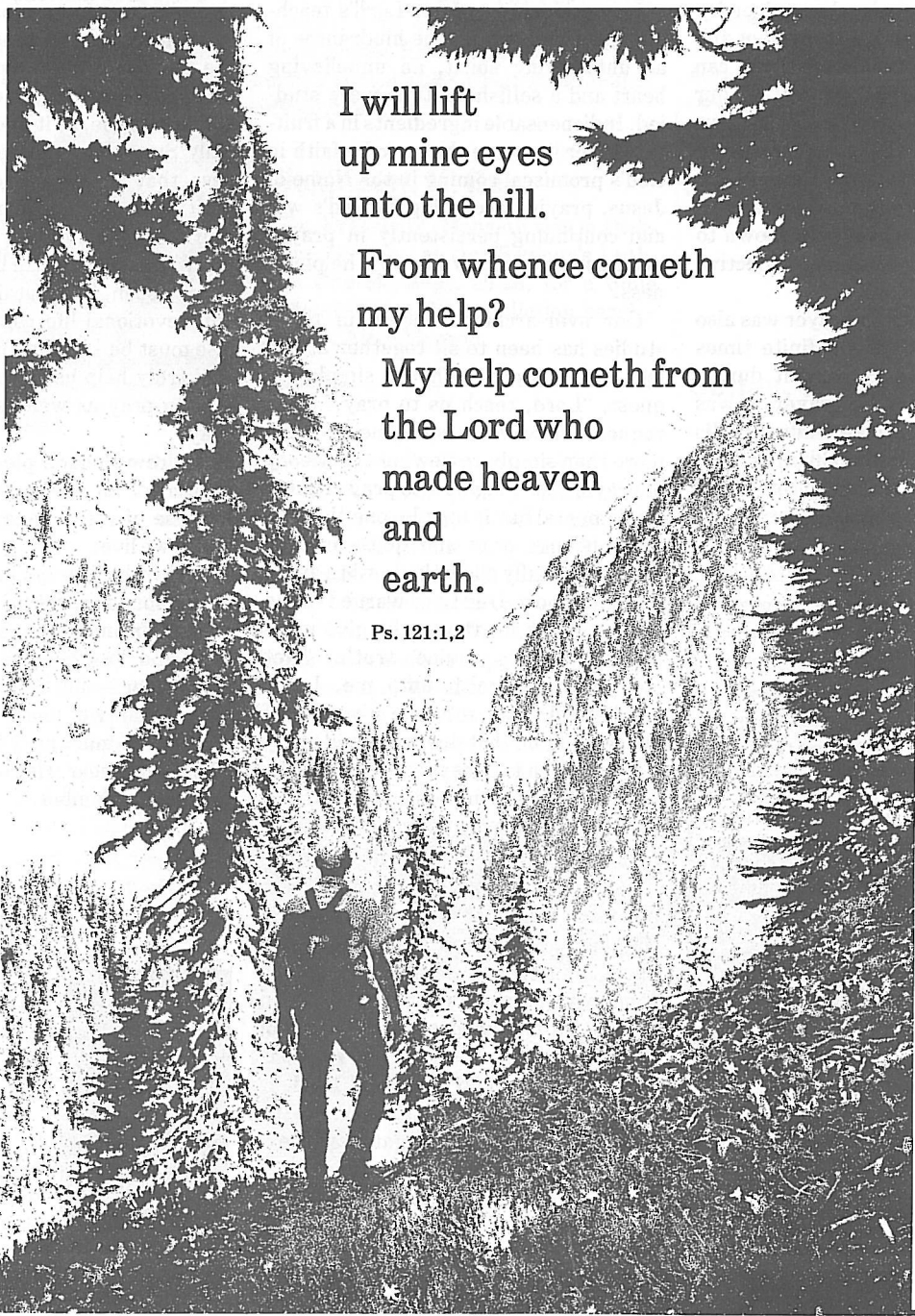


THE LUTHERAN AMBASSADOR

December 30, 1986

A black and white photograph of a person standing on a path in a forest, looking up at a tall tree. The person is wearing a hat and a backpack. The path is surrounded by trees and foliage. The image is framed by a thick black border.

I will lift
up mine eyes
unto the hill.

From whence cometh
my help?

My help cometh from
the Lord who
made heaven
and
earth.

Ps. 121:1,2

at the MASTER'S FEET

"Lord teach us to pray"

In this six-month series on our Lord's teaching and example regarding prayer, many things have been observed. Consideration was given first to the meaning of prayer. It was shown that prayer is initiated and sustained by God. Because of Christ's atonement and the Holy Spirit's enablement, we can pray. Furthermore, because of our Lord's invitation, we can bring our petitions to God with the expectation of being heard and answered. Rather than being a second-rate type of activity in kingdom service, prayer was shown to be paramount in realizing effective ministry of God's Word.

Our Lord's pattern in prayer was also noted in respect to the definite times and definite places He sought during His earthly ministry for prayer. It was obvious that our Lord depended on His Heavenly Father continually in prayer. His prayer took the form of direct request as well as thanksgiving and

praise. Our Lord's encouragement and direction in regard to praying in agreement with others was also noted. He promised His presence and His power in such praying.

In consideration of our Lord's teaching effective praying, the hindrances of an unforgiving spirit, an unbelieving heart and a selfish attitude were studied. Indispensable ingredients in a fruitful prayer life were shown to be faith in God's promises, coming in the Name of Jesus, praying according to God's will and continuing persistently in prayer even as one realizes his own helplessness.

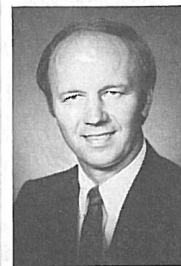
Our over-arching concern in these studies has been to sit together at the feet of our Lord with the simple request, "Lord, teach us to pray." That request, however, must mean much more than simply reviewing the theory of prayer, learning how to pray. That is fundamental but it may be one thing to know how to pray and quite another thing to actually allow the Lord to apply what we know. Our Lord warned of the consequences for those who give mere "lip-service" to divine truth. "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt 7:21). So the concern of the believer is not only to learn how to pray but also to actually pray.

1986 has been a year of special emphasis on prayer throughout our Association. Our Bible conferences, the Annual Conference, the Bible camps, the seminary summer institute, articles in *The Lutheran Ambassador* are some of the ways the importance of prayer has been highlighted on a national level. It has been heartening to hear of the concern in many congregations to ex-

perience renewal in prayer. Is it all over now as we enter a new year? Is it back, perhaps, to the former neglect and indolence? It need not be in any of our lives. It must not be if we are going to experience an increasing fruitfulness as individuals and as congregations. But the solution will not occur because of a New Year's resolution on January 1. It will need to be, as it always has been, a daily Spirit-wrought sense of helplessness that drives us to our knees in petition to our gracious God. The Holy Spirit always and only works through the Word; thus, it will be vital, as it has always been, to maintain the priority of our devotional life regardless of what else must be set aside in its favor. May God truly help us to continue learning how to pray as well as to continue to pray!

Andrew Bonar's plea is appropriate in light of all we know of prayer and because of the urgency of the hour in which we live:

"O brother, pray; in spite of Satan, pray; spend hours in prayer; rather neglect friends than not pray; rather fast, and lose breakfast, dinner, tea, and supper — and sleep, too — than not pray. And we must not talk about prayer, we must pray in right earnest. The Lord is near. He comes softly while the virgins slumber."



by Dr.
Francis W. Monseth

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Volume 24 Number 24

by Pastor Jeff Swanson,
Kalispell, Mont.

THE CALL TO SANCTIFICATION

"Then Joshua said to the people, 'Consecrate yourselves for tomorrow the Lord will do wonders among you' " (Joshua 3:5).

What a great word of promise this must have been for the Israelites. "Tomorrow the Lord will do wonders among you." The people of Israel had experienced many difficult "yesterdays." Tomorrow promised to be a brighter day. The yesterdays of God's chosen people had included hundreds of years of slavery and ill-treatment followed by long, difficult years of wandering in the wilderness. Now they were on the verge of entering the Promised Land. This was the eve of a new era in their history. Still there would be battles to fight and the land to conquer. The continual temptation to go easy on sin and even to adopt false gods and immoral practices would continue to be a reality. Hence, this promise of God's mighty working was a great help and comfort to the people.

The Promise

Joshua spoke of the Lord doing wonders among the people. Another translation says the Lord will do amazing things. The Israelites could look back on God's provision of a deliverer, Moses, and the incident with Pharaoh, accomplishing their freedom from Egypt, and realize how amazingly God could indeed act. They could also call to mind the parting of the Red Sea, the manna, the quails, the water from the rock and again be reminded of their wonder-working God. Only a few days after Joshua's message they began to see God's work among them fulfilling this promise. They saw the waters of the Jordan River heaped up and they crossed over on dry land. Later they witnessed and were a part of an amazing victory at Jericho. The promise was more now than just a comforting and encouraging thought. It was a great reality. These were joyous days for God's people as they saw God working in their midst.

The Command

Shortly after these joyous, victorious days the Israelites went up to do at Ai as they had at Jericho. At Ai, however, they were defeated and 36 men were lost in battle. Had God failed to keep the promise? No, the people had failed to remember all of Joshua 3:5 or had at least not done their part. Joshua had not only given a promise in the verse but had called on the people to be consecrated or sanctified for God's purposes. This command to be sanctified had been made more specific prior to the destruction of Jericho. Silver, gold and articles of bronze and iron were to be saved and put into the treasury of the house of the Lord. One of the men, Achan, kept some of the items under the ban for himself. His sin was directly linked to the cause of the defeat at Ai. God said He would no longer be with the people unless the sin was decisively dealt with. God again commanded the people, "Rise up, consecrate yourselves" (sanctify yourselves).

"Tomorrow the Lord will
do wonders among you."

God demanded that sin be confessed and dealt with. The sin could not go unpunished and until this happened the hand of God and His help was withheld.

We can conclude that God did do wonders among the people. But when there was disobedience and sin there was defeat. It was a strong lesson for the people of Israel that God meant it when He called for consecration and sanctification.

Joshua 3:5 — A Word for Today?

Is there something that we might learn from this verse in Joshua and from this story in the history of God's wandering people? I believe so. It is true that this word was intended for the

"We as an AFLC
want to see
God's wonders, too."

Israelites and their situation, but I believe this verse expresses a general truth about God's will for all of His people. God still wants to do wonders and amazing things. Saving souls, changing lives and bringing hope to the broken people in our world are the wonders God still wants to do today. We as an AFLC want to see God's wonders, too. Isn't this why we are praying and emphasizing revival and prayer this year? Isn't this also why we attempt by God's grace to faithfully preach His Word in our pulpits, our Bible conferences and in our camps: that God might do this wonderful work through His Word?

Yes, we want to see God work in us and through us in the AFLC. We, too, must then contemplate the meaning and application of sanctification, not just that God would do wonders, but first of all because it is God's will and a part of God's call to us (I Thess. 4:3-7).

Sanctification is closely related to the word "saint." This relationship helps us to see the meaning of sanctification. A sinner becomes a saint through the process of sanctification. When sanctification occurs an individual becomes holy. Sanctification in a broad sense is the same as justification. It is in this instance God's saving work of grace by which the Holy Spirit, through the Word of God, turns a person from sin to holiness and perfect righteousness in God's eyes. This is conversion and it is most certainly all of God. One sanctified in this sense stands perfectly holy and blameless before God.

Practically, however, we still must deal with sin in our daily lives. God wills

A warning to devout, God-fearing hearts

Keep God's little lantern alight. Take heed to the warning, be prepared, for you must expect at any moment that the devil may knock out a window-pane, or tear open roof and door, so that he may blow out the light.

Therefore be sober and vigilant; he does not sleep, nor take a holiday, and he will not die before the Judgement (sic) Day. You and I must die, but when we are dead he will remain what he always was, and he cannot stop his raging. May Christ, our Lord, who has bruised his head, come at long last and deliver us from his raging. Amen.

Martin Luther
(*Day By Day We Magnify Thee*)

SANCTIFICATION . . .

that sanctification in its narrow sense or its practical sense continue in our lives day by day. We are to become more Christlike in our thoughts and practice each day. Several statements may help keep this narrow sense of sanctification in proper focus. First, the narrow sense of sanctification has no saving power. Our salvation rests on God's reconciling work through Christ on the cross and in this alone. Secondly, the narrow sense of sanctification is not optional. "For this is the will of God, your sanctification; that is, that you abstain from sexual immorality . . . For God has not called us for the purpose of impurity, but in sanctification" (I Thess. 4:3, 7). Thirdly, it is important to recognize that the primary cause of this sanctification is God Himself (I Thess. 5:23). "It is God who is at work in you, both to will and to work for His good pleasure" (Phil. 2:13). Man is only a secondary cooperating cause.

God's Holy Word is vital in sanctification. It is as we read and study this Word that God speaks to us about our sin. Then we are led to repent and confess this sin. Here, in daily repentance and dealing with sin, is the Holy

Spirit at work sanctifying us. Our cooperation with the Holy Spirit consists mainly of not hindering Him. The Spirit will do His work if we but avail ourselves of the effective Word of God and the sacraments.

Sanctification or holiness was important in Joshua's day. It is important today in God's sight that we not only be saved but that we grow in holiness and Christlikeness. It was sin that caused broken fellowship with God (Is. 59:2). Sin today will hinder our prayer life and disrupt our walk with God and our effectiveness for Him.

A few years ago I asked one of our seminary professors what he felt the key to spiritual vigor and power was. He replied without hesitation that it had to do with dependence upon God and dealing with sin in our life. Daily repentance and confession of sin is essential. We need to allow the Spirit to apply God's Word every day of our lives.

The Israelites entered the Promised Land with instruction in regard to sanctification and also a promise of victory and blessing if they would trust and obey.

We can enter 1987 with more than just a wish and a resolution. We probably wouldn't keep a resolution or see a significant change in our life anyway. May we enter the new year with a firm commitment to allowing God to work holiness in our lives and may we then be vessels fit for the Master's use.

"We need to allow the Spirit to apply God's Word every day of our lives."

Tampering with scripture- inclusive language in worship

by Rev. Todd Klemme,
Faith, S. Dak.

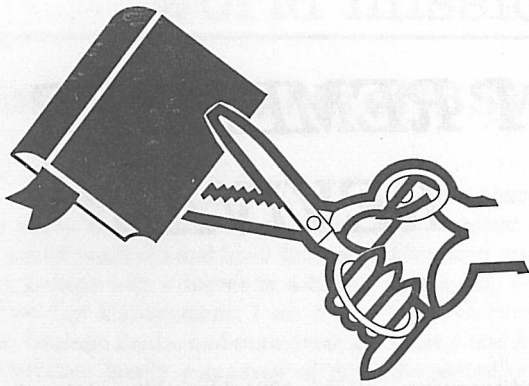
Many consumer products come sealed for consumer protection. Mouthwashes, pain reliever containers, and even catsup bottles often carry a "tamper-resistant" seal. Because of the turbulent times we face today, it becomes necessary to place tamper-resistant seals on consumer products.

At times I have wished that Scripture would contain a "tamper-resistant seal." A spiritual tamper-resistant seal would help to frustrate the efforts of those who desire to tamper with God's Holy Book in attempts to change the words to suit one's itching ears. The Word of God plainly tells us:

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables (II Tim. 4:3-4 KJV).

The so-called "inclusive language in worship" has caused many to stumble and has caused confusion, especially amongst young people in many main line Lutheran and other churches today. "Inclusive language in worship" attempts to change God into a neuter being, thus tampering with the Holy Scriptures. A person may attend a worship service in a main line church or college that denies the absolute authority and inerrancy of Scripture and hear the pastor pray or express, "Our Father/Mother, who art in heaven." Or, as another example, rather than reading Psalm 118:1 as "O give thanks unto the Lord, for He is good: because His mercy endureth forever," the "inclusive language" approach may be read: "O give thanks unto God, for God is good: because God's mercy endureth forever."

Many main line churches that deny the absolute authority and inspiration of Scripture include the inclusive language approach in their lectionaries or



the Bible is God- breathed

"At times I have wished that Scripture would contain a 'tamper-resistant' seal."

plan to draw it into their worship services in the future. Those theologians and pastors (both female and male) who push inclusive language in worship come from the humanistic feminist persuasion. The inclusive language advocate desires to tamper with Scripture and rid any reference to God as Father or to erase the pronoun He. Inclusive language in worship would include "She" in reference to God in many instances. Some have gone as far as not referring to Jesus Christ as Lord or King because of the masculine connotations. In place of King or Lord or even Son are terms of Creator," "Ruler" or "Child." Rather than praying "In the Name of the Father, Son and Holy Spirit," the inclusive language user may pray "In the Name of the Creator, Redeemer and Sustainer" in its place.

While terms as Creator, Redeemer and Sustainer do describe some of the attributes of our Lord, the reasoning for using these terms by the inclusive language user ought to concern us deeply. The Word of God clearly tells us, "God is a Spirit; and they they worship Him must worship *Him* in spirit and in truth" (John 4:24, KJV, emphasis mine for clarity). The verse of John 4:24 alone should end the argument.

What the feminist theologian and pastor presupposes or already has decided is that Scripture errs. The feminist may claim, "The Bible was written in

a male-dominated culture, therefore, today, to make up for the male-dominated writing, terms as Mother, and she need to be added." What the inclusive language defenders do not realize, or perhaps refuse to realize because of their rebellion against God and authority, is that God reveals Himself not in our rational or critical approach toward Scripture, or what one thinks is right, but what the Holy Spirit reveals to us through the Holy Scriptures alone:

"But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God . . . But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Corinthians 2:10, 14 KJV).

If our Father God wanted to describe Himself in other terms, references in Scripture would have been plain and clear. God breathed every letter and iota in Scripture (II Tim. 3:16) and nowhere in Scripture is God referred to as "She." God does not command us to use solely neuter terms that make Him impersonal. God has told us in His Word that we have the privilege of calling Him "Abba Father." "Abba Father" describes a personal relationship with Him and is Scriptural. God Himself chose the time, language and setting for Scripture and no one, including the feminist, has any authority to rationalize or tamper with Scripture.

Inclusive language advocates may argue that passages such as Matthew 23:37 refer to God in feminine terms: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens

under her wings, and ye would not!" (KJV).

The feminist who uses Matthew 23:37 and some similar verses to justify referring to God as "She" or "Mother" poorly exegetes Scripture. Matthew 23:37 uses metaphors and not nouns in reference to God. A certain music teacher that I studied under, for example, who, when a student was absent from class, would exclaim: "I'm just like a mother hen who looks after her wayward chickens." Certainly the music teacher was not a hen, but described his actions in terms like a hen. If the inclusive language people were to be consistent and fully "inclusive" in this passage, then they would have to refer to God as a "Chicken." Obviously, that is absurd.

But did not the children of Israel during the time of Moses commit a similar form of idolatry? The people of Israel made God to be a golden calf (Exodus 32). Those who advocate inclusive language in worship are equally as guilty of idolatry as the people of Israel who made the molten calf. People who make God to be something other than what Scripture tells us God is need to repent and have the blood of Jesus Christ cleanse them from their sin. We need to watch ourselves lest we, too, fall into that kind of sin. We need to daily humble ourselves and confess unto God our sins and ask for His forgiveness. We need to put on daily His righteousness. Those who advocate false teachings as inclusive language in worship or any other false teaching need prayer that they, too, would repent and receive the grace of God so that they no longer would tamper with Scripture.



I REMEMBER REVIVAL

In the spring of 1980, our neighbors Jim and Bonnie invited my wife, Jan, and me over for the evening. We live in Apple Valley, Minnesota, a community of 21,000 people a few miles south of Minneapolis. My wife and I had been Christians for a few years and were involved with adult Bible studies with some of our neighbors, including Jim and Bonnie. That night as we sat around their kitchen table, Bonnie said, "Wouldn't it be fun to get together again and have another Bible study—just the four of us?" Their oldest son, Danny, overheard her and said, "Hey, I'd like to come to something like that!" So plans were made to begin the following Saturday night with just the five of us.

It didn't quite work out that way. Danny invited another friend or two to come and Don, their oldest son, came with a couple of friends. So the first night there were 11 of us. We started that night in the first chapter of the Gospel of John and the meeting lasted from 7 to 11:30. The teenagers who were there said, "This is great; we'll tell others for the next week and we'll fill this place." That literally became true over the next few months. Both Dan and Don were active in sports at Apple Valley High School and were very popular at school. The following week 20 to 25 of us met at our neighbor's house and the Bible study lasted for several hours. These young people were saying they never had heard things like this before and their enthusiasm was contagious.

Week by week the number of teenagers increased to the point where we could no longer meet in the living room. We began to meet in the basement. The numbers swelled to 60 and 70 attending each week. We adjusted the Bible study hours to begin at 7:30 and to close at

8:30, after which we supplied everyone with pop, cake and cookies which Jan and Bonnie took turns buying or baking. We decided to keep the meetings at their house and that I would lead the Bible study. In this way everything was divided equally between us.

The word went through the high school and our community like wildfire. Many were beginning to ask questions about this Bible study and why it was so popular. Was this some kind of cult? Soon most of the furniture in the basement was removed to make room for the growing number of people who were attending. At its peak, close to 100 young people were attending. We began to see young people from neighboring Burnsville and Rosemount start to come. Pastors in the area were asking questions because of the new enthusiasm among their teenage members. We were packed into the basement like sardines in a can. Youth sat on the floor, on the steps, in the hallway, eager to hear about Jesus Christ. With Bibles in their hands, eagerness to learn was written on their faces. They came from many religious backgrounds including Lutherans, Baptists and Catholics.

At the close of every Bible study the invitation was given to repent and receive Jesus Christ as personal Savior. I can't recall many nights when there wasn't a positive response. One night I remember ten to 12 yielding their hearts to Christ. These young people had enthusiasm, I remember hearing how one night after the Bible study some of them drove to Apple Valley High School and as they walked around the building in the snow, they prayed for all their classmates, which numbered six to seven hundred.

These Bible studies continued for three and a half years and came to a

close in 1984. I heard it said that during this time, Apple Valley High School was known as a predominately Christian school. Rock albums and related items were thrown away by many. Drugs and alcohol went by the wayside. Many families were touched by the Gospel and lives were changed forever. Some of these young people have gone into the ministry. Two or three that I know of are pastors or are in seminary, preparing to be ministers and one has gone to the mission field in Africa.

People may wonder how did all this begin. I can honestly tell you it was all of the Lord. The study of God's Word with prayer was the active force. These young people didn't need to be entertained with music or gimmicks and activities. We simply met around God's Word, shared freely and there was never any rowdiness or bad behavior. It was a wonderful time of revival and I thank God for the privilege of experiencing this wonderful event.

*Wayne Hanson,
Apple Valley, Minn.*

(Wayne Hanson is an active member of one of the AFLC's newer congregations, Minnesota Valley Lutheran Church of Lakefield, Minnesota.)

"No one is rich
be he emperor or
pope, except the
man who is rich
in God."

Martin Luther

O JESUS, KING MOST WONDERFUL

O Jesus, King most wonderful,
Thou Conqueror renowned,
Thou sweetness most ineffable,
In whom all joys are found!

When once Thou visitest the heart,
Then truth begins to shine,
Then earthly vanities depart,
Then kindles love divine.

O Jesus, light of all below,
Thou fount of life and fire,
Surpassing all the joys we know,
All that we can desire;

May every heart confess Thy Name,
And ever Thee adore,
And, seeking Thee, itself inflame
to seek Thee more and more.

Thee may our tongues forever bless:
Thee may we love alone,
And ever in our lives express
The image of Thine own. Amen.

Ascribed to St. Bernard of Clairvaux
Tr. Edward Caswall
(*Service Book and Hymnal*)

RISK = REWARD

In my infinite years of wisdom (all 22 of them), I have come to a number of conclusions about life. Foremost would be that Jesus Christ is the only Way. Recently, I have come to another conclusion. That is, risk is in direct proportion to the potential for reward.

"Well, that's fine and dandy, Andy. But could you translate that into English?"

What I'm saying is if you take little or no risk in life, you'll find little or no reward. Greater reward will be found when some risks are taken. It is much like investing in stocks and bonds. There are much greater possibilities for making big bucks in higher risk stocks and bonds than there are in lower risk stocks and bonds.

"Well, that's nice, Andy. How in the world does that apply to me?"

First of all, let me give you a prime example of risk and reward in my own life.

At first, I was an aerospace engineering major in college. Aero-engineers start out at about \$26,000 per year (reward). The course work was difficult to the point it was outright humbling (risk to my ego). So what did I do? I bailed out. I changed to an easier area, business administration (little risk to my ego). I am now looking at a starting salary of around \$17,000 per year (resulting reward).

Now, here's the lesson. A prime way of applying this is in the area of witnessing. I am not only telling this stuff to you for your benefit, but I need to step on my own toes also.

When a person shares Christ (witnessor) with another, there is risk. For example, if the person being evangelized (witnesssee) tells the witnessor, "Drop dead, you Jesus freak," the witnessor's ego may have taken a beating. However, if the witnesssee comes to a saving knowledge of the Creator, the witnessor experiences *great reward*. Such as the joy of being a part of the event and knowing that all of heaven is shouting.

◇

Rev. and Mrs. Julius Hermanslie

photo taken at the Annual Conference, Valley City, N. Dak., 1980

Rev. and Mrs. Julius Hermunsle, Fergus Falls, Minn., passed away within two weeks of each other, she on Nov. 14, he on Nov. 28. They had been in failing health for some time.

Pastor Hermunsle, 85, was chairman of the Co-ordinating Committee (first called the Board of Administration) of the Association of Free Lutheran Congregations from October, 1962, until the summer of 1973. He was a key figure in the formation of the AFLC.

Mrs. Hermunsle, who passed away on her 88th birthday, served as advisor to the first executive committee of the Women's Missionary Federation after the Association was formed. She maintained a keen interest in the WMF over the years.

Mrs. Hermunsle was born Marit Flaa at Colfax, N. Dak., in 1898. She married Julius Hermunsle on Sept. 3, 1935. They had no children.

He was born Sept. 28, 1901, at Abercrombie, N. Dak. He was a graduate of



Augsburg College (B. A.), Minneapolis, Minn., in 1932 and of Augsburg Seminary in 1934. The couple served congregations in Minneapolis (Olivet), Seattle, Wash. (Ballard), Northwood, N. Dak., and Spicer, Minn. (Green Lake). Upon retiring to Fergus Falls in 1969 they assisted in the work of the new congregation, Calvary Lutheran, where they were members. They lived in Broen Home, Fergus Falls, the past two years.

Rev. Rodger Olson, pastor of Calvary Lutheran, conducted a memorial service at Broen Home the morning of each funeral and he and his wife sang.

The funeral services were conducted at Bethany Lutheran Church, rural Abercrombie, with the church's pastor, Rev. Robert Lewis, officiating and preaching the sermons. At the funeral for Mrs. Hermunsle on Nov. 17, Rev. Richard Snipstead, president of the AFLC, gave a greeting. He also spoke at Pastor Hermunsle's funeral on Dec. 1, as did Rev. John Strand, former president of the AFLC.

Mrs. Tim Viland was organist at both services and Mr. and Mrs. Eldon Hermunsle and Mr. and Mrs. Marlow Nash

sang double duets at each. The congregational hymns at both services were "I Know That My Redeemer Lives" and "Children of the Heavenly Father." At Pastor Hermunsle's funeral, Dr. Francis Monseth, dean of Association Free Lutheran Seminary, sang "Behold A Host Arrayed in White," singing one stanza in Norwegian.

Pallbearers for each were all great nephews, namely, for Mrs. Hermunsle: Bradley Nash, Don Nash, Rev. Paul Nash, Mark Myhre, Alton Hermunsle and Clinton Faust; and, for Pastor Hermunsle: Alton Hermunsle, Mark Myhre, Earl Myhre, Charles Sorum, Keith Nash and Perry Nash.

Burials were in the church cemetery.

Mrs. Hermunsle is survived by one niece and two nephews. A brother, Palmer Nash, preceded her in death.

Pastor Hermunsle is survived by two brothers, Clarence and Ole of rural Wahpeton, N. Dak.; one sister, Anna Hermunsle, Fargo, N. Dak.; and nieces and nephews. He was preceded in death by one brother, Fred, and four sisters, Carrie, Randine and Olga Hermunsle, and Louise Nyquist.

Blessed be their memory.

REWARD...

On the other hand, if a Christian does not share the Gospel and tries to avoid the risks of witnessing, there will be *no reward* (harsh reality). You can see what I am talking about by opening your Bible (I Cor. 3:12-14).

The bottom line is that the foundation of Jesus Christ must be laid. Jesus Christ must be shared. Take the risk and receive the reward from above.

Let me clarify a couple of things before I close. All Christians will receive the reward of heaven. But the verses in Corinthians that I mentioned talk about works that God will remember and reward.

Reward is not the proper motivation for witnessing. God honors deeds that are motivated out of unselfish love for Christ and for the unsaved soul. Reward is not the right motivation but is something to look at and consider.

*by Andrew Webster,
Fargo, N. Dak.*

editorials

THANK YOU, DR. MONSETH

Dr. Francis Monseth has centered our thoughts on the topic of prayer in his devotional articles under the series "At the Master's Feet" in the second half of this year. While the whole year has brought us an emphasis on prayer, we can all be glad that he has kept us focused on this marvelous blessing from God and covered the subject well and made it simple enough so that no one could say he didn't understand.

Now it is up to us to ask ourselves, "Am I putting into practice what I have read? Am I actually praying in faith and in Jesus' name?"

Thank you, Dr. Monseth, for being our writer these past six months. You have a large and crucial ministry in our church as you head up the theological training of our future pastors and the continuing education of pastors and laity through our Summer Institutes of Theology. Few works in our church fellowship are as important as yours. May the Lord guide you in your great responsibilities.

At this time we are glad to introduce our new devotional writer who will write for the first half of 1987. He is Rev. Robert (Rob) Lewis, Abercrombie, N. Dak. He has been in his present two-point parish for over five years and also served it before that as a seminary student. Canada-born (Alberta), he has been in provincial government service and in industry and so brings a wealth of experience to the Christian ministry as well. His wife Patricia (Patzold) comes from a missionary family and so he is influenced additionally in that area as well.

We look forward to having Pastor Lewis write our devotional articles these coming months and thank him for being willing to do this. May the Lord bless you.

Another writer change will be made with the coming of a new year. Rev. Emerson Anderson has for quite some time, on an every other issue basis, supplied us with insightful articles under the heading, "The Eternal Dimension." The articles have been well written and timely. They have actually been written for a paper within the Cleveland, O., community and also supplied to us. Therefore, they have dealt with today's issues, too. He will continue to write, we expect, for that paper even though we shall no longer be using them, although occasionally, for a time, you will see articles over his name. Thank you, Pastor Anderson, for your fine contribution to the *Ambassador*.

Praise the Lord, all you nations;
laud Him, all you peoples.
For His loving kindness toward us
is great, and the faithfulness
of the Lord endures forever.

Psalm 117

In the place of The Eternal Dimension we will, in 1987, be running a series of articles every other time by Mrs. Richard (Clara) Gunderson, a pastor's wife in Lake Stevens, Wash. We were introduced to her through an article in our previous issue when she wrote about Christmas traditions and how they can bind us. She will write from a woman's perspective, a not unwelcome change, and will have something for us all to consider. We are glad Clara Gunderson has consented to do this writing for us and her first article will appear soon.

REV. JULIUS HERMUNSLIE

Pastor Julius Hermunsle was a big man physically, he played a big role in the formation and effective functioning of the Association of Free Lutheran Congregations and he occupies a big place in the hearts of those of us who had the opportunity to work somewhat closely with him.

For the last two reasons, especially, therefore, it gave me a strange feeling when I learned that Pastor Hermunsle had gone to be with the Lord, and just two weeks after his beloved helpmeet Marit had done the same.

Pastor Hermunsle was a tower of strength in the early days of the AFLC. He was given the task of chairing what we have come to know as the Co-ordinating Committee. As such he was in on virtually all the decision-making which was necessary between annual conferences. He was a strong right-hand man to President John Strand in all his years on the Committee and this was most needful in the first years when our church fellowship was seeking to build a good foundation.

Pastor Hermunsle was a methodical and meticulous worker. What he did, he did well. He wanted things well organized. That was no doubt true also in his work as a parish pastor. He was orthodox and solid. He would not compromise on the essentials of the faith. At a time when there was discussion and controversy about the work of the Holy Spirit, he was called upon to present the Association's point of view at the first Bible Conference of the AFLC, held at McVile, N. Dak., in 1963.

As long as he could, he attended Annual Conferences and other meetings of the Association. But in recent years he had to give that up because of his health. Some years ago now he turned over many of his papers and documents for safe-keeping and use in the archives of the Association, a valuable gift. When he could no longer come to meetings, we surely missed that big man and the genuine warmth with which he greeted his friends.

In speaking of Pastor Julius Hermunsle, one must also speak of his wife Marit. They were truly inseparable and it is interesting indeed that they were separated in death by only two weeks. He had depended on her much in the last years and he didn't have to go on long without her. They were partners in the Lord's work in the true sense of the word. She, too, was of friendly disposition, an encourager of others.

I can say thank you, Lord, for Julius and Marit Hermunsle, who have now gone on to their reward, although as to salvation they would testify that it is all of grace, God's grace, and that their service was only by His enablement.

—Raynard Huglen



Letters to the editor

INVOLVE THE CONGREGATIONS

It has been my thought that all seminary students, whether from the Association of Free Lutheran Congregations or not, should submit themselves to an AFLC congregation and board for a recommendation to the seminary.

This would not apply to special students who plan on attending our seminary or persons who attend who will enter other ministries outside of the AFLC.

This would mean all regular students must meet with the board of their congregations and be approved by their congregations before admission to the seminary is granted. This would place admittance to the seminary more in the hands of the local congregation.

The Board of Trustees would then act on this recommendation together with other recommendations already asked for by the Board.

Rev. Dennis Gray,
DeKalb, Ill.

We are sorry

Over the years of working with the *Ambassador*, we have been aware of one possibility which we trusted would never happen. But it happened. The pasted-up copy with all the pictures (11 of them) has "disappeared" in the U.S. Postal system. The printer keeps the original copy, thus this issue is here (minus the photos). Thank you for your patience and understanding.

editorial staff

Words of caution

Some are called evangelists, pastors, teachers, etc. The Apostle Paul, on his great missionary journeys, turned the world upside down teaching that all people are sinners condemned to die, but he pointed to Jesus Christ as having paid the ransom for all people.

Why or how was Paul so successful? Was it because he was a great preacher or was it that he proclaimed both Law and Gospel which the Holy Spirit used to convict people and offer redemption to all who believed?

Was the Apostle Paul's work complete? No, it was not! Paul heard of great confusion in the new congregations he had planted. We find that some of Paul's letters were addressed to new congregations of Christians as were other letters in the New Testament. Paul wrote these letters as a stern, loving pastor or shepherd, teaching and instructing his people how to continue as living witnesses of the grace of God.

As the early Christians began to realize the enormity of their redemption, the Holy Spirit used them to radiate their love and joy to the world, setting the world afire by their love to one another and concern for their neighbor. And so it is today, conversion means a battle and lifetime of learning, of walking day by day and studying the Word of God, led by the Holy Spirit!

Saint John was ordered by an angel to write to the seven churches. None of

the churches were perfect. Read the first three chapters of Revelation. The angel showed, however, that the solution was to repent. Today's congregations are not perfect; nor are we. I will mention three serious errors today.

1) To teach that everyone is bound for heaven. "Enter in at the narrow gate; for wide is the gate and broad is the way that leads to destruction, and there are many who go in through it. Because narrow is the gate and difficult is the way which leads to life" (Matt. 7:13, 14 NKJV).

2) To teach that every baptized person is guaranteed heaven. "Be thou faithful unto death" (Rev. 2:10). "Put on the whole armor" (Eph. 6:11-17).

3) To teach that a timid person does not have a loud enough faith. The air waves are filled and many individuals might sound as though they have God's ear in their pocket and urge people to call on them to pray for their healing, finances or whatever. Isaiah says, "A child shall lead them."

Many people feel so unworthy they scarcely dare claim forgiveness. Hearing fluent testimonies and long prayers cause some to lose courage. These people need tender, loving encouragement, not condemnation. Today's congregations need Scripturally-sound pastor-shepherds.

Valdemar Hovde
Minot, N. Dak.

Mission paper free to church groups

AURORA, ILLINOIS — Lutheran Bible Translators, Inc. has announced that its quarterly newspaper, *Messengers of Christ*, is available to congregations and schools in bulk quantities. Bulk mailings of the newspaper that are ordered by church organizations will be sent at no charge.

Messengers of Christ is an 8-page periodical with a circulation of over 50,000. It includes feature stories on Christian missions working in the specialized areas of Bible translation and literacy work. These articles provide firsthand reports from the various language projects administered by Lutheran Bible Translators. LBT missionaries are currently working on more than 30 language projects in 17 countries.

The newspaper also includes organization reports, inspirational writings, and information about missionaries on furlough who are available as speakers, children's mission educational materials, and other resources offered by LBT.

"*Messengers of Christ* is an excellent means of bringing the excitement and successes of overseas mission work directly to the homes of Christians in local congregations," says Sam Pranschke, LBT communications supervisor. "Pastors might want to order enough to distribute one copy per family. The newspaper is an ideal supplement to adult Bible class material and also a

world missions

Meet the students of IBSM

Part III

Iran Santiago de Goes, Jr.

My name is Iran Santiago de Goes, Jr. I am 18 years old and have finished Junior College with a degree in Administration and Management. I am from Viana, Espirito Santo, and come from a non-Christian family composed of my father, mother, a younger brother and me.

My brother, Julio Cesar, on an invitation from a friend, went to a Christian church and from then on he never stopped attending. This church was the Free Lutheran Church of Vitoria. He accepted Christ as his Savior and always talked to me about it, but I always scorned and ridiculed him. He continued inviting me to church, but I always said, "No!" He spoke to me many times about salvation being found only in Jesus, but I would think, "This is just a gimmick of the Christians, these are merely words." For ten months my brother continued to testify about Christ to me and invite me to church. One day I finally felt the desire to go to church. I felt shy the next Sunday when I went to church with Julio Cesar, but I noticed how everyone was happy. I

went to church for the first time when my brother completed one year as a Christian and since then I have never quit going. During the week after I first went to church I thought a lot about what I had heard there and that week the pastor also came to visit me. I had no doubts; I asked Christ to enter my life and since then He has transformed my life so much that my friends at school can't believe it. I was completely transformed!

Little by little Christ dominated my life. My words changed from obscene to more pure talk, my attitudes and the music I listened to changed, and now I enjoy listening to and singing hymns of praise to my Lord. Christ transformed my life completely; I turned about 360°.

God has blessed me so much that today I find myself at the Bible School and by the time I leave I plan to be ready to bring other souls to Christ.

My life is in His hands and I hope one day to become a preacher of His Word, which is pure and holy.

A verse that has been special in my life is Deuteronomy 31:8: "It is the Lord who goes before you; He will be with

you, He will not fail you or forsake you; do not fear or be dismayed."

(Note: Iran is a member of the Free Lutheran Church of Vitoria, Espirito Santo. While here at the Bible School he participates in the Central Free Lutheran Church. On Sunday afternoons he and other teenagers go visiting in hospitals and hand out tracts to people who live near the church. He is also vice-president of the young people's group.)

Salete Aparecida de Abreu

My name is Salete Aparecida de Abreu. I am 18 years old and live here in Campo Mourao. I am dedicating this year to studying more profoundly the Word of God, that I may be more capable every day to work for God. He has a wonderful plan that is being fulfilled in my life, as I am now a pastor's wife and God has chosen us to work for Him. God has entrusted to my husband and me His Word to be taken to those who need Christ so much.

Before coming to the IBSM (AFLC Free Lutheran Bible School in Brazil), I worked as a salesperson in a store and helped out my parents financially, along with my sister. I always thought that if I left home to study here my family would have difficulties financially. But God had other plans for my life and had prepared them for me even before I was born. He made me see that it is He who takes care of everything for us, because He created everything.

I work at Central Church, where my husband is on internship. I am especially involved in the visitation program there. God has done so much in my life since I invited Him to have control of all my life, both spiritually as well as materially, and has blessed me very much. Therefore, I want to be able to take His message to others.

I am very happy because I have Jesus Christ in my heart. I am also happy because God has prepared a wonderful husband for me and God has poured countless blessings on our lives.

I like the verse, Joshua 1:8: "This book of the law shall not depart out of your mouth, but you shall meditate on it day and night, that you may be careful to do according to all that is written in it; for then you shall make your way prosperous, and then you shall have good success." This verse has spoken, ◇

special treat for confirmation classes to read and discuss as a class activity."

Staff members of Christian day schools and Sunday Schools may order quantities for individual classes or for all school families. Many of the articles can be read and appreciated by students in upper elementary grades and above.

"As a former Lutheran school principal I know that teachers in Christian schools often use secular news magazines for class reading activities," states Mr. Pranschke. "Many of those teachers will appreciate having a Christian missionary newspaper to share with their students in a similar way."

Messengers of Christ contains unique information about life in different cultures around the world. It also reports on how God is blessing the efforts of national Christians as they build a fellowship of believers in their homelands

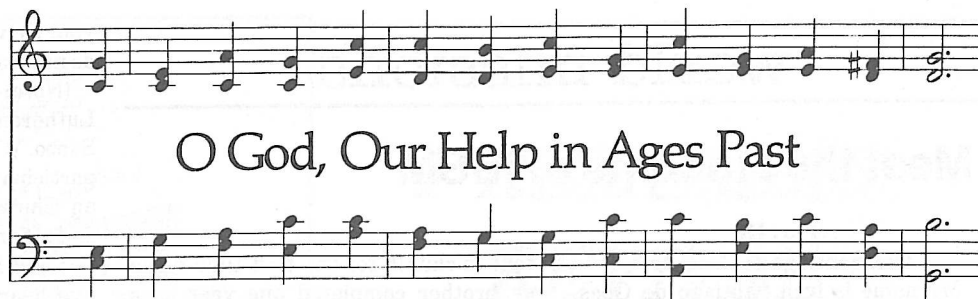
while receiving assistance and support from Bible translators and literacy workers.

"Reading about God's triumphs in far away places can do a lot in stirring up a desire for full-time church work in a youngster's heart," remarks Mr. Pranschke. "Young people reading *Messengers of Christ* will really be amazed at the variety of ways — and the different settings — in which the Lord's Great Commission is being carried out."

Persons who want to order a free bulk subscription to LBT's newspaper, or who wish to receive a sample copy, are invited to send their requests to: Lutheran Bible Translators, Inc., 303 N. Lake St., Box 2050, Aurora, Illinois 60507-2050, Att: Communications Section. Phone orders may be placed by calling (312) 897-0660.

our hymn study

Concordia, No. 142
Isaac Watts, 1719
Tune: St. Anne
William Croft, 1708



Many regard this hymn as the greatest in the English language. Indeed, it is a favorite at countless British national and special laic functions in addition to its universal church use each and every year. Few hymns reach its renown or rank. Its author, Isaac Watts, the Father of English Hymnody, titled it "Man Frail and God Eternal." It is based on Psalm 90:1-5.

"Lord, Thou has been our dwelling place in all generations. Before the mountains were born, or Thou didst give birth to the earth and the world, even from everlasting to everlasting, Thou art God. Thou dost turn man back into dust, and dost say, 'Return, O children of men.' For a thousand years in Thy sight are like yesterday when it passes by, or as a watch in the night. Thou has swept them away like a flood, they fall asleep; in the morning they are like grass which sprouts anew."

O God, our help in ages past,
Our hope for years to come,
Our shelter from the stormy blast,
And our eternal home!

Before the hills in order stood,
Or earth received her frame,
From everlasting Thou art God,
To endless years the same.

A thousand ages in Thy sight
Are like an ev'ning gone;
Short as the watch that ends the night
Before the rising sun.

Our God, our help in ages past,
Our hope for years to come,
Be Thou our guard while life shall last,
And our eternal home.

STUDENTS . . .

and will continue speaking to my heart and life.

(Note: Salete was married on July 5, 1986, to Pedro Simao de Abreu, a seminarian on internship this year. Together they work at the Central Free Lutheran Church in Campo Mourao.)

The Psalm was written by an unknown Jewish author during a national calamity, to wit, King Josiah's death in battle to rid the land of idolatrous religions. The result of his death was Egyptian rule over the Jews and oppression. The Psalmist consoles us saying that calamities have occurred before and will again but God is eternal and will always be our refuge and defense.

Likewise, the hymn was composed (actually, paraphrased from the Psalm) under similar circumstances. Queen Anne of England was a Protestant but her "cabinet" of advisers were Roman Catholic. They forced a bill through Parliament that was aimed at the suppression of Protestants, which would have resulted in renewed persecutions and executions, and the re-establishment of Catholicism in England and a Catholic king. It was during this crisis that Watts wrote "O God, Our Help in Ages Past." (Curiously, Queen Anne died the very day the law would have been enacted. The bill thus was cancelled, allowing a Protestant, King George I, to succeed her.)

Watts took an historical event which had occurred over two thousand years earlier and transformed it into a hymn-prayer that would bring courage, faith and fervor to thousands of his contemporary countrymen. Since then the

hymn has been a favorite of the British on all national occasions; it has become their second national anthem.

But for a real ironic twist, consider this event which happened only a few years later, in 1786: the battle of Springfield between General Washington's rag-tag colonial militia and the well-armed British forces was raging. Tragically, the militia was running out of wads for their rifles and the battle was hanging in the balance. Presbyterian Pastor James Caldwell, serving also as a chaplain, ran to his church, grabbed an armful of Watt's hymnals and rushed back to the line of battle. He tore out pages, handing them to the riflemen up and down the line, saying, "Give 'em Watts, boys! Give 'em Watts!."

But as for "O God, Our Help In Ages Past," with its simple strength, its straightforwardness, its appeal to the common mind and its faithfulness to Scripture, we can be certain that this truly religious hymn has saved many souls.

St. Anne is named for St. Anne's Church, London, where its composer, William Croft, was organist. It was composed for a different hymn which made no headway. It is now forever and inseparably wed to "O God, Our Help In Ages Past."

BOOK REVIEW

What can be said about a good book, except that it should be read. One in this category is *Baptism, A Covenant* by Rev. Gerald F. Mundfrom. In well-defined terminology and the use of many Bible references, Rev. Mundfrom very aptly brings out the responsibility of the baptized. That is, that of following through, being faithful to the end, in this covenant established with God, on His invitation. Throughout, there is a balance maintained between what God does for us and what our part or re-

sponse must be, and even in that we are strengthened by God's Spirit.

It is a spiritual challenge much needed and the author uses many well applied illustrations to make the points clear. Read this book for yourself and be challenged anew in your Christian walk.

Pastor Charles Knapp,
Karlstad, Minn.

The above mentioned book can be ordered from: Mercy and Truth Publishers, Route 1, Box 503, Osceola, Wis. 54020.

The price is \$4.00. Please allow for postage.

when asked to pray

God,
Today,—I pray for words
As I say aloud
A prayer for this crowd,
That I should express
Our continuous praise
With all of our voices raised,
In thanks.
But first I humbly seek
Your help for me to speak and,
To say—
My thanks for You today.
Dear God . . .

Amen.

Betty Sorrels,
Seattle, Wash.
copyrighted.

Two former LFC pastors die

Rev. Robert Krueger, 68, Willmar, Minn., died on Oct. 17 from "Lou Gehrig's Disease." A nephew of Mr. Arthur Bredeson, Thief River Falls, Minn., Pastor Krueger was ordained into the Lutheran Free Church ministry and served parishes in Salem, Ore., Tacoma, Wash., Pestigo, Wis., Battle Lake, Minn., and Fosston, Minn. He was president of Oak Grove Lutheran High School, Fargo, N. Dak., from 1968-1973. His most recent work was as chaplain of Pleasant View and Heritage Center of Bethesda Homes, Willmar.

Robert Krueger was married to the former Borghild Dahl in 1943. She survives him as do three daughters, two sons and six grandchildren.

Rev. Clarence (Bud) Larson was 71 years old at his death on Oct. 19. He had also been a president of Oak Grove, from 1950-58. He was executive director of LFC Home Missions from 1958-63 and later worked in American Missions for the American Lutheran Church.

Pastor Larson was a U. S. Navy Chaplain from 1942-46. His parish ministry was at Mora, Minn., and Portland, Ore. His wife was the former Mildred J. Qualheim, whom he married in 1939.

Two well-known sisters also passed away in 1986. They were Sigrid and

Some thoughts on John G. Johnson

Some *Lutheran Ambassador* readers, especially those who have attended the Summer Institutes of Theology on the Medicine Lake campus, will be saddened to hear of the death of John G. Johnson, whose funeral was held in Minneapolis on September 23rd.

While employed by Sears and Roebuck, John planned his vacations for the past several years in order to attend some of the institute classes and he was an enthusiastic student. Scandinavian-American church history and hymnody were special areas of interest for him and he will be remembered by fellow students and faculty for his lively coffee-time conversations on these subjects. He followed the work of the AFLC with prayerful interest, even though he was not a member, and avidly read every issue of *The Lutheran Ambassador*.

John was a true "pan-Scandinavian," singing in both Norwegian and Swedish male choruses and holding membership in Norwegian, Swedish and Danish cultural associations.

Born in Norway 60 years ago, he came to America with his parents as a small child and was raised near Grygla, Minnesota, moving to Minneapolis with his mother and sister during the 1950s.

An early retirement became necessary due to declining health, but John still hoped to be able to attend seminary classes and even wondered about finding housing in the campus area. He attended the winter short course and both of the summer institutes this year, but was hospitalized soon afterwards and remained there until his death. His testimony of faith in Jesus Christ was clear and unfeigned, so his family and friends know gladness in the midst of grief. He will be missed. Blessed be his memory.

—Pastor R. L. Lee

Jennie Skurdalsvold. For many years Sigrid was the organist at Trinity Lutheran Church near Augsburg College and seminary and Jennie was the choir director. A number of *Ambassador* readers will remember them.

Blessed be the memory of the above.

Seminary benefits from program

Association Free Lutheran Theological Seminary, Minneapolis, Minn., has recently received \$550 from Lutheran Brotherhood's IMPACT program, Inviting Member Participation in Aiding Lutheran Colleges and Theological Seminaries. The latest payment covers 11 gifts of Lutheran Brotherhood members made during the third quarter of 1986.

The IMPACT program matches, on a percentage basis, Lutheran Brotherhood member's gifts of \$25 to \$100 per year to Lutheran institutions of higher education nationwide.

Since the beginning of the IMPACT matching gift program in 1979, \$31,683 in IMPACT funds has been received by AFLTS. During that same period Lutheran Brotherhood has allocated more than \$9.2 million on behalf of the 69 participating Lutheran colleges and seminaries.

1986-87 Interns

Association Free Lutheran Theological Seminary

Craig Johnson, Grace and Zion Lutheran Churches, Valley City, N. Dak. 58072. Address: 848 Third St. S. E.

Jerry Moan, St. Paul's Lutheran Church, Cloquet, Minn. 55720. Address: 603 North Road, #304.

Mark Molstre, Maranatha Lutheran Church, Chassell, Mich. Address: 305 Vivian Street, Houghton, Mich. 49931.

Tom Olson, Our Saviour's, Emmanuel and Reiner Lutheran Churches, Thief River Falls, Minn. 56701. Address: 312 North State.

Brian Pearson, Living Faith Lutheran Church, Larimore, N. Dak. 58251. Address: Box 736.

Keith Quanbeck, Hope and Sunnyside Lutheran Churches, Stacy, Minn. Address: 8760 West Broadway, Forest Lake, Minn. 55025.

James Rasmussen, Zion Lutheran Church, Tioga, N. Dak. 58852. Address: Box 548.

James Ritter, Living Word Lutheran Church, Minneapolis, Minn. 55417. Address: 5446 14th Avenue South.

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS
3110 East Medicine Lake Boulevard
Minneapolis, Minnesota 55441
AFLC Benevolences (10 months) February 1 - November 30

FUND	TOTAL BUDGET	REC'D IN NOVEMBER	TOTAL REC'D TO DATE	% TOTAL*
GENERAL FUND	208,000.00	14,683.76	131,113.39	63
SCHOOLS - (AFLTS)	115,278.00	9,521.64	57,602.25	50
(AFLBS)	173,200.00	22,613.45	94,670.13	55
HOME MISSIONS	265,000.00	22,036.09	168,270.55	63
WORLD MISSIONS	298,000.00	27,825.54	172,584.18	58
CAPITAL INVESTMENT	25,000.00	2,327.77	12,290.75	49
TOTALS	1,084,478.00	99,008.25	636,531.25	59
1985-86	1,109,382.00	62,252.84	575,751.88	52
*GOAL 83%				

LASTING MEMORIES

Once again we fondle trinkets
Before they're carefully stored away
And relive the glorious moments
Of the Christmas holiday.

There's a bright and shining angel
Stored with balls from off the tree,
The manger scene and oft-used candles
That gave a light for all to see.

The holly wreath and glittering tinsel
Which added to our Christmas cheer
Are put within a box containing
Wrappings, ribbons, till next year.

We reread the cherished greetings
From our loved ones, near and far,
And pray their paths may all be guided
By the Babe and Christmas star.

Then as the tree is taken down
A sudden sadness does descend,
Yet in our hearts we know full well
Its glow and warmth will never end.

So we tie some bread and suet on,
Then place it out of doors
And watch the feast
of feathered friends
And scampering squirrels by the score.

Yes, Christmas treasures
wrapped in tissue
And caressingly packed away
Will leave a lovely lasting memory
Till another Christmas Day!

by Winnie Barnett
Wausau, Wis.

Chinese authorities waive duties on printing equipment

NEW YORK, N. Y., October 28 (ABS) — By completely waiving all import duties on the equipment, the government of the People's Republic of China has saved the American Bible Society and its partner Bible Societies about \$1.9 million on the overall cost of setting up the Amity Printing Press in Nanjing, which will give priority to producing Scriptures for Chinese Christians.

The savings are over and above the more than \$5 million cost of purchasing, shipping and installing the presses, bindery and computerized typesetting machinery, which the Societies have agreed to furnish the Amity Foundation.

Despite the considerable saving, ABS officials stress that the need for large funding still remains. They are continuing to appeal to U. S. churches and individuals for generous support of this strategic project.

The Amity Printing Press is to give priority to the production of Bibles, New Testaments and other publications—such as hymnals, theological journals and textbooks—needed by the Christians of the world's most populous nation.

Although part of the equipment, one of three trimming machines ordered, has already reached China, it will take up to a year to erect the plant and get it into operation. A new site for the facility, about five miles outside Nanjing, was announced recently.

Continuing to try to meet Christians' needs for Scriptures, the China Christian Council has just placed an order for 200,000 Bibles that it will pay for out of its own budget.

Since 1981, the Council has published two million Bibles and New Testaments for distribution among Chinese Christians.

"And the Word became flesh and dwelt among us, full of grace and truth; we have beheld His glory, glory as of the only Son from the Father." John 1:14

news of the churches

DeKalb, Ill.

Musical evangelist Roy Hope presented a concert at Grace Lutheran in October and a kumla supper was served by the ladies of Grace to a large number of people from the community. We had an "Autumn Picnic" with a speaker from the Gideons. The emphasis of the indoor picnic was on using the pocket Testament.

Mrs. Eugene Enderlein conducted a Sunday School Workshop for our nearly 20 teachers and helpers and Pastor Eugene Enderlein spoke at our Harvest Festival.

Cottage prayer meetings were formed and will continue to meet on the first Wednesday of each month. Regular Sunday evening services are held.

Our 1987 "Stop at the Well" services will be in March and again in September. Pastors Laurel Udden and Steve Lombardo will be our speakers.

Pastor Dennis Gray

Eagan, Minn.

A new church home has been secured by Living Word Lutheran Church, a new Association congregation in the Twin Cities. It is located at 4300 Nichols Road in Eagan, just off Cedar Avenue, between Cliff and Diffley Roads. The structure was built in 1962 and enlarged in 1972. It has 15,700 square feet of space.

Living Word is served by Rev. David Barnhart with assistance by seminary intern James Ritter. Sunday morning service is held at 9 o'clock with Sunday School following.

Dickinson, N. Dak.

Dr. Francis W. Monseth was in Dickinson, N. Dak., at Our Saviour's Lutheran Church, Sept. 25-28, for a Bible conference and the installation service for Rev. Allen Monson.

Kalispell, Mont.

On Sunday, June 22nd, after our church service and a brunch, we shared in a program our love and appreciation for Pastor Dale Mellgren, his family and their ministry here at Stillwater for almost seven years. Though there were many tears shed — it was still a time of rejoicing — to see what the Lord has done, and what He is continuing to do for all His children wherever they may be.

We sang favorite hymns, shared Scripture and fond memories. A quilt was presented to Dale and Mary from the congregation. Each square represented a different family and names were embroidered around the cross of each square. Bonnie West, our choir director, also presented the Mellgrens with a tape of special music performed throughout the year.

— Corr.

Kalispell, Mont.

October 19th was a festive day for Stillwater Congregation as we celebrated the 75th year of our church building.

During the worship service that day, the choir sang several hymns including "Thou Art Worthy." Pastor Robert Lee, our AFLC vice-president, delivered the message from Eph. 2:19-22 and following the service installed Jeff Swanson as our pastor, officially.

To fit the occasion of our annual Harvest Dinner also held that day, the church was decorated in the array of bountiful harvest. The main course of our dinner was "Norwegian" meatballs with all the fixings (including lefse, of course!).

Throughout the day people milled about looking at the old scrapbooks, articles and pictures displayed throughout the church. How fun to see the pictures and to read the interesting articles and reports of years gone by. Since Stillwater is the oldest Lutheran church in Montana, our history contains such events as the first *gasoline* lamps for the church being purchased in 1927!

At 2 p.m. we held a special anniversary service. A history booklet was passed out with each bulletin. Dan Brien, our congregational chairman, read our church history of the first 50 years and Paul Tutvedt brought us up to date with the next 25 years. The choir sang "My Church, My Church" and Pastor Dale Mellgren spoke and shared some memorable events. He also spoke of the "special" fellowship in Christ's love that we have here at Stillwater and how we should guard it in our hearts.

— Corr.

Colfax, Wisc.

On August 31, Faith Lutheran of Running Valley hosted a retirement and 39th wedding anniversary party for Pastor and Mrs. Hubert DeBoer.

The Connely Dyrud family shared at the Fall Mission Festival on September 28.

Pastor Philip Featherstone, Pukwana, S. Dak. was the speaker during the special meetings held October 19-23.

Pastor Mark Bateson is the new pastor at Faith.



Chester, Carolyn, Victoria and Christina Dyrud at the Fall Mission Festival

Light on the way

Lift the banner of Christ

"We will rejoice in Thy salvation, and in the name of our God we will set up our banners: The Lord fulfill all thy petitions!" (Ps. 20:5).

Many banners are held aloft in our day and age, and we are familiar with the inscriptions which they bear. On one of them we read words aflame with hatred toward Christ: "Let us break their bonds asunder, and cast away their cords from us" (Ps. 2:3).

On another we find the words inscribed by frivolity and love of pleasure: "Let us eat and drink: for tomorrow we die."

Other banners bear inscriptions which are beautiful, some even deeply religious in their colorings. But let us not be deceived. Let us choose for our own no banner, however attractive, which does not clearly hold forth Christ and His glory.

Let us lift high the banner of Christ. Not a Christ without His divinity, without His miracles, without His atonement, without His resurrection. But that Christ—God and Man—whose blood cleanseth from all sin. Let us lift high His banner. To Him we want to belong. He shall be our King.

Under that banner flocked all those who during the earthly ministry of Jesus came to Him with their sin and sorrow, that He might grant them forgiveness, peace and strength. And that is where we must gather, we who have tasted the bitter fruit of sin and are burdened with a guilty conscience.

If it is the sincere wish of your heart to master sin, to be pure and to walk with God, then you have already taken your place under that banner, just as surely as that apostle had who said: "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus" (Phil. 3:12).

There are some who in all sincerity say: "Come what may, just so that I am saved." Is that the supreme desire of your heart, to be saved? If so, then Jesus is now your Savior, and you are under His banner. Oh, revere that banner, lift it high, so that all men may see it and gather under it.

—Soren Dahl
(Courtesy, Tract Mission)
