



THE LUTHERAN AMBASSADOR

January 17, 1984

**WOODLAND
PATHWAY**
Roger C. Huebner, D.D.S.

AT THE MASTER'S FEET



Pastor Wallace Jackson

Our eyes in focus

Having eyes, see ye not? (Mk. 8:18).

Have we not found ourselves at times sitting in a semi-stupor, day-dreaming, eyes wide open yet out of focus, fixed on some object, staring without seeing? The mind at such a time is pre-occupied with some thought that transcends in importance the realities that surround us. It resents distraction and intrusion by whatever disturbs its reverie. Suddenly, the chain of deep thought is disrupted; the spell is broken and we are brought back to reality. There are times when we would choose not to be so rudely awakened from this pleasant, if brief, respite. Now it becomes necessary to bring our "eyes in focus" again and resume the pressing affairs of the moment.

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USPS 588-620 ISSN 0746-3413

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

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

Postmaster: Send address changes to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

Volume 22 Number 2

I have set before thee an open door (Rev. 3:8).

This happy news to the church at Philadelphia is one we would be delighted to appropriate to ourselves as individuals and collectively as an Association of Free Lutheran Congregations. A new year beckons each of us, offering opportunities for development and extension of our personal resources. Our ambitions, talents and energies respond to such appeal with great enthusiasm. And who knows, perhaps our coffers will be a little fuller when 1984 closes. Should such blessing come our way one must hope that God's coffers will also be adequately supplied through our faithfulness and good sense of stewardship.

Vision unimpaired.

The Church of Jesus Christ moves on into the new year right along with the world to which she is to minister. She cannot remain behind as the world goes on its mad and merry way. To do so is to assume a luxury to which she is not entitled. Her effectiveness in evangelization will ultimately depend on her perception and discernment of the times, the need and the remedy for the ills of humanity which surround her.

This year will offer once again an excellent opportunity for Christian outreach and service. None can accurately predict which doors may swing wide for us this year. This is true for us individually and collectively as an Association. We believe that the AFLC is being offered opportunities heretofore unknown. The decade of the '80s is showing evidence of threadbare philosophies and untested theology. There appear to be more questions than answers. Unrest and uncertainty in the ranks of those

named after the great Reformer, Martin Luther, indicate that rusty hinges are beginning to give and that doors are gradually creaking open. This, not to "another gospel" but to a plain and simple proclamation of the old, old story of Jesus and His love.

Twenty, and in the prime of life.

The twenties are among the most productive years in our personal lives. Energies are high, eyes focus sharply without the aid of bi-focals. Growing pains have passed and it is time to settle down for the long haul. Possibilities seem endless.

The AFLC has now moved into the "twenties." These should be prime years of productivity for Christ and His Gospel. Our hearts should be burning with "first love" for the One whose name we bear. Energies and efforts needed at home and the "regions beyond" will be demanding. We should anticipate that we will encounter "growing pains" if God so wills, and that these become part of the equation.

A devotional piece is no place to offer suggestions concerning either methods or approaches to the monumental task assigned to the church. Nor is there any intended presumption to know what these might be. However, if God has called the AFLC "for such a time as this," as was Esther in her day, it must fall upon us with heavy and convicting sense that the people of our ranks stand up to be counted as disciples of our Lord. Allegiance to Christ, dedication to our calling and devotedness to the intent ascribed to by our AFLC must take precedence over much of what may now be at the forefront of our lives. The "time such as this" is "our day." Healthy

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WITNESSES IN JERUSALEM

(This is the text of a message delivered at the opening of the Missions Conference at the AFLC Schools and Headquarters on Wednesday, February 4, 1981.)

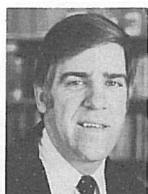
Acts 1:8: "But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in *Jerusalem*, and in all Judea and Samaria, and even to the remotest part of the earth."

Prayer: Our Father, forgive us for our lack of vision. May we see what You see. Remove all preconceived notions. May we rediscover Your plan, Your strategy and Your equipment. Call forth laborers. Bless Your Word. May the words of my lips and the meditation of our hearts be acceptable in Your sight, O Lord, our Strength and our Redeemer. Amen.

Introduction

Today, I want us to take a new look at the birth of the church in Jerusalem. Let us be open to new

by Pastor James C.
Gerdeen
Chassell, Mich.



truth and be surrendered to God's will. Let us say, "Lord, speak to me, and, Lord, use me." We will consider our text today from three aspects:

1. Where is Jerusalem? What kind of place was it? Where is our Jerusalem today?

2. The witness in Jerusalem. What characterized it?

3. Corporate and personal application. What can we learn regarding missionary strategy for today?

1. *Where is Jerusalem?* Is this a stupid question? Do you think I am ignorant? Yes, I know Jerusalem is in northern Judea, 33 miles inland east of the Mediterranean Sea. It is in the mountains at 2500 feet above sea level. Its name means City of Peace. Yes, I know all that, but yet I ask you today, "Where is Jerusalem?" Where is my Jerusalem today? Is it back home where I grew up? Is my Jerusalem where I live now? Is it St. Paul for us? Is it Minneapolis for you? Where is Jerusalem? When I asked that question and found the answer Jesus intended me to find, then a whole new perspective opened up to me that I want to share with you.

Where was Jerusalem as far as the Apostles were concerned?

a) *Not home.* Yet, most Bible scholars assume Jerusalem means home. But it was not home for the Apostles, especially not for Peter, the first great witness on the day of Pentecost when 3000 souls were saved. Peter was a Galilean. In Matthew 26:69, when Peter was sitting in the courtyard pretending to be one of the temple police, a servant girl came up and confronted him and said, "You too were with Jesus the Galilean," but he denied it. In v. 73, we read where some other bystanders came and said, "Surely you too are one of them, for the way you talk gives you away."

Peter was a country boy—a fisherman. And many of the other Apostles were, too, but they were asked to be witnesses in Jerusalem, *not* their home. This was a place where they had already been pegged as strangers by their accent. Where is Jerusalem? It was not home.

b) *A capital city.* Not home, not a little town in the country, but the capital city, a government center

"Where is my Jerusalem today? Is it back home where I grew up?"

where King David and King Solomon had reigned and where the Romans now ruled. It was also the religious center of the Jews, a convention center where the religious feasts were held, including Pentecost.

It was a place where foreigners gathered. We read in Acts 2:9-11 that on the day of Pentecost there were foreigners there from 16 different countries: from as far east as the Persian Gulf, 800 miles to the east; from the Caspian Sea, 800 miles to the northeast; from the Black Sea, 600-700 miles to the north; from as far West as Rome, 1200 miles west across the Mediterranean Sea; and as far south and east as Egypt and Libya, 600-800 miles away. I believe that it was God's plan that all of these foreigners would hear the witness of the Gospel in Jerusalem, that there would be an evangelism explosion and that they would all return to their home countries as missionaries.

In Acts 15, we also read that Jerusalem became the head church where James, the half-brother of Christ, also a Galilean, became the head pastor.

Where is Jerusalem? *Not* home, but a capital city, a convention center and a religious center.

Where is Jerusalem?

c) *A place of persecution.* Jesus Christ was tried there. Many times He had escaped for His life until He finally volunteered to die for our sins there. Jerusalem was the place where Jesus was crucified and the disciples knew that. Yet, Jesus said to them after His resurrection, at His ascension, "You shall be My witnesses in Jerusalem." As they met in that upper room, possibly the same room where they met for the Passover before the crucifixion, or maybe not, maybe a place of hiding, as they met there, they knew they were in enemy territory.

Where is Jerusalem? It was a place of persecution. John the Baptist was beheaded there. Jesus Christ was

◇

JERUSALEM . . .

crucified there. It was there where James, the first apostle to be martyred, was killed by Herod with a sword (Acts 12:2). James, the brother of Christ, head pastor of Jerusalem, was later thrown headlong from the temple, stoned, and his brains were dashed out by a fuller's club. It was a place of persecution, and the Greek word in Acts 1:8, which we translate "witnesses," took on a different meaning—not only "witnesses," but "witnesses unto death."

Where is Jerusalem? a) *Not* home. b) A capital city. c) A place of persecution, of resistance, a place to be feared.

2. *The Witness in Jerusalem.* What did it consist of?

a) Obedience to Christ's command. Acts 1:4: "Wait for what the Father had promised." Tarry.

b) A ten-day prayer meeting. Acts 1:14, "These all (120) with one mind were continually devoting themselves to prayer."

c) Power of the Holy Spirit. Acts 1:8. The equipment that the Father had promised. This was fulfilled in Acts 2:1-4. Peter, previously embarrassed by his Galilean accent, the one who had denied Christ, now spoke so that foreigners could understand (2:7-8). Tongues? Let us not be confused. To me these represented equipment to overcome our handicaps. Do you remember Moses and his excuse in Exodus 4:10-12? God gave Moses Aaron. Aaron was Moses' other tongue. I remember my own experience in the Copper Country of Michigan. A new church had started and I was led to preach, and a pentecostal minister heard about it and started visiting me and asking, "Are you baptized in the Holy Spirit?" "Yes," I said. "Do you speak in tongues?" "No," I said. "Then, you are not filled with the Holy Spirit." "On the contrary," I said. "This shy fellow was given power to preach, as Jesus promised in Acts 1:8." After three visits and the same repeated answer of Acts 1:8, he finally gave up on me, but we met recently at a Bill Gothard conference and shook hands.

Our family had left one church and opened another, one block away. If the Lord had told us ahead of time what I would be doing, I would have said, "Never, Lord," but He gave the power. Every Saturday, as I shoveled coal in the old furnace of the old church, and as it rained through holes in the roof, the repetitious shoveling and raindrops seemed to echo the words of another Lutheran pastor in town, "They'll never make it through the winter, they'll never make it through the winter, they'll . . ." But we did, by the power of the Holy Spirit.

If we are willing to be witnesses, God will give us the power to do the impossible. We need to stretch our faith.

What did the witness in Jerusalem consist of?

d) *Witnessing for Christ.* Jesus said, "You shall be *My* witnesses" (Acts 1:8). Read how Peter exalted Christ in his Pentecost sermon in Acts 2:22, 31, 36, 38. Read how he made it personal and how he emphasized repentance, receiving and baptism. Jesus said, "You shall be *My* witnesses in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth." In one sense this was fulfilled in one day:

Acts 2:14: "Men of Judea, and all you who live in Judea."

Acts 2:22: "Men of Israel, listen."

Acts 2:36: "Let all of the house of Israel know." (All the Jews gathered there from all over the earth.)

e) *The Results in Jerusalem.* In one day 3000 souls were saved, Acts 2:41. They were in continual devo-

tion and prayer, 2:42 (as in the largest church in the world, in Korea—daily prayer meetings at this church at 4:30 a.m. and all night prayer on Fridays). They were day by day in the temple and going house-to-house, 2:46. Daily, souls were being saved and being added to the church, 2:47.

The first eight chapters of Acts all deal with the church in Jerusalem. By chapter 5, we read where they had filled all Jerusalem with their teaching, 5:28. "The Word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith" (6:7). However, a true witness to the Gospel does not allow people to remain neutral. There are either of two choices: receive or rebel. Rebellion started, too. Stephen is stoned (Acts 7). Great persecution arose against the church in Jerusalem and the church was scattered through Judea and Samaria, 8:1. (And, 8:1 fulfills 1:8.) The Apostles remained in Jerusalem with James as pastor (Acts 15). In chapter 21-22, we finally read of Paul being arrested in Jerusalem.

The witness in Jerusalem—what did it consist of? Obedience, prayer, power of the Holy Spirit and witnessing for Christ. The results were: mass evangelism, personal evangelism, many becoming disciples, but also persecution and scattering.

3. *Corporate and Personal Application.* What can we learn about missionary strategy for today? Does the Holy Spirit want to use the same

"If we are willing to be witnesses, God will give us the power to do the impossible."



plan today? Where is our Jerusalem?

a) *Not home, but capital cities.* Let us go where the most people are, where foreigners are. Let us go to the capital cities of each state, to university towns where not only foreign students gather, but where students from all over the U.S. gather. Let us establish campus ministries, evangelize these students and send them home as missionaries. I think of the students who went through Maranatha Lutheran Church in Houghton, Michigan, near the Michigan Tech Campus, who are now serving the Lord in California, Maryland, Texas, Wisconsin, etc. You remember the "Haystack Movement"? Sam Mills, age 17, and some other students at Williams College in Massachusetts prayed and foreign missions started from the U.S. in 1798. Have you heard of the "Cambridge Seven," challenged by Moody at Cambridge University in 1882? These seven included C. T. Studd, the famous missionary to Africa.

Our church, Victory in Christ, is located in the capital city of Minnesota, namely St. Paul, formerly known as "Pig's Eye," Minn. I remember Professor Bob Lee telling us in seminary about the first home missionary, Fritz Heyer, who came to Pig's Eye in 1858. After returning from mission work in Guntar, India (where Prof. Dasari is from), at the age of 64, he organized the Minnesota Synod of the Lutheran Church. (In St. Paul we still have Pig's Eye Island and the Pig's Eye Sewage Treatment Plant. It is interesting how this name came to be. A flamboyant whiskey peddler by the name of "Pig's Eye Durrant" was booted off the Fort Snelling Reservation in 1839 and opened a saloon on the banks of the Mississippi.)

We need to establish home mission work in other big cities: Chicago, Detroit, Washington, D.C., New York, Miami, etc.

b) *Religious Centers.* We need to witness at religious gatherings. Let us start with our own annual conference of the AFLC. What would happen if we preceeded our conference with a ten-day prayer meeting? Would not a revival start among our people? Would they not go home revived to evangelize their world? Let

PRAYER

by Bernard W. Nelson
Atlantic Mine, Mich.

(The second of ten parts)

III. WHO SHOULD PRAY?

—Just the pastor in the church, because it's customary?

—Just Father at home, because he's the head of the family?

—Just Mother, because she's more experienced?

—Just the children when they go to bed, because Father and Mother did when they were small?

—No, everyone should learn to pray. Anyone may learn to pray.

You do not need to be educated to have access to the throne of grace. The youngster starting out in kindergarten will be heard, too. Nor do we need to be rich in this world's goods. Whether you're a bank president or a pauper makes no difference in God's sight. Nor does the color of your skin in any way affect your acceptance in prayer. "Red or yellow, black or white, all are precious in His sight." Age is no barrier. The dear folks with lots of silver in their hair no doubt are far more experienced in intercession, but as far as being heard, the towheaded toddler can be assured that his lisped prayer will enter God's ears, too.

Many feel uncomfortable in praying in public. Maybe by stipulating the use of sentence prayers at Bible studies we'd get more participation, thereby giving members practice. Teaching children to pray in the home at family devotions is good

training and lessens the fear when in public. Every Christian should pray.

IV. HOW SHOULD WE PRAY?

(1) Posture

When we say *how* we should pray we think of the right posture. Should we kneel? Should we bow our heads or should we lift our eyes heavenward and raise or fold our hands? All have their rightful place, but prayer's greatest condition is not the posture of our body but the condition of our hearts.

In answer to the question, How should we pray?, the Explanation says we should pray with a humble heart and a childlike trust in the heavenly Father.

(2) The Lord's Prayer

In Luke 11:1, we read, "And it came to pass, that, as He was praying in a certain place, when He ceased, one of His disciples said unto Him, 'Lord, teach us to pray, as John also taught His disciples.'" Jesus then proceeded to teach them the Lord's Prayer. It is well then that we use the Lord's Prayer as a model of what our prayers should be.

A most noteworthy feature of this lovely prayer is its division. The first half is utterly devoid of petition, but given over completely to worship, to reverence, to adoration, to praise of God. If this model prayer teaches one primary lesson, it is that the first requisite of real prayer is an acknowledgement of God's omnipotence and the consequent worship that is due unto Him. His name is to be hallowed and honored.

(To be continued)

us have such an "upper room." So often we spend our time in the "super room" instead of the "upper room." God have mercy!

Maybe we ought to visit other (annual) conferences of other Lutheran Synods, precede these, too, with prayer, get up and ask permission to speak, and then preach like Peter in Acts 2.

Jesus started with the Jews in

Jerusalem, God's people of that time, converted them, and sent them home as missionaries.

We as an AFLC can reach Lutherans. When I started as a lay pastor in Michigan, I felt like a missionary to Lutherans. I had to be when an ordained Lutheran pastor would ridicule salvation from the pulpit. There were seven Lutheran churches

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A letter to you from the AFLC Youth Board

In Exodus 20:6, God promises to show . . . "lovingkindness to thousands of those who love Me and keep My commandments."

On Nov. 15, 1983, the Youth Board met at St. Paul's Lutheran Church of Fargo, North Dakota. All the members of the Board were present and Pastor Richard Snipstead, president of the AFLC was there to help us reorganize. Pastor Curtis Emerson, president of the Luther League Federation, was there along with Lloyd Quanbeck, a member of the Luther League Federation executive committee.

Pastor Snipstead opened the meeting and shared with us many things concerning youth work and its beginning in the AFLC.

He quoted the Youth Committee Resolutions which are found in the 1963 Annual Report, which follow, showing us the direction our early AFLC fathers wanted the youth work to go—

YOUTH COMMITTEE RESOLUTIONS

1. The Conference recognizes with gratitude to God the fine caliber of Christian youth already showing an interest in our Association.
2. We rejoice particularly at this time in the witness of the Youth Caravan now traveling throughout our congregations, and urge upon our people to follow these young men with prayer as they continue this ministry.
3. In view of the many questionable trends in youth work today, we feel the need of *implementing a youth program centered strongly in evangelism*, seeking to bring *youth to a personal consciousness of sin*, to a saving faith in *Jesus Christ*, expressing itself in a clear witness of salvation.
4. Because of the liberal and mythological approach to parts of the Bible today, we believe our basic responsibility is to strengthen youth's confidence in the *Bible as the infallible and inspired Word of God!*
5. The Conference recommends that congregations consult the *Youth*

Committee for listings of carefully selected, evangelically-sound youth materials. The Committee will continue to make a study of available materials and recommend these to congregations and youth groups.

6. The Conference recommends that congregations be urged to designate one, or more, Sundays during the year as "*YOUTH SUNDAY*."
- a) That on this Sunday, special attention be given to the witness of youth in the Church and Community.
- b) That offerings received on Youth Sunday be given to the Association Youth Work.
7. The Conference recommends that the Youth Committee be authorized to call a *Youth Advisor* to assist congregations and youth groups in planning Youth Rallies, Luther League work, Bible Camps, and other youth efforts.
- a) Such an advisor shall be either a pastor or a qualified layman, who can contribute a portion of his time to this work.
- b) Expenses incurred in this work, such as travel costs, salary for *actual time of service*, *publicity materials*, etc., *shall be paid by the Association.*

(emphases are ours)

Somewhere between the years 1967 and 1968 the term "Youth Committee" was dropped and became, in the 1968 Annual Report, the Youth Board. We are presently operating as the Youth Board.

It is interesting to read in the 1964 Annual Report of the youth work that the conference "recognized the danger of the social gospel and program of entertainment for our youth replacing the needed preaching of the Word of God to bring youth to a personal consciousness of sin and a saving faith in Jesus Christ as Lord" (which is still our No. 1 concern).

Throughout the years the conference, the Youth Committee and the Youth Board have encouraged Luther League rallies, Luther League caravans, the Luther League Federation and Christian training among our

youth and Bible school for our youth.

In the early years of the AFLC, the youth caravan and Gospel teams were a source of encouragement to our churches and our youth.

The 1963 Annual Report, the 1967 Annual Report and those through 1972 all indicate that there was a need and concern for at least a part-time youth worker. (The reports since then also indicate this need and concern.)

In the 1973 Annual Report a statement of the youth work policy of the AFLC was published and is found on pages 56-58. The Youth Board and Pastor John Strand, president of the AFLC at that time, were involved in the statement of the youth work policy. It was passed by the annual conference and such action is noted on page 95 of that conference report.

It would be well worth the time of each of us to look up and read this well-written statement on youth work.

In this statement we have the relationship between the Youth Board and the Luther League Federation explained. It also spells out that the budget is to be a part of the General Fund of the AFLC. This statement also says "there is to be a youth worker serving throughout the Association." This is a part-time office unless determined by an Annual Conference of the AFLC. He, the youth worker, shall be directly responsible to the AFLC (see page 57, Annual Report of 1973). It also outlines the process of electing the youth worker and the responsibilities of said office.

In the history of our Association we have had a part-time youth work and for some years now we have had the Evangelist-Youth Worker office together. At this time there is a concern which calls for the Youth Worker/Evangelist positions to be separate. The Youth Board and Evangelism Committee will be addressing this issue. Please remember this vital issue in your prayers and this will be brought up again at the next Annual Conference.

To begin with, our present Youth
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(This story is an embellishment of the substance of an essay on Christian Stewardship, written by a lad in a New York Sunday school.)

Text: "As every man has received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Peter 4:10).

Sammy Wazinsky was a Polish boy who lived in Pennsylvania, in the coal region near Scranton. One day, when Sammy was attending the Mission Sunday School, the superintendent talked about "stewardship." This was a new word to Sammy. He had never heard of "stewardship" before and he wondered what kind of a *ship* it was. And so he listened as hard as he could, while the superintendent explained stewardship that day.

As Sammy walked home, he talked over with himself what he had heard. "The superintendent said this morning that I didn't own anything, that God was the owner of all I had. He said that even my own body didn't belong to me. I never knew that before!"

Then Sammy said, "If this body isn't mine, if it belongs to God,"—and he remembered a text which the superintendent had quoted: "Know ye not that your body is the temple of the Holy Ghost." "If my body isn't my own, if it belongs to God, then I ought to keep it clean," and Sammy looked at his hands. Now Sammy hadn't always kept his face and hands as clean as we want boys and girls to do. (He was like that little chap who, returning from school, was asked, "How do you like school?" "Awh," he said, "I didn't like it at all." "What's the matter? Aren't they teaching you right?" "Yes, they are teaching me, all right, but the teacher made me wash my face and hands and when I came home my own dog bit me because he didn't know me.")

And so Sammy went home and washed his face and hands thoroughly because he now realized that his body was not his own but belonged to God and must be kept clean, not

only physically clean but morally clean and spiritually sweet.

And Sammy went on talking to himself. "The superintendent said that my time didn't belong to me, that God owned my time. I always thought that I had time to burn."

Young people are inclined to think they have time to burn. But their time is not their own, it belongs to God. And Sammy remembered that whenever his mother asked him to take care of baby brother he always said, "I haven't got time." People often say that they haven't got time when they do not want to do something that should be done. So Sammy said, "If God owns my time, I must not waste it but must use some of it for Him." When he got home, he surprised his mother by offering to take care of his baby brother that afternoon without being asked. In this way, Sammy began to be a steward of his time.

But the superintendent had said a good deal about the stewardship of money. And Sammy had no money, and he couldn't see how he could be a good steward if he didn't have any money.

The next morning, as Sammy was walking along the road, an auto went whizzing by, and just as it passed Sammy a paper blew up into the air and then floated down and fell right at Sammy's feet. Sammy picked it up and ran after the car and handed it to the man, and the man gave him ten cents.

Now, Sammy had money and he could be a steward of his money. And he remembered how the superintendent had said that God, in the Old Testament in teaching the people of Israel that He owned everything, had taught them to set aside for Him one-tenth of all He gave them in acknowledgment of His ownership and their stewardship. And the superintendent had said that we Christians could well set aside at least one-tenth of all that God has entrusted to us in acknowledgment of our stewardship.

And so Sammy went and changed

the ten cents, and he put one cent in one hand and held the nine cents in the other. In this setting apart of one-tenth of what God had entrusted to him, Sammy intended to acknowledge God's ownership, as well as his own stewardship, of everything he had.

Then Sammy looked at the one cent. "This is a measly amount to give to God," he said. "I guess I will go fifty-fifty with Him." So he put four cents along with the one cent, and he brought the five pennies to the mission, that he might have a part with Jesus in bringing the whole world to know and love God. And the other five pennies he understood God was letting him have to use for those things which were wise and good for him to have. But he remembered that even these five pennies that he kept were not his own. They, too, belonged to God, but God was willing that Sammy should use them in those ways that would please God.

HYMN

Sing and memorize—"Forth in Thy Name, O Lord, I Go."

(Call particular attention to all stewardship implications in the hymn.)

Forth in Thy name, O Lord, I go,
My daily labor to pursue,
Thee, only Thee, resolved to know
In all I think, or speak, or do.

The task Thy wisdom hath
assigned

O let me cheerfully fulfill;
In all my works Thy presence find,
And prove Thy good and perfect
will.

Preserve me from my calling's
snare,
And hide my simple heart above;
Above the thorns of choking care
The gilded baits of worldly love.

These may I set at my right hand,
Whose eyes mine inmost substance
see,

And labor on at Thy command,
And offer all my works to Thee.



JERUSALEM . . .

already in a community of less than 3000, but they were not all what God wanted them to be.

What can we learn of missionary strategy for today?

c) *Gather all the disciples in one city.* Today we send one missionary couple or one home missionary alone to one city where he settles down, becomes part of the community and becomes tied down with many responsibilities. But back then in Acts 1:8, Jesus sent the whole bunch to one place. He employed a principle of saturation, of concentration. Maybe we should consider sending several home missionaries to one city, e.g., send a whole seminary class to one place, where they pray

CHILDREN . . .

To Teach—Our stewardship includes all things we possess, all abilities and gifts and all opportunities and privileges we enjoy. We must recognize that our time, talents, strength, as well as our money, are a trust from God. Social privileges, educational advantages and personal powers are, primarily, for service. *Noblesse oblige* (the privileged must remember their responsibility toward others).

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

FOCUS . . .

spiritual insights and discernment are imperative in this day of spiritual frustration and decadence. A loud voice for truth, void of the raucous sound of tinkling bells and clanging cymbals, is equally essential. All this must be accompanied by a vision for souls, a vision held by the constituency of believers. Solomon's reference to this lends credence to the idea that impact is negligible where the eyes are clouded and out of focus. To such as are Gospel-oriented, the requirement is obvious: it is in "looking unto Jesus" that the scales fall away from sightless eyes and the needs of the world come into focus. Psalm 141:8 is what the Great Physician ordered!

together, live together and are accountable to each other before God. Let them pray for ten days. Then let them hold some mass evangelistic meetings. Let them preach Christ and a personal relationship with Him. Then let there be personal evangelism, house-to-house, daily, until the whole city is evangelized or until every house has been reached with the Gospel, or until they are driven out of town.

The above is corporate application. How about personal application? In Matthew 23:37, Jesus said, "O Jerusalem, Jerusalem . . . how often I wanted to *gather* your children together . . . and you were unwilling." If you read Matthew 23, you will find Jesus speaking to scribes, Pharisees, priests, the religious people, that is us today.

Jesus would send us out according to Acts 1:8. To obey we need the commitment Jesus had in Matthew 16:21, I must go to Jerusalem. Matthew 16:24, "If any one wishes to come after Me (to Jerusalem), let him deny himself, and take up his cross and follow Me (to Jerusalem)." Jerusalem, personally, is a place of crucifixion of the self-life. Galatians 2:20, "I am crucified with Christ:

YOUTH . . .

Board will be providing Bible studies, written by our AFLC pastors, for our Youth in our AFLC. We will be starting this early in 1984. We will be sending these Bible studies to our Association pastors, laymen and congregations to be given to those responsible for the youth work in each congregation. Please take advantage of these Bible studies and use them whenever possible. And, if you are asked to write one, please consider it as a real privilege.

Our Youth Board members are all willing to assist in any way in the youth work of the local congregations. We will make ourselves available, if we can assist in any way.

Our Youth Board will be meeting this month and will be discussing other possibilities of encouraging our youth work in our AFLC. Please be in prayer for us.

—The Youth Board

Maybe we should consider sending several home missionaries to one city . . ."

nevertheless I live; yet not I, but Christ liveth in Me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me," (KJV).

Maybe you need to obey the first sermon in Jerusalem. Repent, be baptized, receive, Acts 2:38.

I would like to close with a copy of a daily devotion that Wanda, my wife, found in our files (the author's name is unknown):

THE MISSIONARY'S GOAL

"Behold, we go up to Jerusalem" (Luke 18:31).

In the natural life our ambitions alter as we develop; in the Christian life the goal is given at the beginning, *the beginning and the end are the same*, viz., our Lord Himself. We start with Christ and we end with Him—"until we all attain to the *stature of the manhood of Christ Jesus*," *not to our idea of what the Christian life should be*. The aim of the missionary is to do God's will, not to be useful, not to win the heathen; he is useful and he does win the heathen, but that is not his aim. His aim is to do the will of his Lord.

Continued on p. 11

May the grace of Christ our
Saviour,
And the Father's boundless
love,
With the Holy Spirit's favor,
Rest upon us from above.

Thus may we abide in union
With each other in the Lord;
And possess, in sweet
communion,
Joys which earth cannot
afford.

John B. Dykes
(*The Church and Sunday
School Hymnal*)

editorials

REVIVE THE PTR?

Not so long ago we read something about a Preaching-Teaching-Reaching mission which was or is to be held some place. That brought back memories of that movement which was so popular two and three decades ago.

We believe it originated in the Evangelical Lutheran Church. Some Lutheran Free Church parishes and pastors became involved and that was how this writer had his only personal contact with the PTR movement.

The thrust was three-pronged. There was *preaching*. Nightly services were held for four or five nights in area churches. Each congregation had a guest speaker, whom it selected or who was secured for it, if it didn't have a personal preference. No doubt there was a certain psychological encouragement to attendance at such meetings when it was known that this was being done in many other places. People would come out in greater numbers.

There was *teaching*. Local pastors and the guest missionaries would gather each morning during the week at a central location for a Bible study and possibly two other presentations having to do with evangelism, the Christian life and related topics. Those who taught in the mornings were also speakers at participating congregations in the evenings. A noon meal was served to those present and then they would return to the parishes.

Finally, there was *reaching*. This was the personal outreach in the community. It was the effort to reach out to people who might not ordinarily come to "special meetings" in a church and to people who were unchurched, and to invite them to come to hear God's Word in the services. No doubt some tried to couple a personal witness for Christ with the invitation to the meetings. But again, it was a program to reach out to people more than is normally done. And knowledge that others were doing the same at the same time was an encouragement.

All programs fade away after a time. They may not become extinct, but for all practical purposes they are over. That is what happened to the PTR movement. A program similar to the PTR is the area Bible conference program of the Lutheran Evangelistic Movement. Some of these are still held, we believe. They differ in that the morning sessions are open to the public, the Bible studies and inspirational messages. And the outreach aspect is not mentioned in the name, although certainly the LEM hopes that local congregations will do what they can to promote the meetings and invite people to come.

Now, to the question in the title of this editorial. Should we revive the PTR concept, or let us say, adopt it, in our Association? The lament is almost universal that people don't come out for special meetings as they used to do. Perhaps the PTR idea would give a new boost to the evangelism we all believe in. Maybe the knowledge

that others were doing the same thing at the same time would give impetus to those of us who need encouragement.

What would have to happen is this. A group of congregations, five, ten, fifteen, in a rather close geographical area, would agree to sponsor a PTR. A central meeting place for the mornings would be chosen and a program arranged for each day. For our purposes, we are sure it would be most satisfactory if the morning sessions were open to the public, not just pastors. Thus, the PTR would become a mini-Bible Conference, too. As to location, really the meeting place shouldn't be much over an hour away from the furthest participating church. Otherwise too much time is spent in travel. (In the one in which this writer participated, we were two hours away and in a different time zone, a terrible situation.)

Each congregation would secure its own guest speaker and plan its own services. Five evenings are preferable to four, but the central planning for the mission would determine that.

The reaching aspect of the mission is the one most easy to neglect and ignore. So special effort must be made concerning it. It would be good if the participating congregations would covenant to make a minimum effort to reach out in invitation and witness—all for the purpose of confronting people with the Gospel of Jesus Christ.

It goes without saying that such a program should be preceded by much prayer and that during the week there should be an emphasis on prayer.

The possibility shouldn't be ruled out either of inviting other Lutheran congregations in the area to take part if they share the same view of evangelism.

Something to think about. Should we revive the PTR mission concept? Would it give us new help, new direction? Might it help us to reach more people and get new spiritual encouragement in the process?

THE YOUTH BOARD

It is good to see something from the Youth Board in this issue of the *Ambassador*. The Board has met and reorganized and is getting down to work.

The Youth Board's task hasn't been the easiest one in the church. There are about 130 congregations in the AFLC, each one with youth of some sort in it. These congregations and their pastors have varying approaches to what youth work should be. Then there is the Luther League Federation, desiring to carry on some kind of program.

Over the years a few things have been attempted in Association youth work, but nothing has really survived very long. Intentions have been good, but it takes a lot of "stick-to-itiveness." We want to wish the Youth Board and LLF well as they try new ventures and revive old

◇

THE GOSPEL and STEWARDSHIP

Do we Christians believe that the human soul has value? What is the value of *one* human being? Perhaps, today, as ever before, the Church needs to be reconvinced of the value of even one eternal soul!

When one thinks of the blessed reunion of the father and the prodigal son, or of how the lost sheep and the lost coin were searched for, we gain insight into the value of the soul. Either the soul will be with Jesus for eternity or with Satan! And eternity is a long time!

Is it not the mission of the local congregation to reach people with the saving Gospel of the Lord Jesus Christ? We know it is our mission! We must make it our mission. We must cooperate to send missionaries into this world of sin and death. We need to organize to reach people near us with the Gospel. Jesus wants all people to be saved and come to the knowledge of the truth!

Our local congregations and our AFLC have many opportunities to evangelize and to reach out to the lost. We must be willing to be trained for this ministry of evangelism.

The Word of God, in Romans 5:12, clearly teaches us *all* people are born in sin. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Sin and death have passed

upon all people. The bondage of sin is imputed to all people through Adam's sin in Eden.

Yet, the Word of God teaches us plainly in Romans 5:19, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." This one man who is righteous gives His righteousness, by faith, to everyone who receives that righteousness. How shall they hear of these things unless you and I supply the means. A little given by God's people will accomplish much!

People within reach of our voices need to make decisions. Each one needs to be confronted with the Gospel. Soon Jesus will come again and the opportunities of salvation will be gone. Do we believe that Jesus is soon to come back? If we do, *let us invest* in lost souls who need the Gospel. There is no better place to give to than our AFLC and the congregations we are a part of!

Maybe the Christians need to be placed over the fires of hell for a few seconds! Certainly this would generate a concern for the lost and help to open our pocketbooks and lead us to give as the Lord leads and prospers us! The Bible speaks of the reality of hell but the reality of heaven is seen, too. May it not be said that we turned our backs on the souls of the lost!

"Neither is there salvation in any

EDITORIAL . . .

ideas. They want to work together and accomplish something.

We wish them well, too, in the matter of getting a youth worker who can give more attention to this aspect of church work than Pastor Kenneth Pentti is able to do as evangelist-youth worker. The travel schedule he must maintain as evangelist makes it difficult to be always where he would like to be as a youth worker. For instance, a district Luther League convention might want him to be present, but his evangelism schedule may make it impossible for him to come.

It is interesting to see the early resolutions on youth work from the 1963 annual conference. And to have our attention called to the youth work policy statement of 1973. It would be good for us all to study these things.

We repeat, best wishes to the Youth Board and the LLF as they go forward. AFLC youth are a great treasure, always have been. We want to do the best by them.

ASSOCIATION OF FREE LUTHERAN CONGREGATIONS 3110 EAST MEDICINE LAKE BOULEVARD MINNEAPOLIS, MINNESOTA 55441

Budget Receipts February 1-December 31, 1983

FUND	TOTAL BUDGET	TOTAL REC'D TO DATE	% of TOTAL
General Fund	\$187,180.00	\$132,595.42	71
Schools — AFLTS	97,246.00	65,821.46	68
AFLBS	164,839.00	123,510.39	75
Home Missions	219,796.00	129,278.59	59
World Missions	265,975.00	159,767.94	60
Praise Fund	28,880.00	22,389.39	78
TOTAL	\$963,916.00	\$633,363.19	66
1982-83	\$914,003.00	\$657,552.91	72

"If Christians could gain financial freedom, our churches would gain more in stewardship."

other: for *there is none other name* under heaven given among men, whereby we must be saved" (Acts 4:12). If we believe this verse is true, what keeps the Church from going forward? One person has said that many are singing the song "Saved, Seated and Satisfied." Is that true? We know the message of the Gospel is true! *Let us give* to Him so that the Gospel is preached to as many as possible.

Do we rob God? If so, let us *repent* and confess to God this sin of thievery. Let us forsake this sin and learn to give generously that the church need not go without!

Debt also robs God. When we do not live within our means, this takes away from our giving to the Lord! Debt starves healthy giving. Perhaps there are some legitimate reasons for debt, yet, if we are not living within

our means, this robs God. If Christians could gain financial freedom, our churches would gain more in stewardship.

God asks for the tithe. There are two people to pay on payday, the Lord and yourself. Give the tithe and saving for that "rainy day" will give you financial freedom. And, if those credit cards are a real problem, give them up or learn to use them without debt. Paying debts off by cash, while paying for current bills, will eventually give a better cash flow and you'll realize financial freedom. In the meantime, don't forget to give at least the tithe.

Friends, there is so much to do. The times are getting worse. Our enemies are attacking. Sin is getting more and more open and more and more vile. Humanism is teaching wrong ideals and morals. We have a mission to bring the Gospel to the nations, starting in our home towns.

This requires money. It hurts to hear of reports of people giving hundreds, even thousands, of dollars to places outside the AFLC, while the AFLC goes without. Let us not forget our AFLC!

The Gospel and stewardship go hand in hand! "Go . . . teach . . . baptizing . . . teaching them to observe all things whatsoever I have commanded you" (Matt. 28:19, 20).

Rev. Dennis Gray
Spicer, Minn.

In our Lord's life Jerusalem was the place where He reached the climax of His Father's will upon the Cross, and unless we go with Jesus there we will have no companionship with Him. Nothing ever discouraged our Lord on His way to Jerusalem. He never hurried through certain villages where He was persecuted, or lingered in others where He was blessed. Neither gratitude nor ingratitude turned our Lord one hair's breadth away from His purpose to go up to Jerusalem.

"The disciple is not above his Master." The same things will happen to us on our way to our Jerusalem. There will be the works of God manifested through us, people will get blessed, and one or two will show gratitude and the rest

Continued on p. 12

Life's Weaving

*My life is but a weaving
Between my God and me;
I may but choose the colors,
He worketh steadily.
Full oft He weaveth sorrow,
And I, in foolish pride,
Forget He sees the upper,
And I the lower side.*

*I choose the strands all golden,
And wail for woven stars;
I murmur when the pattern
Is set in blurs and mars,
I cannot yet remember
Whose hand the shuttles guide,
And that my stars are shining
Upon the upper side.*

*I choose the threads all crimson,
And wait for flowers to bloom;
For warp and woof to blossom
Upon the mighty loom.
Full oft I seek them vainly,
And fret for them denied—
Though flowering wreaths and garlands
May deck the upper side.*

*My life is but a weaving
Between my God and me;
I see the seams, the tangles,
The fair design sees He.
Then let me wait in patience
And kindness, satisfied
To make the pattern lovely
Upon the upper side.*



Author unknown
(from *Youth's Favorite Poems*, compiled by W.E.B.)

THE WOMEN'S PAGE

Honorary Memberships VALLEY CITY, N.DAK.



Grace Free Lutheran WMF honored Mrs. Leonard Welken, Mrs. Minnie Johnson, Mrs. Orien Skramstad and Mrs. Eldwyn Van Bruggen.

WALLACE, S.DAK.



Calvary Free Lutheran WMF honored Mrs. Paul Palm and Mrs. Merle Kolden.

PUKWANA, D.DAK.



Pukwana Lutheran WMF honored Mrs. Margaret Sharping. Mrs. Evelyn Sharping presented the honorary membership pin.

McIntosh WMF hosts Fall Festival

Trinity Lutheran WMF sponsored their annual Fall Festival on Nov. 14. The family program included a young men's quartet and Sunday School children presenting a skit. A representative from the Miracle House in Thief River Falls brought the evening's message. Fellowship while enjoying pie and coffee brought the evening to a close.

Love is patient, kind.
It does not envy, boast.
It is not proud, rude,
self-seeking, easily angered,
keeps no record of wrongs,
delights not in evil,
it rejoices with truth.
Love always protects,
trusts, hopes,
always perseveres.
from I Cor. 13:4-7

JERUSALEM . . .

will show gross ingratitude, but nothing must deflect us from going up to our Jerusalem.

"There they crucified Him." That is what happened when our Lord reached Jerusalem, and that happening is the gateway to our salvation. The saints do not end in crucifixion: by the Lord's grace they end in glory. In the meantime our watchword is—I, too, go up to Jerusalem.

Postscript

Pastor Gerdeen returned to Maranatha near the Michigan Tech campus in 1981. There are now 25-30 university students attending the church. A N.T. Greek class is being taught to 12 students. Six of the students attending the church are Oriental. One Chinese student became a Christian, was baptized and joined the church. A couple from Singapore have also joined the church. The wife and daughter of a Chinese professor also attend church regularly. Pastor Gerdeen frequently has opportunities to speak to Christian groups on campus. The vision presented in 3. a) above is being fulfilled. Pray for our university campuses. Pray especially that foreign students will be reached with the Gospel.

Cradle Roll FARGO, N.DAK.



St. Paul's Free Lutheran Cradle Roll welcomed 10 new members and graduated 10 children. Currently there are 17 Cradle Roll members. Left photo: Nicole Simons, Caleb Berge, Jennifer Rognlie, Joshua Olson and Ethan Thompson are five of the graduates. Right photo: five new members and their mothers are: Mrs. Harold Petersen, Luke; Mrs. Arden Jacobsen, Andrew; Mrs. Gary Claus, Jennifer; Mrs. Doug Estrem, Tyler; and Mrs. Mike Estrem, Drew.



fellowship corner

Honesty still best policy

"Is honesty still the best policy?"

Oftimes it does seem as if the dishonest and those who take advantage of their brother or neighbor are the ones who gain and get ahead.

We live during a time when everyone is restless and afraid that if he does not get "while getting is good," and while everyone else is getting that he is going to be left out.

There is a feeling that it might not be very mannerly to elbow your way ahead of the other fellow, but this is better than being left out or behind. So the thinking goes.

It is easy to have faith in the saying, "Honesty is the Best Policy," when those around you believe and practice this policy. But when everyone is grabbing all he can get in whatever way he can get it, it is much harder to have faith in being honest.

When the evildoer seems to escape justice it becomes a temptation to leave off honesty, at least in some areas of living, and attempt to gain at the expense of others.

But God has said: "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass and wither as the green herb" (Psalm 37:1-2).

You can trace history and see that God does as He here promises. The wheels of justice may turn rather slowly at times, but they do turn.

God's way is that we should love our neighbor (including our enemies), be unselfish, be honest, take time to be holy, and be helpful to the less fortunate.

Rev. Gerald F. Mundfrom
Osceola, Wis.

A missing absolute

A pronounced characteristic of our day is that it is claimed that there are no absolutes. True, it is a changed world of the latter times. Many of our older readers can harken back to the day when divorce was a matter unheard of, so exceedingly rare that the church had no difficulty with the matter. Something has indeed changed drastically and possibly the cause of the great declension is to be laid at the doorstep of the Church itself which has failed to determine the words of Jesus as absolute.

It is commonly known that there was at the time of Jesus the Hillel-Shammai dispute as to whether a man could divorce a wife for any cause whatever or if such was lawful only for fornication. The question raises itself quite naturally; did Jesus resolve the question and did He establish an absolute? To deny an absolutism is to deny Christ as the Divine authority.

It would seem to this writer that Christ did indeed resolve the question and that He did establish an absolute such as His Word is and ever shall be and will never pass away. It would further seem to this writer that His words have been sifted and twisted and indeed perverted to give an opposite opinion as to what Jesus really intended. When one has an erroneous and licentious interpretation of His words relative to the bonds of marriage such is but a first step to a liberal theology. How is it possible to controvert for example Mark 10:11-12, "Whosoever shall put away his wife, and marry another, committeth adultery against her," etc.. To

THE 48TH ANNUAL MIDWINTER EVANGELISTIC CONFERENCE January 22-25

Theme: "Unwrapping the Gift of Joy"

Trinity Lutheran Church of
Minnehaha Falls
5212-41st Ave. So.
Minneapolis, Minn.

sponsored by The Lutheran
Evangelistic Movement

Bible Study Hour: led by Rev. John
Westby, Fergus Falls, Minn.
Evening Speaker: Rev. Walt
Kallestad, Glendale, Ariz.
Special Music: Living Dimension,
Lauri Sorenson, Vickie Nyberg,
Abundant Joy Male Quartet

YOUTH DAYS January 27-28

Theme: "Sincerely His"
Central Lutheran Church—downtown
Minneapolis

Bible Study Hour: Tom Bache-Wiig,
LEM Youth Evangelist
Evening Speaker: Tom Eggum
Special Music: Living Dimension,
Face-to-Face

so is indeed contumacious.

But, speaking to those who have experienced the trauma of separation and divorce. There is grace, there is opportunity of forgiveness, there is cleansing. Condition: If one comes humbly, contritely and with the prayer, "Lord, I have in Thy sight become a fool and have incurred Thy displeasure" (Ecclesiastes 5:4). "I cannot pay my vows. Forgive me and may the blood of Jesus Thy Son suffice to pay my great indebtedness."

Pastor R. S. Persson
Boscobel, Wis.

Who Cares

Why should a pastor accept a call to a small, struggling congregation? Why should he live in a small, old parsonage? Why should his standard of living be below that of his classmates and peers? So what if his parishioners love the Lord? So what if they long to hear His Word and experience the Christian life more

fully? Who cares?

Why should the people of a congregation give and give and give some more just so the pastor can line his wallet? Why should they fuss about maintenance and improvements on the parsonage? So what if he speaks God's Word faithfully? So what if his heart is torn by their

needs? So what if he spends hours in intercessory prayer? Who cares?

So what if there is a whole world of people who are confused and lost in the darkness of sin? Why should God send His Son? Who cares?

Name Withheld

light on the way

Look heavenward, believer

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3:20).

God has given us work to do here on earth. And we must be faithful in that work where He has placed us. God demands this of us.

But while God has placed us here and given us a work to do here, He wants us to be mindful of the fact that this is not our permanent home. We are only pilgrims here. Some day we must leave this earth. And not one of our earthly possessions can we take with us. How sad that thought must be to those who seek their treasures here on earth! To them the passing of this earth with its pleasures leaves only an aching void, eternal destitution. Our conversation is in heaven. Dwell often on that thought.

"Thou fool, this night thy soul shall be required of thee." This was the message to one who had given all his thought and interest to earthly things. The message of death will some day come to you, too. "Set thine house in order, for thou shalt die" (Isa. 38:1).

Is your soul right with God? If not, bend your knees before His throne of mercy and pray with all your heart: "God, be merciful to me, a sinner" (Luke 18:13). If that prayer expresses the sincere wish of your heart, if you crave mercy and peace, then doubt not that He will receive you. He never rejects the soul that sincerely seeks His grace.

It is true that the way is narrow. Jesus Himself said so. But it leads to heaven. That is our great comfort.

"What though the tempests rage?
Heaven is my home;
Short is my pilgrimage,
Heaven is my home."

Under the weight of cross and trial, through darkness and doubt, we gaze upward to our blessed home, where weeping and sighing will give way to songs of praise.

news of the churches

from here and there . . .

Williston, N. Dak.—Emmanuel Lutheran Church, a Home Mission congregation, has purchased the former Assembly of God church building and is now worshipping in it. Original plans had been to build a church structure. Rev. John C. Rieth is the pastor.

Badger, Minn.—Badger Creek Lutheran Church held a Christmas candlelight service on Dec. 28. A lot of the carols were sung as part of the program.

Devils Lake, N. Dak.—Christ Lutheran, a new Home Mission congregation, held its first Sunday School Christmas program on Dec. 15. Their purchased church is located at 2nd St. and 7th Avenue.

Churchs Ferry, N. Dak.—The Christmas service at Antiochia Lutheran was held on Dec. 18. No services will be held during the winter, but they will resume on the first Sunday in April.

Ferndale, Wash.—"Thankful for Memories" was the theme of the annual family dinner for Triumph Lutheran Church on Nov. 20. Rev. Richard Anderson, Lake Stevens, Wash., was the guest speaker.

Look heavenward, believer, when doubts assail you, when the cross becomes heavy to bear, when the tear of despondency dims your eye. It is only a little while and the struggle is over, and then all your trials are forgotten.

Think of the joy in store for us when we reach home! Oh, we cannot grasp the greatness of it. Only a ray of comprehension now and then is all we are capable of. But even this is enough to lift our souls upward, so that we forget the troubles and trials of this world.

—Søren Dahl
(Courtesy, Tract Mission)

Mason, Wis.—The Gospel Strings and the Moland choir presented a Christmas program on Dec. 18 at Moland Lutheran.

Minnewaukan, N. Dak.—Received as new members by congregational vote in November at Trinity Lutheran's annual meeting were: Mr. and Mrs. Edmund Buehler, Mr. Lonnie Griffin, Mrs. Ella Nordrum, and Mr. and Mrs. James Olson, Susan, Mark and David.

Lake Stevens, Wash.—Mr. Kenneth Stenberg is the coordinator of a small group ministries at Elim Lutheran Church. The plan is to form new fellowship groups within the congregation when existing ones become too large.

Thief River Falls, Minn.—Rev. Roy Johnson, Winger, Minn., was the speaker at the annual adult fellowship lutefisk dinner at Our Saviour's Lutheran in December.

Wyoming, Minn.—An old-fashioned Christmas program was held at Hope Lutheran on Dec. 11. Coffee and cookies were served after the program.

AN OMISSION

The poem on page 11 of our Christmas issue, December 6, 1983, was written by Marlene Moline, Lansing, Ia. We are sorry that credit was not given to her.

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.

NORTH DAKOTA
Walhalla

Alvin Soli, 74, Nov. 20, 1983, Aspelund, Vang

Roseau, Minn.—The parish wake night service was held at Spruce Lutheran on New Year's Eve. A film was shown and there was a prayer service.

Tioga, N. Dak.—Rev. Gary Jorgenson, Stanley, N. Dak., was the speaker at the annual parish Christmas banquet in the Fireside Room of Zion Lutheran, Dec. 4. It was a time of "feasting and fellowship."

Minneapolis, Minn.—A parish circle has been started for Faith and Rosedale women. The first meeting was held earlier this month at the home of Ella Rekedal.

McIntosh, Minn.—To commemorate the 500th anniversary of the birth of Martin Luther, Trinity Lutheran Sunday School of rural McIntosh, Minn., presented a program during the worship service on Reformation Sunday, Oct. 30, 1983.

As the congregation sang "A Mighty Fortress Is Our God," accompanied by organ, piano and trumpet, the Sunday school students and teachers entered from the rear of the church and took their places in the front pews.

A narrator made remarks and announced the program which included readings dealing with Martin Luther's life and also special music centering our thoughts on the Word Alone, Grace Alone and Faith Alone.

Sunday school children held their Bibles and recited verses from memory dealing with the Word of God and Justification by faith. The Sunday school had memorized the hymn "God's Word Is Our Great Heritage" and this was used as the closing hymn for the program.

—Mrs. Kenneth Rolf

AFLS and students receive financial aid

MINNEAPOLIS — In a time of rising higher education costs and declining government aid, Association Free Lutheran Theological Seminary and its students are receiving substantial financial support from Lutheran Brotherhood.

The fraternal benefit society has developed three major programs during the past several years, two of which have resulted in \$9 million of direct aid for Lutheran higher education through the end of 1982.

Through IMPACT, the popular matching gifts program for LB members, the Society has contributed \$5.75 million to 70 Lutheran colleges, seminaries and Bible schools from 1979 to 1983. During those four years, AFLTS has received \$46,204 from IMPACT and other Lutheran Brotherhood programs. These programs include: Seminary Awards, Seminarian Study Aids, Continuing Education for Pastors and Seminary Sabbatical fellowship.

ABS provides Bible in 77 languages

NEW YORK, NY (ABS) — Residents of New York City and other visitors who came this past year to Bible House, New York City headquarters of the American Bible Society, obtained Scriptures in 77 different languages, a recent survey shows.

These languages reflect not only the broad ethnic mix of the metropolitan area, but the country as a whole. The languages have their origins in just about every part of the globe.

From Amharic, the language of many Ethiopians, to Yoruba, spoken by Nigerians and their neighbors in Benin, they included along the way, Cebuano from the Philippines, Hebrew, Gujarati, spoken by the people of India, the Meo dialect of Southeast Asia, and Urdu, spoken by 200 million people in India.

Many of the people who came to Bible House were students and immigrants seeking Scriptures in the languages they speak in their homelands.

English and Spanish were the languages most often asked for, as might be expected. Also popular were Chinese, Greek, Haitian,

Creole, and Korean. So were the European languages. Tagalog, Thai and Japanese among the Asian languages were high on the list.

ABS normally carries Scriptures in over 90 different languages. Rarely does a visitor ask for a copy in a language it does not stock.

ABS and its UBS partners can currently supply Scriptures in over 500 languages, but even that figure pales beside the total number of languages—1,763—into which at least some part of the Bible has been translated.

But, of the 1,763, only 279 of these languages have full Bibles. And only 551 have a New Testament at the most, or possibly the Psalms or one of the Gospels.

Pukwana, S. Dak.

Pukwana Lutheran Church

Feb. 8-12

Philip Featherstone, pastor

Granite Falls, Minn.

Faith Lutheran Church

Feb. 15-19

Ted Berkas, student pastor

Newfolden, Minn.

Westaker and Bethania Lutheran Churches

Feb. 26-Mar. 1

Larry Haagenon, pastor

Kalispell, Mont.

Faith Lutheran Church

Mar. 11-17

Richard Bartholomew, pastor

With our evangelist-youth worker

Rev. Kenneth Pentti, AFLC Evangelist-Youth Worker, announces these appointments for the coming weeks. Pray for these evangelism efforts. Pray that weather will be agreeable and that folks will be able to come to hear the Word of God in the days cited. Be a faithful Aaron, an intercessor.

Nogales, Ariz.

Triumph Lutheran Church

Jan. 22-26

Ted H. Kennedy, Jr., pastor

Tucson, Ariz.

Living Faith Lutheran Church

Jan. 29-Feb. 3

Forrest Swenson, pastor

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