

THE LUTHERAN AMBASSADOR

Biblical Inerrancy p. 3
The Bible on Abortion p. 5
Orphanage Dedicated p. 8

February 25, 1986



THE TRIUMPHAL ENTRY

Luoma Photos

at the MASTER'S FEET

Repentance as a lifestyle

An attitude of repentance is the soil in which God's Word bears fruit. Today let us see that the gift of a repentant heart is a gracious work of God. And, furthermore, this work of repentance is to be our daily experience.

The apostle Peter spoke of repentance as a gift, in Acts 5:30,31:

"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins."

From this text, and others, we realize that a repentant heart is not found within ourselves. The Holy Spirit uses God's Word, and specifically the Law, to "give" repentance. Like the other gifts of God, repentance can either be received or rejected. Those who have never accepted God's

working of repentance remain in darkness in regard to their sin. Neither the Law nor the Gospel are properly understood. Repentance is a gift which must be allowed to do its work.

What, then, is repentance? As it is used in Acts 5:31, it means to recognize and acknowledge sin on the basis of God's truth and then to be truly sorry for sin, as it is contrary to God's will and Person. God works a change of mind and a change of heart when He gives the gift of repentance. Man no longer sees sin from his own self-justifying perspective, but rather from God's eternal view of truth. This is when man's mouth is closed before God and no excuse is offered. The result of repentance is brokenness and a keen awareness of the alienating effect of sin.

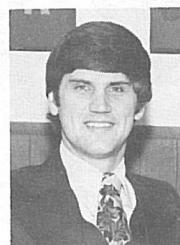
To such a one, God gives the second part of the gift in Acts 5:31. The Savior gives the gift of forgiveness of sins. To the one broken by his awareness of sin, God assures abundant pardon. The sin which condemns him is carried away by the Sin-bearer and as a free gift God no longer sees that which once separated the man from Himself. This happy conclusion is so closely tied to the gift of repentance that some definitions of repentance include both contrition and faith in Christ. Both of these works need to be accepted, however, in order for there to be saving faith and assurance of salvation.

The humility worked in man's heart by the gift of repentance is not only for the first time God puts His finger on our sin, but rather it is to characterize the life of His people. During this Lenten season we are reminded of the reason for Christ's suffering and death. We sing the penitential hymns and confess together our need

for God's mercy, His gift of forgiveness of sins. It is appropriate for us to do so, not because we earn forgiveness through our penitence, but because the gift of repentance rightly precedes the gift of forgiveness. To minimize the place of repentance is to obscure the sweetness of the Gospel.

What, then, of daily repentance, or living in a repentant state? Why do we emphasize the ongoing work of repentance? The most obvious reason is that there is still sin in the lives of believers. The old nature still is at enmity with God and it will never change. Added to that are the actual sins committed each day in thought, word and deed. Sins of omission and commission trouble God's people and apart from the gift of repentance the darkness would grow to a stranglehold. The bondage of sin needs the breaking power of repentance and the gracious gift of forgiveness.

Finally, the gift of repentance produces that wonderful Christian virtue of humility. In a day of pride and self-assertiveness, how refreshing to see a broken man, humbled by the Law and healed by the Gospel. That happens as we live in a daily repentance.



by Pastor
Kenneth Moland

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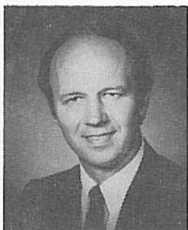
Volume 24 Number 4

A frequent statement heard in the modern debate regarding the character of the Bible is that the term "inerrancy" is inappropriate in describing the effect of its inspiration. In fact, it is claimed that the word is a late arrival, coined in the heart of the Fundamentalist-Modernist controversy at the turn of the century. While the term, "inerrancy," may be relatively recent, the concept has been with us since God, the Holy Spirit, inspired the prophets and apostles to commit to writing the Divine intention.

The Testimony of Scripture

The question of biblical inerrancy hinges simply on what the Scriptures claim to be. If they purport to offer simply the best in human philosophy of religion, then our reason may well adopt a critical stance as we come in judgment on its contents; however, if the claims are that the origin is directly traceable to God, then we must come to the Word with our minds ready to be taught, to learn, to simply expect that an all-knowing, holy God expresses Himself in absolute trustworthiness.

Dr. James H. Brookes has been at pains to count the separate testimonies of the written Word to its divine origin. He informs us that such expressions as "God said," "The Lord spake saying," "The Word of the Lord," and "The Lord commanded" occur 680 times in the Pentateuch, 418 times in the Historical Books, and 1307 times in the Prophets, not to speak of the reiterated attribution to God of the content of the Poetical Books, and not including at all the New Testament. The Scriptures, old and new, simply abound in testimony to Divine origin. Here, one might think, the controversy regarding the inerrancy of Scripture should be laid to rest, especially in light of the clear statements of our Lord. If



by Rev. Francis W. Monseth,
Dean, Association Free Lutheran
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THE INERRANT WORD

our essential Christian heritage

Christ be God, if He is Lord, and we profess to be His followers, then to challenge His testimony regarding the Word is to betray unbelief. "Scripture cannot be broken," Christ declared (John 10:35). In other words, cannot be destroyed. It cannot be brought to an end. It cannot be abolished. It cannot be done away with. "I tell you the truth," Jesus says, "until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished" (Matt. 5:18).

"The question of biblical inerrancy hinges simply on what the Scriptures claim to be."

The Apostle Paul affirms the case for inerrancy in unmistakable language. "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness" (II Tim. 3:16). Certainly the Old Testament writings are in view here and I concur with those who believe the apostle also had in mind that portion of the New Testament which had been put into writing at this point.

Christ's pre-authentication of the apostolic writings in John 18:12-15 is certainly important in establishing the extent of the inspiration of the New Testament. He promised that the Holy Spirit would guide the apostles into "all truth." The fulfillment of that promise is attested by Peter when he treats, for example, the Pauline epistles as on a par with "the other Scriptures" (II Pet. 3:16). This is but a sampling of the abundant

testimony to the Divine origin of the Scriptures and thus their consequent inerrancy.

The Witness of the Church

The witness of the Christian Church to the question of inerrancy has been clear and consistent until the last century. The great St. Augustine, noted church leader of the fifth century, said, "We must surrender to the authority of the Holy Scriptures, for it can neither mislead, nor be misled." He never questioned the unique inspiration of the Scripture and its attendant result, inerrancy. He deliberately and dogmatically affirmed this fact in his writings. The early church Fathers, Jerome, and many of the medieval theologians have excellent statements attributing inerrancy to the sacred text.

Of special interest to us as Lutheran Christians is our more immediate heritage stemming from the Reformation of the sixteenth century. Again, we note the unbroken line of testimony regarding a high view of Scripture. Because of what Scripture had to say about itself, Martin Luther confidently heralded his belief that the Bible is the Word of God, and therefore authoritative in all that it contains. It is clear and it is without error, he affirmed. He urged that the Bible not be critically evaluated in a negative sense but rather be heard as the very Word of God. The inerrancy of Scripture was extremely practical for Luther as he derived his assurance of salvation from its promise of forgiveness in Christ. He was

WORD...

comforted by the fact that God is wholly trustworthy. "For it is established by God's Word that God does not lie nor does His Word lie," he contended.

Though there is no separate article in the Lutheran Confessions regarding the doctrine of Scripture, all of the references to the Bible assume its utter truthfulness. In the Augsburg Confession, the Bible is spoken of as "pure," "unalloyed," and "unchangeable." The Smalcald Articles, Luther's own, state, "God's Word cannot err."

The orthodox Lutherans of the seventeenth century continue the steady stream of witness to biblical inerrancy. In comment on II Timothy 3:16, for example, Quenstedt says, "There is no word of Scripture, not even a jot, that does not occur by divine inspiration."

In the history of the Lutheran church in our own country, there is encouraging and united witness to the inerrancy of Scripture in the theological writings and in the constitutions of the various synods and church bodies. It is not until the last half of the present century that a definite departure from the doctrine of inerrancy is noted in parts of our beloved Lutheran church. Now, the statement continues to remain unchallenged that there is hardly a theological professor in those synods presently moving toward merger who holds to the inerrancy position. If graduates of many Lutheran seminaries continue to maintain biblical inerrancy, they do so without encouragement and approval of their professors.

"Because of what Scripture had to say about itself, Martin Luther confidently heralded his belief that the Bible is the Word of God, and therefore authoritative in all that it contains."



"Only a nation with perverted values could destroy a million and a half of its precious heritage, its children, every year."

"Rescue those being led away to death; hold back those staggering toward slaughter. If you say, 'But we knew nothing about this,' does not He who weighs the heart perceive it? Does not He who guards your life know it? Will He not repay each person according to what he has done?" (Prov. 24:11-12).



by Pastor
David R. Barnhart,
Eagan, Minn.

The Importance of Inerrancy

How important is it whether one holds to the inerrancy of Scripture? Why does the late Francis Schaeffer call the inerrancy issue the "watershed" of evangelical Christianity? Simply because the matter is so bound up with the authority of Scripture. If we have an errant Bible, the message and mission of the Church is undercut. The Law loses its sternness, its force, in a sea of relativity. The Gospel loses its sweetness in a quagmire of mysticism. One is bereft of the sure promises of the forgiveness of sins through the vicarious atonement of the Son of God. One is left to some kind of pious hope for the future, unsure of the verities of eternal life. Yes, we must grant that there are degrees of difficulty depending upon the extent of one's application of recent techniques of biblical research (the historical-critical method), but there is danger nonetheless. One's doubts may involve the so-

called peripheral matters which are not central to the Christian faith. But it is important to declare the inner connection of all parts of Scripture and recognize that it is arbitrary and purely subjective to isolate only parts of the Bible as worthy of full acceptance as divine.

It is greatly encouraging to draw from our precious heritage at this critical hour in the Lutheran church in this country. We need no new position on the Word. There is nothing needing to be developed in terms of altering our former doctrinal statements on the Word or any other biblical truth. Our most pressing need is to simply recover and repeat to our generation the "faith once delivered unto the saints" (Jude 3). Let us "contend earnestly" for this faith, speaking the truth with conviction and compassion.

(Scripture quotations, where reference is given, are from the New International Version of the Bible).

Abortion is murder

Surely our American society is becoming a nation of perverted values. Only a nation with perverted values could destroy a million and a half of its precious heritage, its children, each and every year.

In the early part of this century and long before, the pulpits of our nation thundered in unmistakable tones with the authoritative Word of God calling America's people to build the young nation's foundations on the principles of holy Scripture. The laws of the land reflected such witness and testified that we were indeed "one nation under God." Though there were exceptions, weaknesses and serious imperfections, the church effectively influenced laws of justice and morality from the nation's capital to the smallest town and farm.

As the century moved along, vast but subtle changes in morality began to take place within the American society. Preachers are greatly responsible for this change. Preachers, graduated from once Bible-believing seminaries turned liberal, began to preach in their pulpits the lies and perversions they had been taught. They used all the right words, so their people were slow to learn that the meanings of the words had been changed. No longer did the pulpits reverberate with the pure Word of God to stir the conscience of the nation. Instead, filled with the arrogance of liberal, humanistic theology, these preachers gave encouragement and approval for people to challenge morality as set down in holy Scripture. Today, their ranks are swelled and these liberal preachers continue to declare that the Bible is no longer the authoritative Word of God as once believed. It is, they maintain, just another book setting forth man's best attempts to understand himself; his God and his world. "The writers

of both the Old and New Testaments were not always right in what they wrote," they tell us, "so we must be open to new ideas." Thus, today we have in our society, and led by the liberal clergy, open season on authentic Biblical morality.

Such was the scene in Israel in the days of the prophet Isaiah when God spoke a stern word of warning:

"Woe to those who call evil good and good evil; who put darkness for light and light for darkness, who put bitter for sweet and sweet for bitter."

How great was God's wrath against those who perverted His Holy Word, who led His people into committing shameful, detestable acts. The northern kingdom of Israel was shortly afterwards torn down, never to rise again. Are we in these United States so arrogant as to believe that we can openly and defiantly violate the Law of God with impunity?

Consider that on the average day in the United States 4,000 babies are slaughtered in their mothers' wombs. Against basic human nature, mothers actually walk into human slaughterhouses and ask American medical doctors and nurses to kill their unborn babies. And they do it!

Only in a society with perverted values is death viewed as the ultimate solution to many social problems. Abortion is not the only such evil. Add to the list of our nation's gross immorality infanticide and euthanasia. Little newborn babies, viewed by certain doctors, nurses and parents as unfit to live, are systematically starved to death in some of our nation's hospitals. Euthanasia, the killing of the old or chronically ill, is becoming more and more popular in the land and openly advocated by many. Even now, some church nursing homes we know are asking patients

upon entry how they want to die. Do they want to be connected to life-support systems if they become critically ill?

In St. Paul, Minnesota, an intoxicated man allegedly drove his car through an intersection and struck another car, injuring a mother and killing her eight-and-a-half month unborn child. The Minnesota Supreme Court, in December, 1985, ruled that the man could not be charged in the death of the "fetus" because, according to the state homicide statute's use of the term "human being," a fetus is not included, even if it could have been born alive and survived. This same conclusion was reached by our United States Supreme Court in 1973. It was the same U.S. Supreme Court which in 1857 declared that black people were not legal persons. The court was morally wrong then and it is wrong today on abortion.

Lou Alexander, the American psychiatric representative at the Nuremberg trials after World War II, said that the basic reason for the Holocaust of the Jews began with the concept that there was such a thing as human life not worthy to be lived. A certain Nobel laureate in the United States has suggested that children should not be declared alive until they are three days old, in order that the families might be given the right to reject the child.

Moral absurd arguments abound today on abortion. Arguments which are set forth to justify abortion and death as a solution for certain problems defy human logic and are often self-contradictory. Consider, for example, an article in the Lutheran Church in America publication, **The Lutheran**, where a woman pastor says:

"For many women the decision to terminate a pregnancy can be an expression of reverence and concern for life, not only for her own life but also for the quality of life of the fetus"

"Consider the fallacy of such logic. If you can't love it or care for it, kill it."

VALUES . . .

or future child. Since women often intuitively know when they can or cannot care for a child, the termination of an unwanted pregnancy is often an expression of serious concern for life, so serious that a woman is not willing to bring into the world a life for which she cannot adequately care." "Clearly, reverence for life means that every child has the God-given right to be brought into the world under conditions conducive to love" (Joy Bussert, "Can Abortion be Life-giving?", March 7, 1984).

Consider the fallacy of such logic. If you can't love it or care for it, kill it. A child's "God-given" right to be born into a loving situation justifies our right to kill it when such is not the case. How absurd. Here is a child in the mother's womb which has the right to be wanted and loved, but the child does not have the ultimate right to life. One does not have to be a prophet to know that if such logic prevails on abortion and euthanasia, one day those who promote the killing of the unborn will themselves need defending in old age in a society which sees morality in discarding those deemed unloved or unworthy to live or no longer useful.

I recall a debate on abortion in an LCA Minnesota Synod meeting. One pastor stood to appeal for the "right of a woman to choose an abortion." He illustrated his plea with the story of a woman in his congregation who had been pregnant with twins. It was determined that one of the twins had Downs syndrome, but the other was normal. Said the pastor, "Through the marvels of modern medicine, they were able to abort the baby with 'Downs syndrome,' and later the mother was able to deliver the normal, healthy child." This family, according to the pastor, was thus spared much heartache and pain.

The Bible could not be more clear on the subject of abortion and the liberals know it well. However, they choose to deny the authority of Scripture in these matters, saying that our

modern science has led us to advance beyond such thought. The Hebrew word for child often used in the Bible is *yeled*. It is used to describe a child both inside and outside the womb. The Scriptural accounts of the births of Jeremiah, John the Baptist and Jesus, just to name a few, teach clearly that in God's eyes life begins at conception through His creation. Psalm 139 is an elaborate commentary on this Truth. But if you do not hold the Bible as the authoritative Word of God, it matters little to you what it teaches in the final analysis.

Throughout the centuries, the church has clearly proclaimed the immorality of taking a life by abortion, infanticide and euthanasia. The words themselves may not appear in Holy Writ, but the Truth which governs their practice is unmistakably clear. Tertullian, one of the early church fathers, compared Christian and pagan morals this way:

"For us murder is once for all forbidden, so even the child in the womb, while yet the mother's blood is being drawn on to form the human being, it is not lawful for us to destroy. To forbid birth is only quicker murder. It makes no difference whether one take away the life once born or destroy it as it comes to birth. He is a man, who is to be a man; the fruit is always present in the seed."

"Christians must stand up and be counted in this great cause for human life."

Dietrich Bonhoeffer, a Lutheran pastor put to death by the Nazis in World War II, declared about abortion:

"Destruction of the embryo in the mother's womb is a violation of the right to live which God has bestowed upon this nascent life. To raise the question whether we are here concerned already with a human being or not is merely to confuse the issue. The simple fact is that God certainly intended to create

a human being and that this nascent human being has been deliberately deprived of his life. And this is nothing more than murder."

Such affirmations on both sides of church history surely attest to the church's continued proclamation of God's Word on this matter in clear, uncompromising terms.

Our nation is set on a collision course with God's righteous judgment. The pulpits of Bible-believing churches must stir and sound the alarm. Christians must stand up and be counted in this great cause for human life, for the very life of our nation is at stake, as are the lives of the yet unborn who are about to be murdered. We, God's people, can make a difference. We *must* make a difference. How?

1. Pray in the spirit of II Chronicles 7:14.
2. Become informed on these matters.
3. Involve yourself with a good pro-life organization such as:
Lutherans for Life
275 N. Syndicate
St. Paul, Minn. 55104
4. Write your government representatives, both state and national, supporting pro-life legislation.
5. Vote only for political candidates who oppose abortion. If you don't know where they stand, find out before election day.
6. Support alternatives for abortion, such as homes and agencies which help young mothers through their pregnancies. Use any opportunities you may have personally to counsel pregnant young women according to God's Word, showing them love and support as they seek to do God's will in this matter.

BOTH KINDS

There are many young people who need to be converted; there are many others who are Christians but need to have their faith clarified for them that they may come to a growing assurance of salvation and consecration of life.

—John P. Milton

ORDER OF BUSINESS for the Annual Conference of the Association of Free Lutheran Congregations

I.—SESSIONS

1. Opening Session

- a. The opening session shall be in the evening of the first day of the Conference and shall be in the form of a regular church service. The sermon shall be an introduction of the Conference theme.
- b. At the close of the opening service, a short business session shall be held, at which the president shall make the necessary announcements and appointments.

2. Devotional Sessions

- a. The devotional sessions shall consist of: the opening service, the evening sessions and the Sunday services.
- b. One evening during the Conference may be devoted to Christian Education.
- c. One evening session shall be primarily a laymen's meeting, conducted by laymen.
- d. One or more prayer sessions shall be held each day at times designated by the Conference Committee.
- e. The Clergy shall, when possible, conduct a fellowship dinner not interfering with regular Conference sessions.

3. Business Sessions

- a. Regular sessions shall be held each forenoon and afternoon, except Sunday.
- b. All business sessions shall begin with Scripture reading and prayer.
- c. A calendar shall be prepared by the Conference Committee, designating specific periods of time for the consideration of the reports of the committees on recommendation, provided that the Conference may extend or limit the time for consideration of any report or resolution.
- d. Unless otherwise provided for by the rules of the Conference, all proceedings shall

be governed by Robert's Rules of Order.

- e. The following shall be the order of business:

- (1) The committee on credentials shall report at the beginning of each business session.
- (2) The report of the committee on nominations shall be in order at all times after the report of the committee on credentials.
- (3) The order of the day.
- (4) Announcements.

II. REPORTS AND RESOLUTIONS

1. Reports

- a. All reports submitted to the Annual Conference shall be as concise as possible consistent with an adequate presentation of the activities of the respective boards or institutions during the past fiscal year.
- b. All boards and institutions reporting to the Annual Conference shall, for the convenience of study, summarize the major matters which they desire considered by the Annual Conference.
- c. At the beginning of the period allotted for consideration of each institution, each institution whose reports are considered by the committees Nos. 2, 3, 4 and 5 shall be given 15 minutes to present its cause in an oral or written form. The reports of the President and Co-ordinating Committee shall not come under this limitation.

2. Resolutions

- a. Each committee on recommendations shall prepare mimeographed copies of res-

olutions presented to the Conference, the same to be ready for distribution at the first regular business session.

- b. The five committees on recommendations shall meet jointly for a devotional period at 9 a.m. on the opening day of the Conference, and immediately afterwards proceed to organize themselves separately for the work allotted to each committee.
- c. Committee No. 1 shall be ready to report at the first regular business session of the Conference, and the other committees shall be ready to report at the time provided in the calendar of the Conference.

III. COMMITTEES AND ELECTIONS

1. Election of Officers

The President, Vice-President and Secretary of the AFLC shall be elected by ballot and must have a majority of the votes cast. Nominations for these offices shall be made from the floor and at least two nominations shall be made for each office.

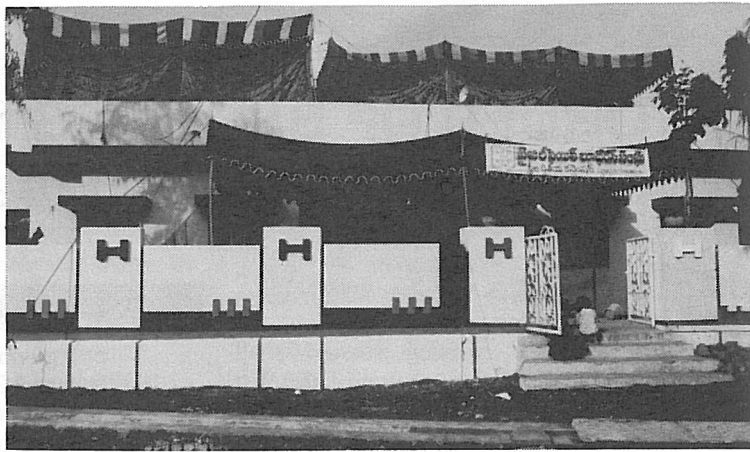
2. The Committee on Nominations

The Committee on Nominations shall be elected at one Annual Conference to serve at the next. It shall consist of one representative from each district, the majority of the members being laymen. There shall be at least one person nominated from each of the districts in the AFLC. The three pastors and four laymen receiving the largest number of votes shall be declared elected. No district, however, shall be represented by more than one member on the committee elected. Election shall be by ballot. Members on the committee on nominations shall not be elected to

(Continued on p. 10)



Pastors Dasari and Enderlein spoke at the Dedication Service. Pavilions were set up on both the front and back patios and on the rooftop of the orphanage to provide necessary shade for all the guests.



Orphanage in India dedicated

The dedication ceremony of Moriah Children's Home, the new AFLC Orphanage ministry in India, took place November 10, 1985, on a bright, sunny, very hot day in Guntur, India.

A crowd of approximately 700 guests filled the grounds and rooftop of Moriah Children's Home for the dedication afternoon. Pavilions were erected on both the patios and rooftop to provide necessary shade for all of the guests.

The Dedication weekend began with a Women's Rally on Friday evening and which continued for part of Saturday.

On the Dedication Sunday, music from the public address system on the rooftop began at 4:30 a.m., and

guests began to arrive.

Boxes of good used clothing from friends of the AFLC in the United States were opened and each child of Moriah Home received a beautiful "new" outfit for this happy occasion.

The morning Communion Service also took place on the large rooftop.

At the afternoon Dedication Service, Benerjee Raju, the President of the BFLC (Bible Faith Lutheran Church of India) led the service. Greetings were shared by a special guest, the Joint Collector of the area. Mr. Sri K. Raju. The highest national government official residing in a local area is called the Collector; his assistant is the Joint Collector. Friends attended the service from this area of Guntur and as far away as the

capital city of Hyderabad.

The four-hour-long service was concluded by a singspiration and light refreshments of tea, cookies and fresh bananas for all the guests.

As of January, 1986, 50 children are in residence at Moriah Children's Home. They are supported by faithful monthly gifts from Christian sponsors in the U.S.A.

"May God's eternal blessing be upon this Home and all the lives touched and affected by its ministry. Amen."

The Dedication Sermon

Distinguished Guests,
Rev. Bhushana Rao Dasari,
Pastors and Members of the
Bible Faith Lutheran Church,
Children of the Moriah Home:

Grace and Peace to you in Jesus' Name.

I bring you greetings on this festive occasion of the dedication of the Moriah Children's Home from the people and member congregations of the Association of Free Lutheran Congregations, the sister-organization in the Lord Jesus in the United States of America, to the Bible Faith Lutheran Church. I am here in your midst

(Continued on p. 10)



Some of the children in the Moriah Children's Home.

editorials

BROKEN RECORD

We feel like a broken record in commenting on the Bible Conference we attended this winter. Two others have since been held and what is said of one can likely be said of all.

A broken record because it's difficult to say anything new about these conferences from year to year. The teaching and preaching are on a high level and there is much to receive if one has ears to hear at all. That has been the case again this year.

Furthermore, the local folks, those who host the conferences, do such an outstanding job of making us visitors feel at home. They have details well planned, they feed us well, they invite us into their homes. The location of the central area conference this year, at Portland-Mayville, N. Dak., was of special interest to this writer as he lived in nearby Hatton for six months in that very first year of the Association and conducted the first few services held in the Portland church. So it was a special privilege to meet many friends from Hatton, Portland and Buxton at conference.

The broken record continues as we mention the wish that more people could share the blessings of Bible conferences. At Portland-Mayville the attendance was good. There was good local support. A number came from other parishes in the Eastern North Dakota District. A number came from Thief River Falls, Minn., a few from the Wadena-New York Mills area of Minnesota, two men came up from Willmar, Minn. And there were other places represented by one person or several. But it is easy to wonder, why didn't more come, and how can such a good thing be made available to more people? Or to put it another way, how can more people become involved in attending these conferences?

"Name speakers," whoever they are, might draw more in numbers, but they wouldn't have more to offer than what has generally been the fare at AFLC Bible conferences over the years. The content has been good!

The other possibility is to have even more conferences each year, perhaps one in every district. This would be getting back to the idea of the old circuit or district meetings, usually three days long. They were moved from parish to parish. Something to think about.

This year's conferences were shortened by a day and were held over a weekend. Four Bible studies were given rather than five. The topical presentations were eliminated. Some of those in the past have been excellent. We can see why they had to be left out in a shorter conference, but we missed them.

The fellowship at Bible conferences is good. When a conference ends there is sadness. It has been good to be there. Yet one must leave the "mountain top." But one goes refreshed and renewed for the daily walk. So it is this year following the Bible conferences.

ORDER OF BUSINESS

Today we print the third of five documents in the Association. This one, "Order of Business for the Annual Conference of the Association of Free Lutheran Congregations," outlines the way in which the AFLC's annual meeting is to be run.

Readers who have attended Annual Conferences will feel right at home as they read. They will recognize the procedure and practices.

There is little in the document which needs updating, perhaps nothing. I 2b says that one evening session "may be" devoted to Christian education. That hasn't been done, but it is only a suggestion. The Saturday night meeting has traditionally been a youth night service. At some conferences there haven't been many youth present at that service. The meeting could probably be called simply an evening service. III 3a indicates that Committee No. 1 "shall also act as Committee on Resolutions." Somewhere along the way the word "General" must have been dropped out. "Committee on General Resolutions" is meant.

"Order of Business" is in pretty good condition. It describes the way our Annual Conferences are conducted.

The Chastisement of our Peace

And that is true. For Moses himself says, "Cursed be the man that hangeth on the tree." That is why He was nailed at as one condemned and cursed. He cannot even help Himself, how then can He heal others? But they did not see properly. For lo, He is carrying our sorrows. According to the outward appearance He seems to be cursed, but according to the Spirit He carries my sorrows and yours, and the sorrows of us all. "The chastisement of our peace was upon Him, and with His stripes we are healed." He is chastised, we are in peace. I and you, and all men have called forth God's wrath; He has atoned, that we, redeemed from sin, may rest in peace. He must suffer, we are set free.

—Martin Luther
Day By Day We Magnify Thee

BUSINESS . . .

serve more than two consecutive years.

3. The Committees on Recommendations

a. The following committees on recommendations shall be elected at one Annual Conference to serve at the next:

Committee No. 1 On the reports of the President of the AFLC and the Co-ordinating Committee. This committee shall also act as Committee on Resolutions. All resolutions of thanks shall be given principally in the form of a personal letter to parties concerned.

Committee No. 2 On the reports of Free Lutheran Theological Seminary, and any other reports which deal with the matter of Christian Education.

Committee No. 3 On the report of Missions and Evangelism and any other reports dealing with the subject of Missions.

Committee No. 4 On the report of the committee on Publications and Parish Education and the Youth Board.

Committee No. 5 On the report from the Boards of Stewardship and Pensions, and any other special reports.

b. If, for any reason, any member of any committee on recommendations knows that he will not be able to serve on such committee, such member shall send his resignation to the secretary of the Co-ordinating Committee at least thirty days before the Annual Conference, which committee shall then make appointment to fill such vacancy.

c. The Secretary of the AFLC shall notify members of the various committees on recommendations, as to time and place of the Annual Conference at least two months before such Conference is

held. Such notice shall supplement original notice of election.

4. Journal Committee

All minutes of the Conference shall be reviewed daily by a Journal Committee appointed by the president at the opening session of the Conference.

5. Committee on Credentials

The committee on credentials shall be appointed by the president sufficiently early to enable the committee to be on hand at the beginning of the Conference. This committee shall consist of at least three members of which at least one member shall be a layman.

6. Conference Personnel

The following personnel for the Annual Conference shall be appointed by the president as early in the Conference as possible: tellers, postmaster, press representatives, chaplain and other such officers as the Conference shall require.

7. Conference Equipment

The Conference Committee shall make provisions for stenographic service and arrange to have on hand the necessary equipment and supplies.

IV. REGISTRATION

1. Each person who registers as a member of the Annual Conference shall pay a registration fee the amount of which is to be determined by the Conference Committee, and shall entitle the registrants to a prepaid copy of the Annual Conference Report.

2. When more than one member of a family registers at the Annual Conference the full fee shall be paid by only one, and additional members of the family shall pay one-half of the regular registration fee, but shall not be entitled to a prepaid copy of the Annual Conference Report.

V. REPRESENTATION

Every congregation affiliated with the AFLC shall earnestly encourage one or more of its members to attend the Annual Conference.

DEDICATION . . .

today as their representative to share with you the fact of our oneness in Jesus Christ and our desire to labor with you in the Gospel for the salvation of eternal souls and to the alleviation of the needs of your people.

With this dedication service today for the Moriah Children's Home we have reached a goal toward which the people of our Association of Free Lutheran Congregations have been moving for a number of years.

During our Annual Church Conference of 1980, the people of our congregations resolved to establish an orphanage program in one of the countries in which we were assisting the people. Our Missions Committee, after due deliberation, determined that the work in India would be the place for such a ministry, as Children's Home in the Guntur area would meet a pressing need of the Bible Faith Lutheran Church and the people of the area which it was attempting to serve.

As word of the proposed Children's Home began to spread among the people of the Association of Free Lutheran Congregations the gifts toward this cause began to come in.

In 1982, the AFLC celebrated its 20th Anniversary year. It was decided that a special 20th Anniversary Thank Offering, thanking God for all His blessings upon us, would be received among the congregations of the AFLC, and this special offering, in part, would be designated to the establishment of the Children's Home in Guntur.

We are thankful to God and to the believers within the AFLC through whom God has provided the funds to make the Moriah Children's Home a reality. In particular, I want to acknowledge the generosity of two men who gave substantial gifts for the children's work in India. The first was from Mr. Arne Aanestad of Fargo, North Dakota, and the second from Mr. Gerhardt Backland of Astoria, Oregon. Both of these individuals have since been called into the presence of the Lord through death.

I also want to acknowledge those individuals, families and congrega-

tions of the AFLC who have assumed a sponsorship for individual children of the Moriah Home.

I also want to thank those workers and members of the Bible Faith Lutheran Church who have worked and continue to labor to make the Moriah Home a reality and this ministry an effective means of sharing Christ with those in need.

The name chosen for this children's home is of special significance. We turn in God's Word to the Book of Genesis, the 22nd Chapter. It is here that we have the account of Abraham's obedience to the Lord. The Lord instructed Abraham, "Take your son, your only son, whom you love, Isaac, and offer him as a burnt offering on one of the mountains of which I will tell you." Abraham arose and went to the place God had told him.

While traveling on the way, Isaac spoke to his father, Abraham, and said, "My Father! Behold the fire and the wood, but where is the lamb for the burnt offering?"

Abraham answered and said, "God will provide for Himself the lamb for the burnt offering, my son."

When they arrived at the place of which God had told him, Abraham built the altar there and arranged the wood and bound his son Isaac and laid him on the altar on top of the wood. "And Abraham stretched out his hand..." But the angel of the Lord called to him from heaven, and said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from me."

"Then Abraham raised his eyes and looked, and behold behind him a ram caught in the thicket by his horns, and Abraham went and took the ram, and offered him up for a burnt offering in the place of his son."

And Abraham called the name of that place "Moriah," which means the "Lord will provide" or "the place of the Lord's provision."

The second occurrence of this name in the Bible is in II Chronicles 3:1: "Then Solomon began to build the house of the Lord in Jerusalem on Mount Moriah, where the Lord had appeared to his father David."

It is with thanksgiving and prayer that the people of the Association of

Free Lutheran Congregations desire the Moriah Home to be a place of God's provision through the Bible Faith Lutheran Church of India for the orphaned and needy children of this area of India. We further prayerfully desire that, as the Lord appeared to David at Moriah, that each child who comes under the care and direction of the Moriah Home may have an encounter with the living Lord.

A house is simply a building of brick and mortar. It is our prayer that this building be more than that. We desire that the children will find love here and make this their home. A home is a place of refuge where one's needs are met and, more importantly, where one is cared for and loved. We desire that each child who becomes a part of the family of the Moriah home will have here both a meeting with God, experiencing His great love through Jesus Christ, as well as growing up sensing the love and prayerful concern of both the people of the BFLC in India and the AFLC in the United States.

Our motive for this work is not that we be glorified or recognized, but that Christ be exalted. We have experienced much of His blessings and we now desire to share with those in need.

In Matthew 7:21-27, Jesus shares the account of two men. One was foolish and the other was wise. Christ called the second man wise because he built his house upon a rock. We know that this Rock is Jesus Christ. In I Corinthians 3:11, we are told, "For other foundation can no man lay than that is laid, which is Jesus Christ."

It is our hope and our prayer that the Moriah Home and the young lives that it molds will be built upon that only sure foundation, the Lord Jesus Christ.

If each of you desires to be truly wise, and if you want a foundation in your life that is solid and trustworthy, you must build your life upon the Lord Jesus Christ.

In order for the man the Lord described to build his house upon a solid rock he had to dig deeply. You dig deeply by digging into God's Word. The psalmist said the one who delights in the Word of God shall

(Continued on p. 14)

'Tis Midnight, and on Olive's Brow

'Tis midnight, and on Olive's brow

The star is dimmed that lately shone:

'Tis midnight, in the garden now

The suffering Saviour prays alone.

'Tis midnight, and from all removed,

Immanuel wrestles lone with fears;

**E'en the disciple that He loved
Heeds not his Master's grief
and tears.**

'Tis midnight, and for others' guilt

The Man of Sorrows weeps in blood;

Yet He that hath in anguish knelt

Is not forsaken by His God.

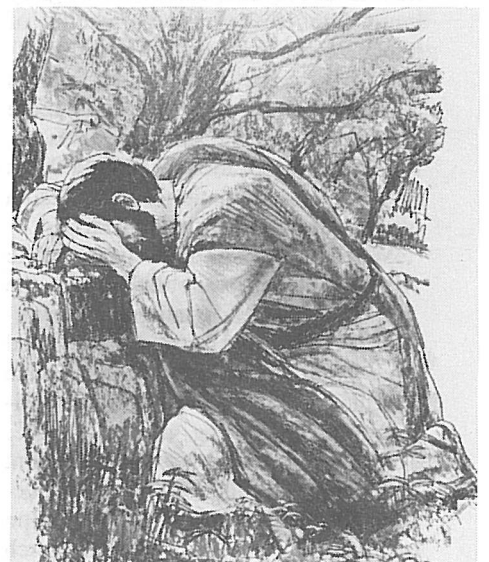
'Tis midnight, and from ether-plains

Is borne that song that angels know:

Unheard by mortals are the strains

That sweetly soothe the Saviour's woe.

**William Bingham Tappan
(The Junior Hymnal—Augustana)**



JESUS IN GETHSEMANE RNS Photos

**TUNE—LORD JESUS CHRIST,
BE PRESENT NOW**

Cantionale Sacrum, Gotha, 1651

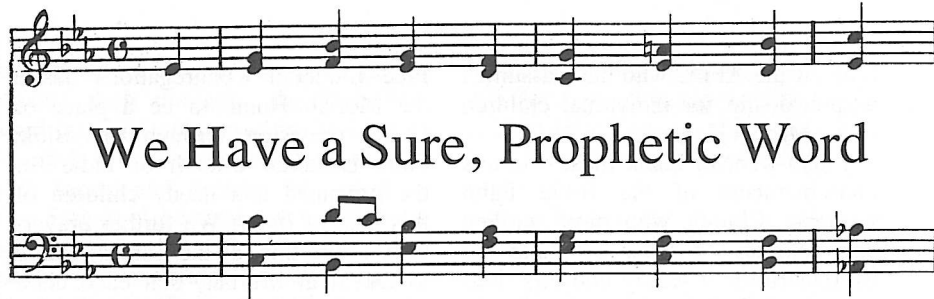
Arr. F. M. Christiansen, 1907

Concordia, No. 85

E. Cronemvett, 1880

The author's title was "Holy Scripture" when this hymn first appeared in the (Ohio) *Lutheran Hymnal* in 1880. This hymn is a testimony to the authority and inerrancy of God's Word. (Note: *Concordia* has two misspelled words in this hymn. They are "spurned" in st. 2 and "statutes" in st. 4).

*We have a sure, prophetic word,
By inspiration of the Lord;
And though assailed on ev'ry hand,
Jehovah's word shall ever stand.*



*By pow'rs of empire banned and
burned,
By pagan pride rejected, spurned,
The word still stands, the Chris-
tian's trust,
While haughty empires lie in dust.*

*Lo, what the word in times of old
Of future days and deeds foretold,
Is all fulfilled, while ages roll,
As traced on that prophetic scroll.*

*Abiding, steadfast, firm, and sure,
The statutes of our God endure:
Blest he who trusts this steadfast
word;
His anchor holds in Christ, the
Lord.*

Emanuel Cronemvett was a Lutheran pastor who, after serving several parishes in Ohio, accepted a call from Butler, Pa., where he served an additional 54 years in one parish. For the tune, see #41. For F. Melius Christiansen, see #247.

home mission news

LAKE ALMA, SASKATCHEWAN

Canada is a country about the size of the United States including Alaska and an extra California. The population is about 25,000,000 or slightly more than 10% of the population of the US. Canada is an affluent society.

The province of Saskatchewan is almost as large as Texas. It is more than three times the size of Minnesota. Its population, about 1,000,000, is 25% of the population of Minnesota or almost as great as that of Maine.

When some people from Lake Alma, Saskatchewan, inquired of the AFLC for help in organizing a congregation, they didn't fully understand what would result. They didn't realize that they would be given the responsibility of organizing a new AFLC. To be recognized by the government of Canada for purposes of tax deductions and exemptions, authorization to perform marriages, etc., a church must be incorporated in Canada. So, the AFLC of Canada was born.

Thus far, we aren't much of an association. Though we are organized with our own president, co-ordinating committee, etc., we are still only one congregation. But we are hoping and praying that, soon, others will join us in work and fellowship. Our 3rd Annual Conference is scheduled for April 11-13. Come and share it with us, eh?

God has blessed and is blessing us here at Faith Lutheran. We already have clear title to a parsonage with a spacious lot. We have begun construction of a lovely building that will provide a place of worship, hopefully, for generations to come. (A dedication service has been scheduled as part of our Conference in April. May God bless and prosper those plans). And even upon completion, we won't be burdened with an overwhelming debt. For these blessings we are grateful.

But a true church is not merely a building or an organization. It is a body of believers. Its chief goals and

purposes are spiritual and here, too, we have been abundantly blessed. God accomplishes His purpose through His Word. It is the chief means of grace for sanctification, which we both need and desire, as well as for salvation. So, God has provided. By His grace we hope to establish not an "overnight sensation" but a spiritual house in which the light of the Gospel can be passed from generation to generation even until the return of Jesus Christ. Bless His holy name.

—Pastor Philip Rokke

It was for us

Laugh at this truth (that Jesus died for our sins) if you will; some day you will weep the bitterest tears you ever have shed. While there is still time, as long as Christ's mercy and His forgiveness are extended to you, turn from these cross-examiners (the Sanhedrin, etc.) to Him who for your sake was cross-examined, and pray that you may find pardon, peace, and eternal blessing.

Walter A. Maier, Sr.

THE WOMEN'S PAGE

Honorary memberships . . .

Lake Alma, Sask.



Faith Free Lutheran WMF recently honored Mrs. Ida Olson as an honorary member. Ida is pictured (left) receiving her WMF pin from Mrs. Marie Throssell.

Wadena, Minn.



Mrs. Lynn Kinneberg, the intern pastor's wife, presented a WMF pin to Mrs. Florence Bounds of Zion Lutheran.

Tioga, N. Dak.



Mrs. Chet (Darlène) Wolla, left and Mrs. Raymond (Mary) Davidson, right received honorary membership certificates and pins for 25 years of faithful service in the WMF of Zion Lutheran Church.

Eastern N. Dakota Women's Retreat

March 21-22 Red Willow Bible Camp

Arrive at 3 p.m. Friday and leave at 3 p.m. on Saturday.
All costs included in a \$20 fee per person.

Theme: "Prayers and Pray-ers" James 5:16b

What is happening on our mission fields today? Does your WMF need this information and inspiration?

Women's Missionary Federation

In memoriam gifts

Elmer Johnson, Wallace, S. Dak
Christ Dahlager, Dalton, Minn.
Jean Johnson, Seattle, Wash.
Sylvia Myrblom, Ontonagon, Mich.
Stella Utseth
Ella Rognstad, Colfax, Wis.
Darryl L. Lemke, Eagle Butte, S. Dak.
Thomas Vick, Wallace, S. Dak.
Ragna Jorgenson, Webster, S. Dak.
Bill Nelson, Ortle, S. Dak.
Palmer Lund, Roseau, Minn.

Blessed are
those who die
in the Lord



A prayer of ADORATION

I love my God, but with no love of mine,

*For I have none to give;
I love thee, Lord, but all the love is thine*

*For by thy love I live.
I am as nothing, and rejoice to be
Emptied and lost and swallowed up in thee.*

Thou, Lord, alone art all thy children need,

*And there is none beside;
From thee the streams of blessedness proceed,*

*In thee the blest abide -
fountain of life and all-abounding grace,
Our source, our center, and our dwelling place.*

—Madame Guyon

Mrs. Richard Snipstead — gave an informative and refreshing talk at the Portland, N. Dak. Winter Bible Conference WMF Banquet on Feb. 1. Only hours off the plane from Brazil where she visited our AFLC field with her husband. Special thanks to the many contributions providing her way. **Mrs. Rau Dasari** — always ready to share recent pictures, news and personal insights about the growing and challenging work God is doing in India. **Mrs. Connely Dyrud** — appreciates the needed rest a furlough can provide. But she stores a wealth of knowledge and unselfishly shares her experiences in Brazil. We look forward to hearing her at the Annual Conference in Washington.

It's Spring WMF Rally time again? Don't miss this day of blessing. Make your plans early and invite a friend!

The love and concern of Jesus

“And He said unto them, ‘With desire I have desired to eat this passover with you before I suffer’ ” (Luke 22:15).

The night before His death on the cross Jesus is with His disciples eating the Passover meal commemorating God’s wonderful deliverance of His people from the death angel in Egypt.

As they recline at the table, Jesus, realizing that in only a few hours He shall be taken in the Garden of Gethsemane and led captive to be tried by the Jewish council and later by Pilate, is very thoughtful of His disciples and is preparing them for the terrible trials and temptations that lie ahead. He had much to say to them and He would give them one last gift before He was taken away from them, namely, communion in His body and blood.

Just think what love and concern for His disciples is expressed in these words: “With desire I have desired to eat this passover with you before I suffer.” They were His friends and His co-workers, but they were weak and often led by unworthy motives. One of the most dangerous to His kingdom was selfish pride. So He washed their feet to give them an example of real humility and willingness to serve in the most lowly way. He, their Teacher and Lord, was about to give Himself as an offering for their sins.

During this passover feast with His disciples Jesus instituted the sacrament we call the Lord’s Supper. He takes bread, thanks God and breaks it and gives to each of them and says: “This is My body which is given for you: this do in remembrance of Me.” Likewise He passes the cup to them all and says: “This cup is the new covenant in My blood, even that which is poured out for you.”

He gave Himself to us and bade us to remember His great love and suffering.

—Rev. P. K. L. Bueide
Family Devotions for Lent

Thank you

Dear Friends of the AFLC:

During my furlough from the Pakistan field of the World Mission Prayer League, it has been my privilege to live here at the beautiful, quiet, wooded campgrounds of the AFLC Wilderness Camp located ten miles south of Lake Park, Minn. Furnishings for the mobile home have been lent by family and friends. It has been a perfect place for renewal of body and spirit.

I had the joy of being part of the Family Camp held here in July. I see great possibilities of developing this lovely acreage for family and youth camps.

I just want to say a heartfelt “Thank you!”

Sincerely,
Ruby Patzold

Personalities

Rev. David Molstre, who has served Our Saviour’s Lutheran Church in Dickinson, N. Dak., since 1979, has resigned in order to accept the call to St. Paul’s Lutheran Church, Fargo, N. Dak. He will begin his work there sometime in April.

Rev. Christian S. Oswood will become the pastor of Zoar Lutheran Church, Hampden, N. Dak., next month. He comes to the AFLC from the clergy roster of the American Lutheran Church, where he has most recently served at Maynard, Minn.

(Mrs. Patzold is the mother of Mrs. Rob Lewis, pastor’s wife at Abercrombie, N. Dak. She returned to Pakistan on Jan. 6.)

DEDICATION . . .

be like a tree planted by rivers of water, a tree that shall not wither but shall bring forth fruit.

Dear friends, you and I can be like that tree. You can be like this: You as individuals can be green and fruitful...because you are building on the Rock, Jesus Christ, and digging into His Word.

Yes, Jesus Christ is a precious cornerstone upon which to build a sure foundation for your life.

The house on the rock stands firm and the life built upon Christ will not fall. Proverbs 12:7 tells us, “The house of the righteous shall stand.”

Now how does one really build his life on the Lord Jesus Christ? First, there must be a conscious acknowledgement on your part to trust in Jesus Christ as Savior. Jesus said, “He that heareth My Word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.”

You must see yourself as a sinner and receive the Lord Jesus into your life. Then your relationship with Him becomes very personal. He becomes your personal Savior and you become His dear child, just as Jesus promised in John 1:12, where He said, “As many as received Him, to them gave

He power to become the sons of God, even to them that believe on His name.”

Next, you must live daily for His glory. Your motivation should be “Jesus only.” I Corinthians 10:13 reminds us, “Whatever you do, do all to the glory of the Lord Jesus Christ.” Is Christ first, or does self rule your actions?”

Dear friends, dig deeply into the Word of God. Build your life moment by moment on the Lord Jesus Christ, our solid Rock.

Build your congregations, your church, the Bible Faith Lutheran Church, and its ministries, the Moriah Children’s Home upon the Lord Jesus Christ; make it your aim to be an obedient Christian, loving Christ, obeying His Word, and glorifying Him in your life and through your good works. Then your individual life and the life of your church in India will stand firm in the storm and it will hold up under the testing fire of God’s judgment.

May God’s eternal blessing be upon this Home and all the lives touched and affected by its ministry.

Amen.

Rev. Eugene W. Enderlein
AFLC World Missions Director
(Pastor Enderlein’s address has been shortened to meet space requirements).

news of the churches

from here and there. . .

Williston, N. Dak.—The men of Emmanuel Lutheran served supper to everyone on New Year's Eve. A 50-minute film, "Kevin Can Wait," was shown. Snacks were served. A devotional service preceded the beginning of the new year.

Eben Jct., Mich.—Coffee hours are held after the worship service of each third Sunday in a month at Calvary Lutheran.

Mission Conference at Thief River Falls

The annual Mission Conference of Our Saviour's Lutheran Church, Thief River Falls, Minn., will be held at the church Mar. 16-20. Guest speakers will be Rev. Connely Dyrud, World Missions, and Rev. Terry Wold, Home Missions. Watch for local announcements.

PREACHING MISSION

Newfolden, Minn.

Westaker Lutheran Church

Rev. Larry Haagensohn, pastor
March 9-13

Rev. Donald Greven, Minneapolis, Minn., speaker.

SEMINARY RECEIVES FUNDS

Association Free Lutheran Theological Seminary, Minneapolis, Minn., has recently received \$2,310 from Lutheran Brotherhood's IMPACT program, Inviting Member Participation in Aiding Lutheran Colleges and Theological Seminaries. The latest payment covers 38 gifts of Lutheran Brotherhood members made during the fourth quarter of 1985.

The IMPACT Program matches, on a percentage basis, Lutheran Brotherhood members' 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, \$28,620 in IMPACT funds has been received by AFLTS.

Badger, Minn.—The Youth Group for Badger Creek and Oiland Churches met at Minnesota Hill on Jan. 5 and at Badger Creek Lutheran on Jan. 18. The latter was a Bible study night.

A quote in the Parish Voice: "You really don't have a dynamic personality just because you are always exploding."

Newfolden, Minn.—"Men's Aid" was held at Westaker Lutheran on Jan. 26. The men arranged the program and served the lunch.

Grafton, N. Dak.—Bethel Lutheran provided music at the devotional times at Sunset Home during January and also for the Sunday services there.

Minnewaukan, N. Dak.—Becky Nikunen was elected president of Trinity Lutheran Teens at the annual meeting. Other officers are Rita Thompson, Amy Brenno, and Libby Yri. On the Scapbook Committee are Cyndi Jorgenson and Missy Halvorson.

In Memoriam

The name of the town was the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he or she held membership.
NORTH DAKOTA
Fargo

Lyle E. Smith, 69, Jan. 20, St. Paul's.

MINNESOTA
Newfolden

Mrs. Myrtle Hjelle, 73, Jan. 30, Westaker.

AFLTS Inter-term

January found two guest teachers lecturing to the seminarians and guest students. Rev. Connely Dyrud, missionary to Brazil taught a course on Acts. Rev. Ralph Rokke lectured on Systematic Theology.

Former Seminary Lecturer dies

Rev. Lawrence M. Gudmestad, who lectured in pastoral counselling at Association Free Lutheran Theological Seminary in 1968, passed away Jan. 13 in Minneapolis, Minn., at age 69. He had been in poor health since last summer when he suffered a stroke.

A native of Valley City, N. Dak., Lawrence (Larry) Gudmestad was a graduate of Augsburg College and Augsburg Seminary, Minneapolis. He served pastorates in Bellingham (Ebenezer), Wash., and Minot (Zion), N. Dak., before becoming chaplain of Lutheran Deaconess Hospital, Minneapolis, in 1954. He later was associated with Lutheran Social Services in Minnesota.

His funeral was conducted at Bethlehem Lutheran Church, 41st and Lyndale Ave. So., Minneapolis, on Jan. 17. Burial was in Lakewood Cemetery, Minneapolis.

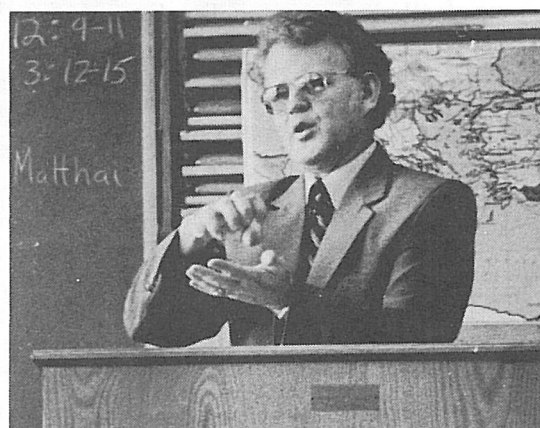
He is survived by his wife Fern, one son and three daughters, also by three brothers and one sister.

Blessed be his memory.

WORD RECEIVED OF DEATH OF INGA HELLAND

Word has been received through her sister-in-law, Mrs. Jonas Helland, Willmar, Minn., of the death of retired missionary Inga Helland at Bryne, Norway, on Jan. 20. She was 94. Miss Helland served in Madagascar for many years.

A tribute to Inga Helland will be carried in our next issue.



Rev. Connely Dyrud Photo by W. Hjermstad

Men's retreat at the ARC

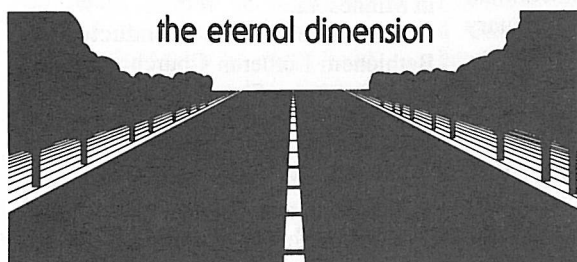
THE LUTHERAN AMBASSADOR

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A Minneapolis District Men's Retreat is being held at the Association Retreat Center, Osceola, Wis., this weekend, Feb. 28-Mar. 2. The theme for the retreat is "Active Leadership." Lay Pastor Kenneth Thoreson will speak at the banquet Saturday evening. The retreat ends at noon Sunday. Cost for the weekend is \$36. For more information contact Gene Froehlich, Kenyon, Minn., at 507-527-2869.



Was George Washington really honest?

In February we celebrate what we call "President's Day." Apparently that is because two of our greatest presidents were born in February. They were George Washington and Abraham Lincoln. When I was a child we celebrated these birthdays separately. Washington's birthday was given the greatest prominence. I well remember the story of Washington being confronted by his father as to who cut down his cherry tree. It was said that our first president confessed, "I cannot tell a lie, Father. I cut down your cherry tree." I suppose that it's for that reason that cherry pies and cherry ice cream are promoted in February.

Perhaps you laugh at the idea of such strict honesty. You may think such people are sure to get "took" in the modern world. I remember a man who methodically and without apology stole from his employer via his expense account because he felt that his employer was stealing from him. He felt this justified his dishonesty.

According to the Bible, honesty

is of extreme importance in any day and under all conditions. Dishonesty is dangerous. The prophet Jeremiah, speaking about the people of his sinful and disintegrating nation, said, "The heart is deceitful above all things." Self-deceit was leading Jeremiah's nation to a great downfall. In another case, Israel's King David committed the double sins of adultery and murder and lived in self-deceit for many months. Finally, he became honest enough with himself to face his sin and confess it. In Psalm 32:1, after his confession, he said, "How blessed is the man whose transgression is forgiven...and in whose spirit there is no deceit." One of man's greatest problems is his unwillingness to admit to himself the kind of person he really is. Man's greatest drive, in the realm of ethical and moral misbehavior, is to justify himself. When this is practiced on a national scale, that nation is destroying itself.

But there is a greater danger than any we have yet described. The Bible also teaches that liars cannot enter into the eternal, heavenly city of

salvation. Revelation 22:15 says, "Outside...everyone who loves and practices lying." Where there is no honesty with self, there can be no repentance, and where there is no repentance, there can be no coming to Christ for forgiveness and blessing. Evidently many people will perish over this very issue of honesty and dishonesty.

So the story I learned about George Washington and the cherry tree, and the importance of honesty, is really important. Whether true or false, the story's lesson is among the most important. How about you? Have you faced yourself honestly lately? Have you admitted to yourself what kind of person you really are? Have you read God's Word lately to see how you really measure up? Have you been honest enough to admit to yourself, and to God, that you are not what you ought to be so He might relieve your guilt and assure you that He truly forgives you? If you haven't, do so without delay! Not to do so is to perish!

—Pastor Emerson Anderson

THE REAL ENEMY

The real enemy of America is that man in our midst who is turning his back on God and goodness and who is tearing down instead of building the cause of Jesus Christ.

Gerhard E. Lenski
