
THE LUTHERAN AMBASSADOR

February 14, 1984



Good Shepherd Lutheran, Virginia, Minn.

Theme: I John 3:1a

PRACTICAL CHRISTIAN LIVING

MID-WINTER BIBLE CONFERENCES



Spencer Creek Lutheran, Eugene, Ore.



Trinity Lutheran, Grand Forks, N. Dak.

AT THE MASTER'S FEET



Pastor W. M. Jackson

A nation under God

As Americans we have a most precious heritage. We sincerely believe that our country was founded by men who feared God and believed in prayer. At the time of the writing of the Constitution, Benjamin Franklin proposed that each session of the assembly be opened with prayer. A further example of the force which motivated him is found in his statement: "We have been assured . . . in the Sacred Writings, that, 'Except the Lord build the house, they labor in vain that build it?' I firmly believe this: and I also believe that without His concurring aid, we shall succeed in this political building no better than the builders of Babel . . ."

On scanning the radio dial recently, a conversation was heard be-

tween a well-known Christian radio commentator and the co-author of a new book on America's founding. The book goes to great length to almost totally eradicate the traditional and familiar concept that America's founding Fathers framed the Constitution, and other essential documents, with the sovereignty of God in mind and Christianized principles in view. The contention being that the principles which governed the thinking of these "originals" was almost exclusively secular. Such intellectual fodder does nothing but provide grist for the mill of those who seek to de-emphasize Christianity and make a totally secular nation out of America. Let us beware!

Nearly one hundred years ago the Supreme Court engaged in an exhaustive study of the connection between Christianity and the government of our country. After thoroughly reviewing a mountain of historical documents, the Court determined the following: "These references . . . add a volume of unofficial declarations to the mass of organic utterances that this is a religious people . . . a Christian nation." Even Justice William O. Douglas, a man of liberal views and scant religious conviction, stated: We are a religious people and our institutions presuppose a Supreme Being."

This writer recalls the flush of emotion as the tear ducts released their cargo on that memorable day, years ago, when his eyes beheld for the first time Her Majesty—the Statue of Liberty. There she was, with torch held high for all the world to see. With stately bearing, head held proudly erect, exuding a spirit warmly inviting. She offered her bounties to the oppressed of the world. Here was a statue with "heart." Her compassion finds ex-

pression in the immortal words: "Give me your tired, your poor, your huddled masses yearning to breathe free. The wretched refuse of your teeming shore. Send these, the homeless, tempest-tossed to me. I lift my Lamp beside the golden door." The words of this inscription seem divinely inspired. Who would not be impressed by the similarity of these words with those of that One, unique, solitary Figure who stood before His world, arms outstretched, beckoning to lost, wretched and helpless sinners and saying, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." His invitation is even more universal in scope than that of Miss Liberty. His kingdom has no immigration quotas!

Since time immemorial men have yearned to be free. The Israelites chafed under the yoke of Egypt; the Pilgrims gasped for the fresh, free air of religious liberty and the opportunity to practice their Bible-based, Reformed faith; the world waited with bated breath as the echoes of Martin Luther's "Here I stand . . ." reaffirmed to them that salvation was by grace through faith. John Milton understood something of this when he said, "All men naturally were born free, being in the image and resemblance of God Himself."

We sincerely believe that the cause to which our founding Fathers were dedicated and to which true Americans of the twentieth century are equally dedicated, is just and right. When a cause is right it cannot be lost; when it is unjust it is already lost.

Freedom from tyranny and oppression exist for all who occupy this modern Canaan. Our hallowed borders encircle two hundred thirty million free men and women. We have

(Continued on p. 14)

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Volume 22 Number 4

**The rich man
and Lazarus**



**An abridged message preached
by Pastor Herbert Franz
Cloquet, Minn.**

DYING WITHOUT CHRIST

Luke 16:19-31

I call your attention to a scene in our text for today which tells about the rich man and Lazarus and what happened to them after death. I know there are some people who will argue that this account here is really a parable. A "parable" is a short narrative from which a moral or spiritual truth is drawn. Friend, this account in Luke 16 is not a parable, for Jesus never used personal names in parables, but here he mentioned two men—one man's name was Lazarus and the other man was called "a certain rich man." This is a *true* story of a person who died without faith in Christ and what happened to him after death.

The first thing I want you to notice in our text is this: *God keeps a record of every family.* In this family of the rich man, we have one brother in Hades and five other brothers at home who were also on the road to Hades. You may ask: "How do you know that the five brothers were on their way to hell? I know because the rich man himself said it, and he should know his own family. He

Many liberal preachers today preach only about the love of God, but the truth is that we can't fully appreciate the love of God until we realize what we have been delivered from. There is nothing more tragic than to be at the bedside of a person who is dying without faith in Christ. As the seconds tick away and life is slowly ebbing from the body, one begins to realize that such a person will be ushered into a place where he will never have another chance to hear the Gospel of salvation through faith in Jesus Christ.

said, "Send someone to warn them not to come to this awful place." Friend, God knows your family. He knows every detail about your family. The Psalmist said in Psalm 139: "God is acquainted with all our ways."

God also knows your heart relationship to Him. He knows if you are really a Christian or not. He knows everything about you. He knows every thought you think. "He who has made the eyes, can he not see? He who has made the ears, can he not hear?"

God's eyes roam the world. He sees every sin done under the cover of darkness. He sees every motivation of the heart. He hears every filthy joke. He hears every lie. He hears every evil word. He knows all and sees all. One day God is going to uncover every sin. Don't you think it would be wise for you to get in touch with Him here in this life? He will surely get in touch with you over there. He says in His Word, "Every man shall give an account of himself to God" (Rom. 14:12). "It is appointed unto men once to die, and after this, the judgment" (Heb. 9:27).

Money can become our master or our servant. It's up to us! In this man's case, money became his master. As a result, he was not ready to die, for he loved his money more than he loved God. The Psalmist said in Psalm 49: "They who trust in their wealth find out that none of it can ransom himself or his own brother from the penalty of sin. There is not enough wealth in all the world to buy eternal life for just one soul or to keep it out of hell." Rich men many times become self-sufficient.

One day the rich man died. The funeral coach backed up to the home and I suppose the neighbors were watching from their windows, wondering which one of the brothers had died. One amazing thing about death is that *it is no respecter of persons.* Even doctors die, and clergymen, and the Pope. The rich as well as the poor die when God says their time is up. I am sure the rich man had access to the best medical men of his day, but God said, "This is it. You are weighed upon God's balances and found wanting. Tonight your soul will be required of you." Then at the funeral service, the rich man perhaps had the best of orators to speak his praises and the best of singers to sing his favorite songs, but it was still the funeral of a lost soul. He was bound for an eternity without Christ.

I know that it is not fashionable to believe in eternal punishment these days. I am sure I will be classed as being "Puritan" or "not with it," etc., because many preachers don't speak about it. But, friend, whether you want to believe in hell or not, this does not change the fact of hell one bit. Just because *you* don't believe in such a place doesn't prove anything. Many preachers have been accused of being narrow in their preaching because they stand on the teachings of the Word of God. I tell you this: *I don't want to be any more narrow than Jesus Christ,* and He is the one who told this story. He said, "The rich man died and was buried and in hell he lifted up his eyes, being in torments."

If I didn't warn people that their

WHEN?

When is the time to trust?
Is it when all is calm?
When waves the victor's palm,
And life is one glad psalm
Of joy and praise?
Nay; but the time to trust
Is when the waves beat high,
When storm-clouds fill the sky,
And prayer is one long cry,
Oh, help and save!

When is the time to trust?
Is it when friends are true?
Is it when comforts woo?
And in all we say and do
We meet but praise?
Nay; but the time to trust
Is when we stand alone,
And summer birds have flown,
And every prop is gone —
All else but God.

When is the time to trust?
Is it some future day
When you have tried your way,
And learned to trust and pray,
By bitter woe?
Nay; but the time to trust
Is in this moment's need,
Poor, broken, bruised reed,
Poor, troubled soul,
make speed
To trust thy God.

Author unknown
(*Heart and Life Bulletin*)

WITHOUT CHRIST . . .

house was on fire and I saw it burning, I could be accused of *criminal negligence*. How much *more* criminal negligence would be heaped upon me in the day of Judgment if I did not warn men and women about what Jesus said in His Word about hell? There is a heaven to gain and a hell to shun. This is what the Bible says!

Hell is a place of *torment*. The rich man died physically, but his real person woke up in hell, and he was tormented (vs. 23-25). His torment was so great that he cried for water. He said, "Send Lazarus that he may dip the tip of his finger in water and come and cool my tongue, for I am tormented in this flame." This rich man had all his senses which we have in our bodies right now: smell, taste, touch, hearing, and sight. He *saw* Lazarus; he *felt* pain; he was *thirsty*; he could *reason*; and he could *talk*. The rich man also had *memory*, for Abraham said to him: "Remember in your lifetime how you had everything going your way. You had everything money could buy."

In hell, *memory will be a curse*. You without Christ will find that your memory in hell will be active. You will not only remember your sins, but also the opportunities you have had in this life to receive Christ as Savior and you put Him off. You will remember messages you have heard and invitations that I've given to you to receive Jesus Christ as your personal Savior. Your memory will go back to this church and to a godly mother and father or Sunday school teacher and to people who have witnessed to you. You're going to remember those scenes, and these thoughts will be a curse to you, and you will wish to God that you would have listened when you had the opportunity. God will not let you forget your sins. Jesus said to the Pharisees: "You shall die in your sins, and you cannot come where I go" (John 8:21-24). Those who reject Christ as Savior will "die in their sins," for *sin's punishment is eternal death*, or eternal separation from God. If you don't trust Christ's death as the payment for your sins, you will die for your own sins!

The rich man found out that there is nothing in hell which can relieve

one's suffering. No one can come in from the outside to bring water, to bring comfort, or to bring hope that one might get out after a thousand or million years. Hell is forever. Hell has no exit. Jesus said: "There is a great gulf fixed so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (vs. 26). Imagine what hell will be like to be confined forever with no hope of ever getting out because of good behavior. Men will be at their worst in hell. Sin will be at its worst, because there will be no restraining influence of the Holy Spirit to keep down evil as there is in this life.

The rich man in hell believed in repentance, but it was too late for him. We read in verse 30 his words: "Send someone back from the dead to warn my five brothers to repent." We see that the rich man went to hell not because he was rich but because he did not repent. *There is no salvation without repentance of sins*, for it is sin that separates man from God. You and I can never be saved until we come to that place in our lives when we are willing to admit our sin and turn from it, and ask Jesus Christ to forgive us and come into our lives. Repent now before it's too late.

Why do you want to thirst in hell, when Jesus said on the cross, "I thirst"? He thirsted there for you so that you would never have to thirst again. He was forsaken by God so that you would never have to be forsaken again. So He asks you: "Why do you die, when I've already died for you?" If we don't come to that place where we repent of our sins and believe in Jesus Christ as our own personal Savior, then we'll die without Christ and be whisked into eternity without hope.

It's this side of the grave where we have to make our decision to follow Jesus. It's this side of the grave where we have to deal with our sins. I ask you today: *Are you dying without Christ?* Or do you have the hope of living with Him because you've already died with Him at the cross? The decision is yours.

(Ed. note: In our next issue, Pastor Franz will discuss "Dying with Christ.")

PRAYER

by Bernard W. Nelson
Atlantic Mine, Mich.

(The fourth of ten parts)

The Lord's Prayer

(2b) Confession and Forgiveness

It is important that we humbly seek God's forgiveness for our sins daily. Don't wait until Sunday or for the next Lord's Supper (Communion) to confess your sins. Do it as soon as the Holy Spirit convicts you. We were born in sin so our very nature is sinful. Romans 3:23 tells us: "For all have sinned, and come short of the glory of God." But in I John 1:7 and 9 it says: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin. . . . If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

To refuse to confess and thus to harbor sin in our heart causes our prayer line to God to be blocked. Unconfessed sin renders our prayers ineffective and God cannot honor them.

(2c) Petition

It is true that prayer is mostly petition, and this is right for we are needy creatures and God has ordained that our needs shall be sup-

plied from His benevolent hand. We should not be afraid to ask big. To ask big is to honor Him. He is abundantly able to give and willingly, too. Giving does not impoverish Him, nor does withholding make Him rich. The prayer of petition should never be reckoned on an earthly basis. We should ask according to the riches of heaven.

Let most of your prayer be for others. Not that we cannot ask God for our own needs. We can and should do that. But the prayers of far too many Christians concern themselves almost wholly with their own individual needs. God wants His prayer helpers to reach out. Our petitions should encircle the world. We should seek to do the will and work of God on a score of missionary fronts. Just so will not only our needs be abundantly met, but the needs of others will be met also.

(3) In Jesus' Name

It's only through Jesus that we have access to the throne of grace. Jesus tells us that in John's Gospel, 16:23: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in My name, He will give it you." Again, in John 14:13, we read: "And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." To pray in the name of Jesus is not only

to use His name at the end of the prayer, but it is to pray in the mind and spirit of Jesus.

What is it to pray in Christ's name? There is nothing mystical or mysterious about this expression. If one will go through the Bible and examine all passages in which the expressions "in My name" or "in His name" are used, one will find that they mean just about what they do in modern usage. If I go to a bank and hand in a check with my name signed to it, I ask of that bank *in my name*. If I have money deposited in that bank, the check will be cashed, if not, it won't be. If, however, I go to the bank with somebody else's name signed to the check, I am asking in his name and it doesn't matter whether I have money in that bank or any other; if the person whose name is signed to the check has money there, the check will be cashed.

So it is when I go to the bank of heaven; when I go to God in prayer I have nothing deposited there. I have absolutely no credit there, and if I go in my own name, I will get absolutely nothing. But Jesus has unlimited credit in heaven and He has granted me the privilege of going to the bank with His name on my checks; and when I thus go, my prayers will be honored to any extent (R. A. Torrey). Isn't that wonderful?

(To be continued)

country style devotions

Love's cost

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

Dear Father in Heaven,

Today our world is decorated like a valentine. The trees and bushes are frosty and lacy, and the snow-covered ground glitters as the sun shines on it. The farmer has a love affair with this land and admires his farm even as it lies sleeping in shimmering white. This "love of the land" is a mighty force that keeps pushing the farmer through thick and thin. He will spend his whole life caring for this land and at times it will disappoint him and leave him with empty hands and an empty pocketbook.

O God of love, You have a love affair with the whole world that has cost You, too, and it often disappoints You . . . yet each day You send Your love out to all men, and Your greeting of love is decorated with a cross, a rainbow, the "birds of the air" and the "lilies of the field"—which all proclaim Your personalized care.

And we can only know this love through Your Son, Jesus Christ, in whose name we pray, Amen.

—Mrs. Doris Stensland
Canton, S. Dak.

world mission news

Brazil — Homecoming '83

What is homecoming? After 15 years it can be a great day! The word "Homecoming" best describes Founders' Day held October 1 and 2 here at the Instituto Biblico and Seminario Mouraoense.

Trying to locate the whereabouts of approximately 140 people that have studied here at I.B.S.M. was not an easy task. They are scattered over Brazil from north to south and east to west. There are some in the U.S.A. also.

About 150 invitations were sent out. A few gave positive answers, but no exact number could be calculated for planning. Yet expectations were high.

And then the day arrived: rain, more rain, and continued rain! No flag raising on the new flagpoles because of rain. When we have rain here it is like a blizzard in the U.S. Of course it only makes mud, but have you ever tried to climb a hill or drive up a hill in mud?

Before noon former students began to arrive. By the time of the "churrasco" (barbeque) for the evening meal, some 50 people had arrived. Just as we prepared to eat a family arrived, splattered with mud from pushing their car up the hill, but they were enthusiastic!

The activities were held in honor of Rev. and Mrs. John Abel, who pioneered the establishment of the

school in March of 1968. Classes began with 10 students. The first class was graduated in 1971 with three members, one of whom was present for Founders' day.

The evening program consisted of a short history of the school, musical selections by students of the former music teachers, Rev. Charles Knapp, Mrs. John Abel, and Mrs. David Abel. A puppet show was given by the '83 Christian Education students of Mrs. George Knapp. Rev. John Abel gave the message for the evening, reminiscing and challenging the people to always be climbing/moving upward.

Of the former students, there were five families who have had three of their children attending the I.B.S.M. There were 16 families who have had two of their children attending the Institute.

Sunday was a day for visiting former classmates and friends, for showing off families, taking pictures, etc., after attending Sunday school in one of the two churches here in Campo Mourao. The sun shone that day to make it more pleasant, and best of all the SON was shining through it all.

Everyone seemed to enjoy the time together and favored having another homecoming in '84. Plans are already being made. A homecoming to visit former classmates is a great op-

portunity, and what a day that final Homecoming with Christ will be!

Acts 15:36 . . . "Let us return now and visit the brethren. . . ."

—Corr.

Song of the Harvest

"Pray ye the Lord of the harvest:"

Hark, as He summons anew;
Have you no ear for His bidding?

Friend, is it nothing to you?
Plenteous indeed is the harvest,
Few are the lab'ers, we know,
Pray that His Spirit constrain them

Quickly to hearken and go,
Yes, quickly to hearken and go.

"Give ye the Lord of the harvest:"

Hark, as He summons anew;
Have you no heart for His pleading?

Friend, is it nothing to you?
Freely His bounties receiving,
Give then as freely, that so
He may have substance to send them,

They may have boldness to go,

"Go ye and gather the harvest:"
Hark, as He summons anew;
Give you no heed to His calling?

Friend, is it nothing to you?
He who has called will enable,
He who commands will bestow;
Say to the Lord of the harvest:
"Forth at Thy bidding I go,
"Yes, forth at Thy bidding I go."

Missionary Palmer Anderson



Doing without castor oil

"Neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing" (II Samuel 24:24).

Little Mary was the demure six-year-old daughter of a missionary. This missionary family was accustomed to live (sic) very simply for Mary's father had never received a very large salary, in fact, it had never been as much as -- a year. They often had to pinch and plan in order to make ends meet, but they were a very happy family because they were trying to do a service for Christ, their master.

In spite of the fact that this family never had a great deal for themselves, whenever a special appeal for help came, the father would plan for some sacrificial giving.

It might be a plea to help some country where there had been a famine or it might be a call for more funds from some foreign missionary. Then there would be a debate in that home as to what they could give up for a while in order that they might save a little to have something to give to this new need.

Sometimes they would agree that they would use no sugar on their oatmeal in the morning so that by saving the price of sugar for a month or two, they might have a little more to give. Sometimes the father wore his overcoat another season in spite of the fact that it was badly frayed and here and there showed all too plainly the wear and tear of previous winters. Sometimes Mother wore the same old hat, although it was out of style and a little bedraggled by long use. Truly they were a family which denied themselves many things for the sake of Christ.

One time they were discussing what they would plan to give up for a special time of self-denial. The various members of the family said one after the other that they would give up this and this and this. When it came to little Mary's turn, she looked up into her daddy's face with

a smile and said, "Daddy, I think I am willing to give up my castor oil." You can imagine what a laugh this caused in that family circle, for Mary didn't like to take castor oil any more than any other boy or girl likes to take it. It was ever so easy for Mary to give up the castor oil. Mary was like a good many other people when it came to denying herself something in order to help someone else. Mary was ready to give up what she didn't like and didn't want to keep. Much giving is of things which can easily be spared and will never be missed. Did you ever give until it hurt, something that you really missed after you gave it? It is the gift which costs some self-denial that must show our love. This is what David meant when he said, "Neither will I offer burnt offerings unto the Lord, my God, of that which costs me nothing."

—Guy L. Morrill,
Stewardship Stories, Harper
and Brothers Publishers

HYMN

Sing and memorize "All for Jesus." (Call particular attention to all stewardship implications in the hymn.)

All for Jesus, all for Jesus,
All my being's ransomed powers;
All my thoughts and words and
doings,
All my days and all my hours,
All for Jesus, all for Jesus,
All my days and all my hours.

Let my hands perform His bidding,
Let my feet run in His ways,
Let my eyes see Jesus only;
Let my lips show forth His praise.
All for Jesus, all for Jesus,
Let my lips speak forth His praise.

To teach—That true giving calls for real and cheerful self-denial. It must not be grudgingly or of compulsion. "Every one is to give what he has made up his mind to give." Love is never satisfied to give that which costs it nothing.

LOVE OF COUNTRY

—Sir Walter Scott



Breathes there the man with soul so dead
Who never to himself hath said,
"This is my own, my native land!"
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned
From wandering on a foreign strand?
If such there breathe, go, mark him well!
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim, —
Despite those titles, power, and pelf,
The wretch, concentr'd all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonored, and unsung.

Attend the Mid-winter Bible Conference in your area

Grand Forks, N. Dak. — Trinity
Lutheran Church, 3426 Chestnut
February 22-25

Virginia, Minn. — Good Shepherd
Lutheran Church, 230 South Third
Street
February 29-March 3

Eugene, Ore.— Spencer Creek
Lutheran Church, 86286 Pine
Grove Road
March 1-4

Theme: **PRACTICAL CHRISTIAN LIVING**
"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." I John 3:1(a)

Theme Song: *I've Found a Friend*

Evening Speakers: Grand Forks — Pastor Ken Pentti Virginia — Pastor James Fugleberg

Bible Study Leaders: Grand Forks — Pastor Wesley Langaas Virginia — Pastor Norman Tenneboe

SCHEDULE

Wednesday

8:00 p.m. — Evening Service

Thursday

9:15 a.m. — Devotions

9:30-10:30 a.m. — Bible Study

11:00-12:00 a.m. — Message: *The Motivation for Christian Living*

Our Present Standing, I John 3:1

Grand Forks — Pastor Les Galland

Virginia — Pastor Johan Koren

2:00 p.m. — Bible Study

3:30 p.m. — Message: *The Motivation for Christian Living*

Future Expectations, I John 3:2, 3

Grand Forks — Pastor Jerome Nikunen

Virginia — Pastor Harris Van Someren

8:00 p.m. — Evening Service

Friday

9:15 a.m. — Devotions

9:30-10:30 a.m. — Bible Study

11:00-12:00 a.m. — Message: *The Manner of Christian Living*

A Consistent Righteousness —

I John 3:6-10

Grand Forks — Pastor Merle Fagerberg

Virginia — Pastor Wendell Johnson

2:00 p.m. — Bible Study

3:30 p.m. — Message: *The Manner of Christian Living*

Demonstration in Practical Love —

I John 3:11-18

Grand Forks — Pastor Kerwin Sletto

Virginia — Pastor Mike Klenner

8:00 p.m. — Evening Service

Saturday

9:15 a.m. — Devotions

9:30-10:30 a.m. — Bible Study

11:00-12:00 a.m. — Message: *The Rewards of Christian Living*

a) Assurance of Salvation —

I John 3:19-20

b) Effectiveness and Power in Prayer —

I John 3:21-22

Grand Forks — Pastor Jay Erickson

Virginia — Pastor Lyle Twite

Please contact the local pastors if you need help in securing housing.
Grand Forks—Rev. Bruce Dalager 701-772-1218 (office)
Virginia—Rev. Henry Johansen 218-741-9003 (office)
Eugene—Rev. Stephen Odegard 503-687-8643 (home)

"IF"

(with apologies to Rudyard Kipling)

If I could have what
I wanted right now,
It wouldn't be very much;
Only if the good Lord above
Would grant His sacred touch.

If I could be what
I wanted to be
For all the rest of my life,
I would rather just be myself
Instead of having hatred and strife.

If peace could ever
Come to be known
To all the world and our own,
Would it work out,
After all the hatred shown?

If love were known
To all people;
Black, yellow, red and white,
How would it react to
The wars fought in darkest night?

If death entered into our
House this eve,
And a loved one were taken,
Don't despair, or shed one tear,
For it was meant to be, my dear.

Life is a very precious thing
And please, please beware,
For Christ in heaven is watching
And really, really does care.

Here is a word of caution
That is written just for you,
Believe in Christ as Your Saviour
And you will have skies of blue.
—Marie M. Peterson

editorials

A PRESIDENT?

For the second time in just a few years the Board of Trustees is seeking a dean for one of the AFLC schools. This time it is a dean for the Bible School to replace Pastor Kenneth Moland, who will become pastor of Our Redeemer Lutheran Church in Kirkland, Wash., next summer. Pastor Moland has served faithfully and well and through his travels with the choir on tour has been from coast to coast and is well identified with Association Free Lutheran Bible School.

The search is on for a new dean. We here at the *Ambassador* don't make policy for the Association or the Schools, but we like to throw out some things to think about on various topics. Then others do as they feel is best and the ultimate deciders in a church like ours are you, the people.

We mention at this time, as we did several years ago before Pastor Francis Monseth was named dean of the seminary, that there is provision for either our present system of deans only as leaders of our two schools or two administrative deans under a president of both schools.

Under the president type of leadership the deans would handle many of the day to day operational responsibilities and teach some classes, as they do now. The president would be free of classroom teaching except on a very limited basis. Hence he would be more free for travel to represent the schools to the congregations and conferences concerning seminary and Bible school work. But he would also be involved in the larger decisions about the schools and in some matters have the ultimate responsibility. A job description exists spelling out the division of duties between the president and the deans.

So there is something to be said about the president-dean system. Whether it is the way we want to go at this time is a question. Perhaps picking a president means selecting a little different type of person than a dean. The gifts needed may be somewhat different. If a president were chosen now one of the current faculty members would likely be elevated to the dean's position. On the other hand, maybe a current faculty member would be selected as president and another as dean. We are leaving all options open.

It may well be that we will simply continue under the deans only system of operating our schools for the present (Jim Johnson's article elsewhere in this issue about Pastor Moland's resignation indicates that). It's what we know; we are comfortable with it. But we only point out this other possibility which is legal under provisions which have been set up. And there could be advantages to it.

May the Lord guide the Board of Trustees in its search for new leadership at AFLBS. Whoever does assume that leadership takes over an extremely significant ministry in our church.

PASTORAL SUPPLY

Some eight years ago we editorialized about the possibility that very soon, at that time, the Association might have more seminary graduates than she knew what to do with. It very much looked like that could be the case.

But events proved our concern wrong. All of those seminary men didn't go into the ministry of our church. All graduates since that time who were approved and desired parishes have been placed.

But now the concern for our coming graduates revives. As many as ten men may graduate this year. There aren't that many vacancies in self-supporting and Home Mission parishes. There is a question as to how much assistance the AFLC can give weaker parishes so that they might have full-time pastors. There are some pastors from outside the Association who want in, thereby competing for openings which exist.

So there is the need for much wisdom. It seems only fair that our seminary graduates be protected and given every opportunity to have a parish awaiting them when they finish their education.

One situation which helps to ameliorate the problem is that occasionally congregations already existing affiliate with the AFLC. They then need pastors. There will be more of that happening. Maybe this present concern will prove unfounded.

It certainly would be good if our financial condition were better as far as our common work goes. It will be too bad if the work and workers are there but we can't fund the work we want to do and the Lord wants us to do. And this should by no means be limited to traditional forms of ministry.

Pray about these things also. Some people are looking for prayer requests. Here are some.

NO LOTTERY

First horse racing was legalized in Minnesota. Now there is talk of dog racing and a state-run lottery. What is happening in our society? And in this northern Bible belt?

Financing government through gambling looks very attractive. Who doesn't want lower taxes? The issue, however, for Christians, and, yes, for those humanists of high mind we take delight in chastising, is what is the right thing to do or not do.

It doesn't seem that there can be any question but that one must oppose legalized gambling at every turn. What a time to write this, just after a couple in Ontario has won 13 million tax-free dollars in a lottery. What a windfall! That's the greatest thing that could ever happen to anyone, people say. That's the same as saying that money buys happiness and peace of mind and that is not

♦

what the Bible teaches or what human experience records.

We're not going to pursue that thought further here but want to get back to the argument that financing government operation through gambling is so wonderful. It's much like the one about all the wonderful revenue we get through taxes on alcohol consumption. So often the total picture isn't looked at—what liquor costs us all in higher insurance rates, greater welfare needs and police protection. And then we haven't touched on the psychological and emotional effects worked on the people who somehow are involved, and on which it is so hard to place a price tag. The same is true in relationship to gambling.

If all that money is out there, millions and billions, is to be wagered or with which to buy tickets, why not pay it honestly for taxes and raise the quality of life for us all without the concomitant evils which gambling brings?

In this connection, as this is being written, the Attorney General in North Dakota is considering asking for a state-wide grand jury to investigate corruption in the legalized gambling for charity in that state. Don't tell us there could possibly be some corruption in that?

We hope that if this lottery discussion continues that our Minnesota readers will write to Gov. Rudy Perpich, who has said he won't stand in the way of a state-run lottery, and their state senators and representatives, to protest a state lottery or any lottery.

MARKS OF A CHRISTIAN

Recently we picked up our copy of that marvellous book on the ministry by Stephen C. Neill, *Fulfill Thy Ministry*, and glanced at some of the underlined passages. This was one of them: "In South India you are not taken seriously as a Christian unless you are out of bed by 5:00 a.m. at the latest." Wow! A lot of us wouldn't be included if that were a standard to be marked by.

Oh yes, the point is that a lot of South India Christians get up that early for prayer and other devotional activities. Life is busy and they know they must take the time before other tasks must be faced. One is reminded of what is said of Jesus: "And in the morning, a great while before day (5 a.m.?), He rose and went out to a lonely place, and there He prayed" (Mark 1:35).

Many of us wouldn't be included if to be taken seriously as Christians we had to get up regularly at 5 o'clock to pray. Thank God that isn't a requirement for salvation, although a Christian must have a meaningful prayer life in order to survive and grow. Nor should a Christian who is early at prayer and devotions boast of the fact. That would indicate spiritual pride.

But what we wanted to put before you today was this question of the marks of a Christian. What must a person show forth in order to, as Bishop Neill phrased it, be "taken seriously as a Christian"? Long ago we shared these with you in substantially this form. They follow upon faith commitment to Jesus Christ. What, then, might others, Christian or no, reasonably expect to ob-

Consider a STEER project

Dan and Jayne Jordan of Bethel Lutheran Church, Faith, South Dakota, have been a farmer-rancher participant in the STEER, Inc., program for some years. They have been running five ewes, and the profits from the wool and lamb sales (after overhead deductions of about 21 percent) are going toward the foreign mission work of our Association. They have decided to accept five bred yearling beef heifers this fall and run them for STEER, Inc., instead of the ewes. When the calves are sold from their project it should bring an income of about \$1,000 to our church's foreign mission budget, with the possibility of that figure doubling in years ahead if the calf market goes up.

We trust that donors will be found to pay for these animals. Since they will be producing for the foreign mission work of our AFLC for many years ahead, it would seem good if donors could be members of our Association. This one-time investment of \$600 per unit allows STEER, Inc., to buy more livestock or seed and fertilizer units for another farmer or rancher to take care of further missionary work. A person may contribute any fraction of this investment. If you wish to give a unit or fraction of a unit to complete the project that the Jordans have stepped out in faith to do, please contact our World Mission office in Minneapolis. Please do the same if you are interested in being the donor or farmer-rancher for other projects, of course.

Another suggestion is that we could use memorial money as donor funds for a STEER project. This would be designated to our foreign mission work and your gift would keep working for the Lord until He returns.

Dr. Wayne Sletten, Faith, S. Dak.
Area Representative for STEER, Inc.

serve in one who calls himself a Christian? 1) That he regards the Ten Commandments highly and seeks to live by them. 2) He is concerned about his own church attendance and all phases of the church's work. 3) He enjoys fellowship with other Christians (his best friendships are with them). 4) He has an earnest hatred of sin and a desire for a better life (he wants to grow). 5) He gives expression to his faith and seeks to live for Christ.

That's a list we've come up with. You will have another one, your pastor a third. Quite likely they'll be similar. Of course, the more points you make the more you can include.

To be taken seriously as a Christian, that's really important, isn't it? To not be taken seriously, that's tragic. What we are in the marketplace, on the gym floor or in the locker room, in the board meeting, with the crew, even in church, and, oh yes, in our homes, that's what's important.

No, rising at 5 o'clock isn't an American mark of a Christian but there are marks. People watch one another. Don't let the line be crooked or the type blurred.

14. Read I Peter 5:1-3.

- To whom is this addressed? _____
 - What are they to do? _____
 - How are they to do it? _____
- "My Lord knows the way through the wilderness. All I have to do is follow!"

15. We are His sheep and have many shortcomings. Looking at John 10:1-18, what are some of the qualities of a sheep that we need to cultivate?

_____, _____, _____,

_____, _____, _____.

D. I am the Good Shepherd—coming

16. According to I Peter 5:4, what will the true and obedient follower receive when the Chief Shepherd shall appear? _____

17. Heb. 13:20-21 is a benediction. It tells us what the Shepherd does for His sheep. Read it and thank Him for His Gifts. (Read Psalm 79:13 also.)

"Is. 58:11 — "The Lord shall guide thee continually." If the Good Shepherd is to be our guide, we must follow Him. Perhaps He is saying to you today, "Take your eyes off your problems, your circumstances, your needs, and look up. Then your feet will follow your eyes, and you will follow Me." (*Meditation Moments* by Millie Stamm)

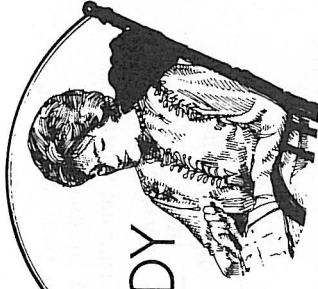
Suggested Hymn: "The Lord's My Shepherd, I'll Not Want" (#207 in the *Concordia*).

"So we Thy people and sheep of Thy pasture will give thee thanks for ever; we will shew forth Thy praise to all generations" (Ps. 79:13).

Mrs. Gerald Knudsvig, Buxton, N. Dak.

March 1984

W MF BIBLE STUDY



Lesson III The "I Ams" of Jesus

I AM THE GOOD SHEPHERD (John 10:11, 14)

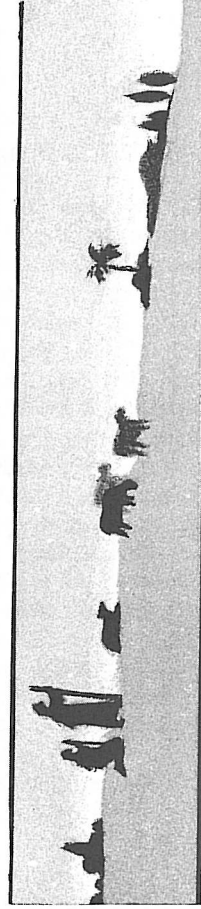
A shepherd is one who takes care of sheep, either his own or someone else's. In the time of Christ, shepherds were among the despised. Educated people and religious leaders considered them to be at the bottom of the social ladder. They were not allowed to be a witness in the courtroom or hold any public office.

In this lesson we will learn more about the occupation and responsibility of a shepherd, as well as the relationship of Jesus the Good Shepherd to His sheep.

I. A SHEPHERD PORTRAYED IN THE WORD

1. Match the duties of a shepherd toward his flock with the given Scripture verse.

- | | |
|---------------------------|---------------------|
| _____ defend | a) I Chron. 4:39-41 |
| _____ water | b) Jer. 33:12 |
| _____ gives rest | c) I Sam. 17:34-36 |
| _____ know | d) Gen. 29:2 |
| _____ number | e) Luke 15:4-5 |
| _____ secure pasture | f) John 10:5 |
| _____ search for the lost | g) Jer. 33:13 |



2. There are good and bad shepherds. Choose the correct adjective and match it with the verse to describe them accordingly.
(fearless, unselfish, faithful, selfish, cowardly, unfaithful)

<i>good shepherds</i>		<i>bad shepherds</i>
Gen. 31:38-40	_____	Ezek. 34:1-10
I Sam. 17:34-36	_____	Jn. 10:12-13
Luke 15:3-6	_____	Is. 56:11-12

3. Who is portrayed as a shepherd in each of the following verses?

Ps. 100:3 _____
 Ex. 3:1 _____
 Heb. 13:20 _____
 Gen. 37:2 _____
 Num. 27:16-23 _____
 II Sam. 5:2-3 _____
 Gen. 4:2 _____
 I Pet. 5:1-2 _____

II. THE GOOD SHEPHERD PORTRAYED IN THE WORD (John 10:10-18)

A. I am the Good Shepherd—giving

4. What contrast is made between the “thief” and hireling” and the true Shepherd in verses 10-18?

a) What are the two features by which the good shepherd can be known?

1. _____ 10:10b
 2. _____ 10:11b

b) What are the features by which the thief and hireling can be known?

1. _____ 10:10a
 2. _____ 10:12-13

Sheep are ignorant creatures who easily go astray, and so it is with people (Is. 53:6). Sheep depend completely on their shepherd.

5. Read John 10:3-4. What does the shepherd do for His sheep?

_____, _____,
 _____, _____,
 _____.

6. What is the response of the sheep to the shepherd, in John 10:4, 27?

_____ Martin Luther once said: “I know not the way He leads me, but well I know my Guide.”

7. Will the sheep of the Good Shepherd follow the voice of a stranger?

8. What is the relationship of Jesus and His flock in v. 14?

9. What mutual acquaintance do we find in v. 15?

10. a) Who are the other sheep mentioned in v. 16? (read also Acts 28:28; Rom. 9:24)

b) What will Jesus do for them? _____

c) What happens when a sheep comes back into the fold, according to Luke 15:6? _____

11. What does it mean when He says: “there shall be one fold and one shepherd?” _____

B. I am the Good Shepherd—dying

12. Who appointed and enabled Jesus to lay down His life and take it again? (10:18b)

C. I am the Good Shepherd—leading

13. Read John 21:15-19

a) What is Peter the shepherd told to do? _____

b) To whom does our Lord's command apply today? _____

c) Are you responding to His command? _____

THE WOMEN'S PAGE

CRADLE ROLL . . .

Ishpeming, Mich.



Hope Free Lutheran graduated three from their Cradle Roll. Pictured are Mrs. Vicky Kangas and Nicholas; Mrs. Anita Jonas and Jocelyn; Gordon Stone is not pictured. Twelve new members were welcomed. They are: Krystal Bykkonen, Mathew Eliason, Molly Engman, Catherine Jo Jarvinen, Luke Kohtala, Kasey Liubakka, Melissa Maki; Buck Meyer, Samuel Nash, Sara Nash, Charles Pelta and Amanda Sheridan.

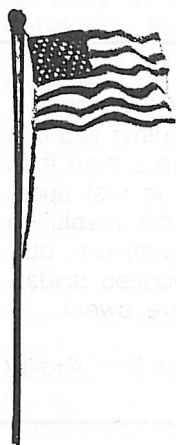
Buxton, N. Dak.



Ny Stavanger Lutheran received Larissa Sletto into their Cradle Roll. Larissa is the daughter of Pastor and Mrs. Kerwin Sletto.



Scandia Lutheran Sunday School, Sedan, Minn., collected clothing for the Marie Sandvik Center in Minneapolis. Pictured are some of the children with the clothing. The project before Thanksgiving was a collection of love loaves with the money going to World Vision and the Marie Sandvik Center.



Because we love, our country, Lord,
And do revere Thy precious Word;
Because all nations are distressed
And men and women sore perplexed—
Bring back, O God, we pray to Thee,
The mothers, Lord, who bend the knee.

The mothers, Lord, whose lives do shine
With noble deeds, with thoughts sublime;
Who teach their sons to fear Thy Name,
And never stoop to things of shame—
O God on high, we ask of Thee;
Send mothers, Lord, who bend the knee.

—Walter J. Kuhn,
in *Gospel Herald*



New Luther Valley Junior Mission Group, McVile, N. Dak. Leaders (back row) Geraldine Harder, Mamie Howe and Margaret Johnson holding Eddie Langaas. (Middle row) Cheri Knudson, Kristi Kragtorp, Mark Lofthus, Darin Harder, Angela Johnson, Michael Johnson. (Front row) Kevin Knudson, Paul Knutson, Wade Kragtorp, Janell Quanbeck, Michelle Johnson and Nancy Johnson.

Mid-Winter Conference WMF Banquet

March 2, 5 p.m.
Holiday Inn, Virginia, Minn.

sponsored by the
Lake Superior
District WMF

With our evangelist-youth worker

Is Pastor Kenneth Pentti, our evangelist-youth worker, on your prayer list? If not, begin now to pray for his special ministry in the church. Here are his coming appointments for the next weeks.

Newfolden, Minn.

Westaker and Bethania Lutheran Churches

Feb. 26-Mar. 1

Larry Haagenson, pastor

Kalispell, Mont.

Faith Lutheran Church

Mar. 11-17

Richard Bartholomew, pastor

Bemidji, Minn.

Bethany Lutheran Church

Mar. 25-29

Mark Antal, pastor

McVie, N. Dak.

New Luther Valley Lutheran Church

Apr. 1-5

Wesley Langaas, pastor

Amery, Wis.

Amery Lutheran Church

Apr. 8-12

Michael W. Brandt, pastor

Eben Jct., Mich.

Calvary Lutheran Church

Apr. 14-18

Norman S. Tenneboe, pastor

Colfax, Wis.

Faith Lutheran Church

Apr. 29-May 3

Hubert DeBoer, pastor

MASTER'S FEET . . .

no "Iron Curtain" to fence them in. Similarly, in Christ's Kingdom all mankind is offered freedom from Satan's tyranny and oppression. To the prodigals of the "far country" Christ's invitation still stands: supported by His sure promises and the witness of men born in spiritual bondage but freed by the "naturalization" of faith. In America we are privileged to stand in the shadow of both the Statue of Liberty and the Cross. They both spell freedom for the "huddled masses yearning to breathe free."

news of the churches

A busy December in Maple Bay

We were in a festive mood as we entered the church, Maple Bay Lutheran, Mentor, Minn., for the Ladies Aid Christmas party on Dec. 1. The dining area and each table were beautifully decorated in holiday attire. Mrs. Victor Ness, the president, led the program. It included a skit entitled "The Ornament," with a five-member cast. What a lesson they had for us. Songs were sung by all and then there was a time of reminiscing about Christmases past. The closing song was "Silent Night." The lunch was potluck Christmas baking.

On Sunday, Dec. 18, we welcomed two families who joined our family of worshippers, the Edsel Johnsons and Pastor and Mrs. Roy Johnson and family. Special music was furnished by a ladies trio: Mrs. Byron Ness, Mrs. Wayne Floan and Mrs. Wayne Demarais, accompanied by Mrs. Dan Skanson. The pastor's sermon topic was "Missing the Messiah."

That evening the Sunday School program was held in 22 degree below zero weather, but the church was filled to capacity. The program was called "Let the Whole World Know." Mrs. Skanson is the superintendent.

Christmas Day services were at 11:15, the last of Pastor Johnson's three for the morning. Among the special music was a song by the eight daughters of Mr. and Mrs. Chester Broden: Mrs. Carl Moland, Mrs. Dan Olson, Mrs. Wayne Demarais, Mrs. Bruce Erdman, and Jennifer, Kathryn, Denise and Deanne Broden. Kathryn announced that she would be leaving for an intensive discipleship training program in Kailua-Kona, Hawaii, on Dec. 29, under Youth With a Mission ministry. It is a six-month program.

There was a baptism that day, too, for Mark Timothy Johnson, son of Mr. and Mrs. Tim Johnson. He has a sister Jill and a brother Bradley.

—Mrs. Ivan Nordheim

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear secretes acids; but love and trust are sweet juices.

Henry Ward Beecher



Tony Stockman ordained at Beaver Creek

Tony Stockman, 1983 graduate of Association Free Lutheran Seminary, was ordained into the Christian ministry last fall at Beaver Creek Lutheran Church, rural Tioga, N. Dak. He is assistant pastor at St. Paul's Lutheran Church in Cloquet, Minn., where Herbert L. Franz is senior pastor.

Rev. Richard Snipstead, president of the AFLC, conducted the ordination and preached the sermon, based on II Timothy 4. Ten pastors were present and many of them took part in the service. Mr. Arley Hartsoch spoke in behalf of the congregation.

At the supper which followed a special cake was served baked by Florence Ferguson. It bore the words of Tony's favorite saying on it: "Praise the Lord."

—Corr.

Personalities

The address of **Rev. Delmar Palmer**, new pastor of Calvary Lutheran Church, is 1711 26th Av., Everett, Wash. 98201. He and his family live in the congregation's parsonage adjacent to the church.

Please check the zip code for **Rev. and Mrs. Orville Olson** at 4444 E. Escondido Avenue, Mesa, Ariz.. It should be 85206.

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 held membership.

WASHINGTON

Kirkland

Mr. Stanley Ness, 46, Nov. 21, 1983, Our Redeemer

(Mr. Ness was a trustee in his congregation at the time of his death, the result of injuries sustained in an automobile accident.)

REV. O. J. HAUKENESS

Rev. O. J. Haukeness, who once served Emmanuel Lutheran Church, Holt, Minn., and Bethany Lutheran Church, Sebeka, Minn., passed away on January 24 in Everett, Wash. He was 95.

Ole J. Haukeness was born on March 9, 1888, on the island of Stord, Norway. He immigrated to America in 1907. He studied at a business college in Bergen, Norway, at Bethania College, Everett, and Augsburg College, Minneapolis, Minn. (B.A.). In 1921 he was graduated from Augsburg Seminary in Minneapolis. He was united in marriage to Ella Pauline Norem of Hallock, Minn., in 1921. Pastor Haukeness served parishes at Fortuna and Ambrose, N. Dak., 1921-28; Holt, Minn., 1930-32; Rose Valley, Sask., 1932-39; Westby, Mont., 1939-43; Sebeka, Minn., 1943-49; Silvana, Wash., 1952-60; and Medicine Lake, Mont., 1961-63. From 1949-52 he was employed by Messenger Press, Minneapolis, book store of the Lutheran Free Church. The couple lived in retirement in Everett. Mrs. Haukeness passed away in October, 1982.

Pastor Haukeness translated the book *Barneprekener* by Johan Lunde from Norwegian to English under the title *Talks with Children*.

In addition to his wife, he was preceded in death by their son, Dr. Stanley. He is survived by three daughters, Eleanor, Mrs. Russell Nelson, Sebeka; Sylvia, Mrs. Roy Waggoner, Seattle, Wash., and Helen, Mrs. James Ranck, New York City, and a number of grand-

More on Pastor Moland's resignation

Kenneth Moland, dean of Association Free Lutheran Bible School since 1977, submitted his resignation last December to accept a call to pastor a small parish in Kirkland, Washington.

The AFLBS dean will continue to direct the school until his resignation goes into effect "sometime in July," he said.

Pastor Moland submitted the resignation to the Board of Trustees of AFLBS during the first week of De-

cember after struggling with two different calls and finally deciding to accept the pastorate at Our Redeemer Lutheran Church in Kirkland.

The Bible school dean said he had been slowly "working over" plans to leave his position as dean for "the last year-and-a-half." The resignation ends a seven-year era for Pastor Moland as the AFLBS dean. He stands as the third AFLBS dean, following first-year head Pastor John Strand and long-time dean Pastor Richard Snipstead, who held the post from 1967 to 1975.

The seven-member Board of Trustees began its search for a new dean last month. With the help of the current AFLBS faculty, the board will submit "one or two" nominees for the deanship at the 1983 AFLC annual conference next June, said Pastor Michael Brandt, chairman of the school board. AFLC delegates at the convention will elect the AFLBS dean from a ballot that will include the Board nominations as well as any nominees from the floor, Brandt said.

Pastor Brandt, now in his third year as Board chairman, had high praise for Pastor Moland and his seven-year tenure: "Ken has such a good, Lutheran, Bible-centered emphasis, and he has excellent student rapport. He's just the kind of man you love to have represent your institution. He has done a lot, especially with curriculum development and financial planning."

Pastor Brandt said the school board will accept recommendations from the current AFLBS staff and will conduct "several" interviews between now and next June, when they will reveal their nominees at the annual conference.

—James L. Johnson

children. A 98-year-old sister, Johanna, also survives, in Norway.

The funeral service was in Central Lutheran Church, Everett, on Jan. 27. Burial was in Evergreen Cemetery there.

Blessed be his memory.

(Ed. note: I should like to make some personal comments about Pastor Haukeness in our next issue.)

WALTER A. MAIER CO-WORKER DIES

Dr. Eugene R. Bertermann, 69, who for 15 years was a close associate of Dr. Walter A. Maier, Sr., famed preacher on The Lutheran Hour, died on Dec. 29 in Akron, O., where he was visiting a son.

A native of Bittern Lake, Alta., Dr. Bertermann had been involved in The Lutheran Hour since 1935 when, as a seminary student, he helped answer mail for the popular Gospel broadcast. From 1959 to 1967 he served as executive secretary of Lutheran Television for the Lutheran Church-Missouri Synod. At the time of his death Mr. Bertermann was stewardship counselor for Lutheran Bible Translators—Messengers of Christ, Inc., and was an assisting pastor at St. John Lutheran Church, Orange, Calif.

(Ed. note: I met Dr. Bertermann in 1981 when we travelled on the same bus from the LC-MS convention site in downtown St. Louis to the Concordia Seminary campus in the suburbs. On the campus we saw the reproduced study of Dr. Maier.)

First of all, then, I urge that entreaties and prayers, petitions and thanksgivings, be made on behalf of all men, for kings and all who are in authority, in order that we may lead a tranquil and quiet life in all godliness and dignity.

I Tim. 2:1-2

IMPACT gifts to AFLBS

Association Free Lutheran Bible School, Minneapolis, Minn., has recently received \$4,826 from Lutheran Brotherhood's IMPACT Program, Inviting Member Participation in Aiding Lutheran Colleges and Theological Seminaries. The latest payment covers 86 gifts of Lutheran Brotherhood members made during the fourth quarter of 1983.

The IMPACT program matched, at 75¢ per dollar, Lutheran Brotherhood members' gifts of \$10 to \$100 per year to Lutheran institutions of higher education. This year the gifts must be from \$25 to \$100.

Since the beginning of the IMPACT program in 1979, Association Free Lutheran Bible School has received \$61,288 in IMPACT funds. During the same period Lutheran Brotherhood has allocated more than \$6.1 million to 72 institutions, responding to 97,165 gifts.

(Ed. note: A recent communication concerning the IMPACT funds given to Association Free Lutheran Seminary from 1979 to 1983 states that the amount has been \$19,706. The statement in our Jan. 17 issue said \$46,204. At the moment we are not sure which is correct.)

Anniversary grants

Appleton, WI — Aid Association for Lutherans (AAL) will award \$155,000 this year to 292 Lutheran churches celebrating their centennial and other important anniversaries.

The money is made available through Milestone, an AAL fraternal program initiated in 1982 to provide financial support for Lutheran congregations marking their 100th anniversaries, and subsequent anniversaries in 25-year increments.

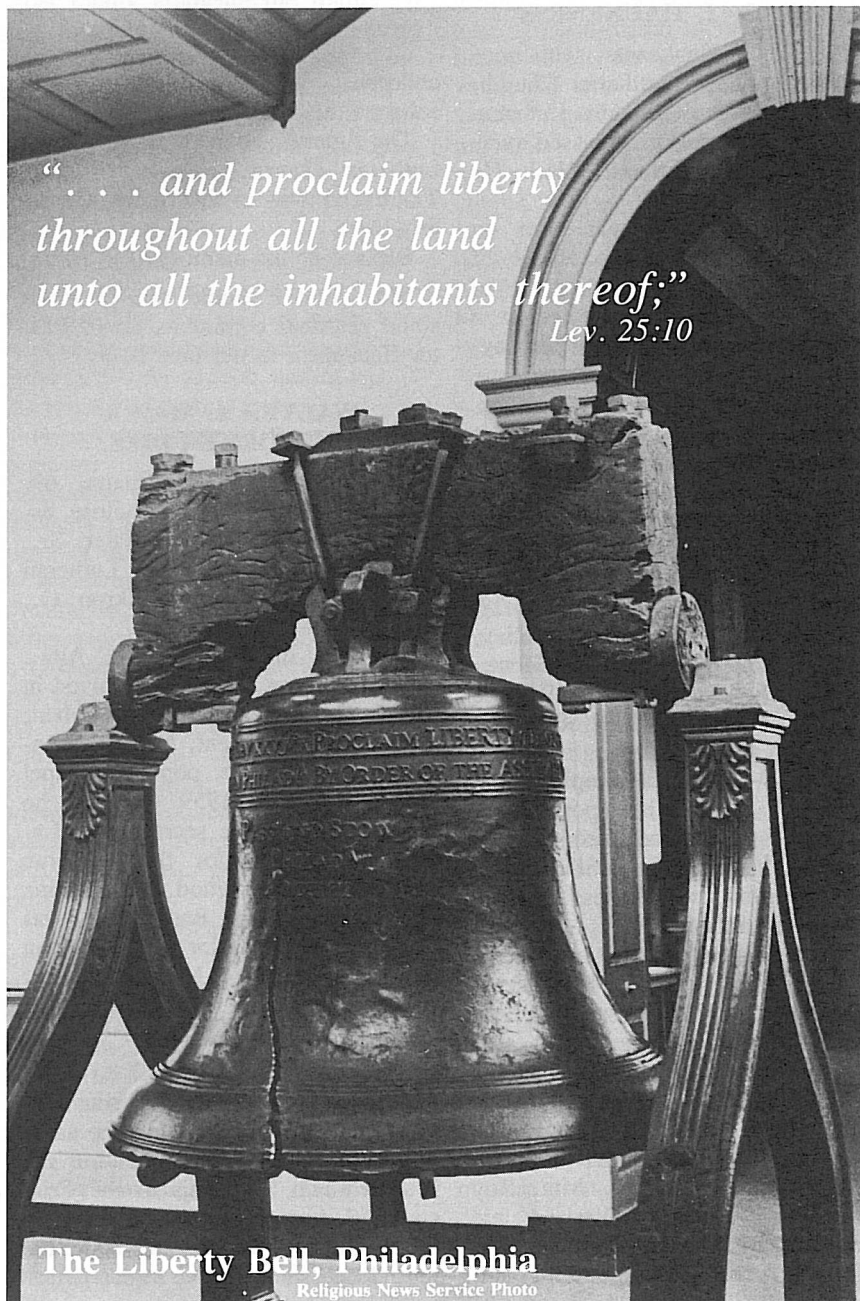
The churches are eligible for awards ranging from \$400 to \$1,000, based on the sizes of the parishes. Through Milestone, AAL intends to help create greater opportunities for congregation members to appreciate and become involved in their anniversary celebrations.

Among the churches receiving grants this year is Bethania Lutheran Church, rural Newfolden, Minn., which will be observing her 100th anniversary.

THE LUTHERAN AMBASSADOR
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Minneapolis, Minn. 55441

Second-class postage
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*"... and proclaim liberty
throughout all the land
unto all the inhabitants thereof;"*
Lev. 25:10



The Liberty Bell, Philadelphia

Religious News Service Photo