The Rally closes on Sunday afternoon.

THE LUTHERAN AMBASSADOR
3110 E. Medicine Lake Blvd.
Minneapolis, Minn. 55441

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Housing will be provided at congregation homes.

If interested contact St. Paul's Lutheran Church, 18 St. & Wilson Ave., Cloquet, Minn. 55720 or call: 1-218-879-5956.

Evangelist . . .

Fergus Falls, Minn.

Calvary Lutheran Church

Nov. 22-24

Rev. Forrest D. Swenson, pastor

Bismarck, N. Dak.

Calvary Lutheran Church

Nov. 29-Dec. 3

Rev. Einar Unseth, pastor

Brockton, Mont.

Faith Lutheran Church

Dec. 6-10

Rev. Edwin Kjos, pastor

* note change in date

** note correction from previous issue

Thy Kingdom Come

"Wherefore it behoved Him in all things to be made like unto His brethren, that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people" (Heb. 2:17).

It is a great comfort for us to know that Jesus was made like unto us in all things. He has walked through the world as a real man. As a child and as a youth He helped His father and mother, and all the time till He was about thirty years of age He was a manual laborer.

Sometimes I think I can see Him in my mind's eye as He moves about in Nazareth. At the close of the day's toil He takes a walk outside of the little mountain village. While sitting on a

stone, He sees the sun set. He folds His hands in thanksgiving and prayer, and then He goes home again, to His simple bed and rests till another day dawns.

Just think, if all those who toil the livelong day through a whole life, would remember this! And if all those who despise bodily labor would remember that Jesus has made worship of all honest work! Then Christian people at any rate would not be ashamed of working clothes and calloused hands. Such clothes and such hands bear the imprint of the nobility of Jesus.

The most healthful blood in all the world flows in the veins of Christian working people.

Wherefore let us begin each new

LIKE UNTO US

working day with thanksgiving and joy. We go to work together with our Savior. In that comfort there is strength for work, too.

If thou has given Him thine heart,
The place of honor set apart
For Him each night and morrow;
Then He the storms of life will
calm,
Will bring for every word a balm,
And change to joy thy sorrow.

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