

A black and white photograph of a snowy landscape. In the foreground, a path leads from the bottom center towards the middle ground, flanked by a low metal fence. The path is covered in snow with some footprints. To the left of the path, there is a large, bare tree. In the background, there are more trees, some evergreens, and a snow-covered hill. The sky is overcast.

THE LUTHERAN AMBASSADOR

January 3, 1984

***Order my steps
in thy Word,
and let not any
iniquity have
dominion over me.***

Psalm 119:133

Photo by Roger C. Huebner, D.D.S

AT THE MASTER'S FEET



Pastor Wallace Jackson

Grace and Peace

With the advent of a new year we will doubtless do what we have always done, express our best wishes to our acquaintances for a "Happy New Year!" A new year seems inappropriately begun without an extension of this social amenity. To not engage in this nicety is to draw down upon ourselves the wrath of others who are more beneficently inclined. The idea doubtlessly incubated in the soul-corridor of some benevolent individual in the dim and distant past. It has since hatched into a social custom from which any graciously-minded person dare not shrink. The idea has merit. What it really means to either the offerer or the recipient is a matter up for discussion.

THE LUTHERAN AMBASSADOR

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Doubtless, as the world uses it when Times Square is lighted for the occasion, when the confetti drifts slowly earthward from Manhattan skyscrapers, and when the revelry of the masses on New Year's Eve is at its zenith, indicates it must have something to do with whatever man considers essential to good living, prosperity, health, success and well-being. Only so far can the world see!

As the Christian views the world, notice is taken of its limited awareness of what constitutes a truly happy new year. It is hoped that God's people have 20-20 insight, and that they are not blinded by that which blinds the world. That the greeting and well-wish is well established and here to stay goes without saying. What is less thought of is what should be extracted and deciphered before expression is made. Let it be understood that to simply wish someone a "Happy New Year!", however sincere the intent, does not make it so.

Consider the Greeting of the Apostle Paul

The Apostolic salutation, "Grace and Peace from God our Father and from our Lord Jesus Christ," is found nearly 20 times in Paul's Epistles. These two graces are inseparably linked and together convey the best of our infinite God's good will toward all mankind. Lack of space prohibits definition of these terms. However, we understand grace to be the "free gift of salvation in a manifestation of undeserved love, based solely on the merits of Jesus Christ and His atonement." This is the foundation of our redemption. This is the first blessing the Apostle asks for as he regards his readers. It is where every sinner must begin in his search for

a relationship with God. Peace is that highly sought for but apparently elusive commodity for which many would divest themselves of all earthly holdings in order to obtain it. Thus it can be stated that "Grace remits sin and peace quiets the conscience." Luther states it graphically: "Grace releases sin, and peace maketh the conscience quiet. The two fiends that torment us are sin and the conscience." Another has said, "If you have peace you are rich without money; if you have it not, you are poor with millions."

Grace and Peace! Unuttered or expressed, there is beauty here which defies description. More gratifying to the thirsting soul than the most sparkling fountain to the desert dweller; more satisfying to the hungry spirit than all the man-invented philosophies found in the libraries of the world; more restful to the restless nature than body rest on a bed of down following a toilsome day; more appealing to the eye of faith than any sunset ever beheld by mortal eye. Such is the beauty to be found by any soul of man when Grace and Peace from God become a reality.

Christian, You Are To Be a Communicator of Grace and Peace

That our words have tremendous potential for conveyance is well understood. They possess power to hurt or heal. Tone and inflection assist them in doing what their errand bids them do. But do not the graces listed by the Apostle Paul in Galatians 5 and spoken of as "Fruits of the Spirit" also make their contribution to the spiritual well-being of others? Does not your life touch others with as great an impact as your words? A kindness, a smile, a gesture

Continued on p. 6

PRAYER

by Bernard W. Nelson
Atlantic Mine, Mich.

The following topics will be considered in a series of ten articles:

- I. What is prayer?
- II. Why should we pray?
- III. Who should pray?
- IV. How should we pray?
- V. Where should we pray?
- VI. When should we pray?
- VII. For what should we pray?
- VIII. Does God answer prayer?
- IX. What happens when Christians really pray?

I. WHAT IS PRAYER?

The Explanation of the *Catechism* answers that question by saying: Prayer is the communion of our hearts with God. Thereby we petition God for spiritual and bodily well being. We thank Him for His gifts, praise His holy name and bow down before His majesty.

Others have said that prayer is the link that connects us with God. Prayer is the life line in God's blessed hands. Prayer is the door to God's treasury, and faith is the key which opens it. Prayer by Spirit-filled believers is the appointed means by which God's arm of love reaches out to meet the crying needs of His servants. It's the key to the greatest power in the universe. It is access to the limitless, exhaustless, timeless resources of the God of all ages. It's the door to all success, the answer to every need, the solution to every problem, and, the ability for every situation.

Dr. O. Hallesby said that prayer is the most important work in the kingdom of God. I believe that.

II. WHY SHOULD WE PRAY?

The Explanation asks the question,

By what are we exhorted to pray? And the answer is, We are exhorted to pray by (1) example, (2) command of Jesus, (3) by our own needs, and (4) by God's promise to hear our prayer.

Let me quote some verses that support these four reasons that Martin Luther gives us.

1) For Jesus' *example* to us we can look to Mark 1:35: "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." Another verse, Matthew 14:23, also is an example of Jesus praying: "And when He had sent the multitudes away, He went up into a mountain apart to pray; and when the evening was come, He was there alone."

2-3) For Jesus' *command* and our own *needs* see Philippians 4:5-6: "Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God."

We're to be anxious for nothing; that is, we're not to be over-anxious; we're not to worry. Why? Simply because we have an all-wise, all-loving, all-powerful heavenly Father. In all the Bible there's not one Scripture that would lead us into worry. All right, but how to keep from worry? Just pray—that's right, *pray*! The account puts it, that in "every thing by prayer and supplication." That is God's way with us. This is the way of peace. Take everything to God in prayer. Big things, little things, medium-sized things, take them *all*. As you take them to His throne express your thankfulness. Show your

gratitude for past favors. This is pleasing to God and helpful to you, too.

Let your requests be made known to God. Perhaps it's all right to tell others. Certainly it's all right if you ask others to pray with you. But this verse assuredly admonishes us to tell God. Take all your requests, make them all known to God and leave them with Him. Why not? Is He not able to care for every need? More than that, has He not promised to meet your needs? There it is—worry about nothing and pray about everything.

4) God's *promise* to hear us. I John 5:14 reminds us of this when it says: "And this is the confidence that we have in Him, that, if we ask any thing according to His will, He heareth us." God wants us to pray so that He can answer us, thereby strengthening our faith.

(To be continued)

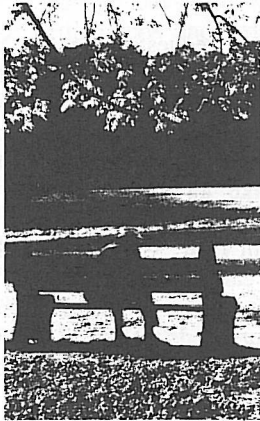
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Please keep this Bibliography as it will not be repeated until the last installment of the series is presented.

"Dr. O. Hallesby has said that prayer is the most important work in the kingdom of God. I believe that."

"But while he was still a long way off, his father saw him and was filled with compassion for him" (Luke 15:20 NIV).



The prodigal son

by Allen D. Hanson

The story of the prodigal son doesn't end when the loving father embraces the prodigal son and welcomes him home. There is the "righteous" son that will not accept his erring brother back. So it is in society today. The ex-offender returns home from a treatment program, half-way house or a prison term and nobody wants anything to do with him. Even well-meaning Christians are often "offended" by his very presence. The ex-offender feels keenly about this. He has served his prison time. He has paid his debt to society and now he wants to start his life over again, but the righteous brothers back home simply will not let him do it.

There is no understanding or compassion for his situation.

It is conservatively estimated that there are more than ten million ex-offenders in the United States who have served time in the nation's 600 big prisons and penitentiaries. If you count everybody that has been arrested and jailed for a short period of time in the nation's 6,000 city and county jails, that figure could exceed twenty million people. When they return, whether it be to a new community or their "old home town," most local folks don't understand them and don't care much for their presence if they know anything about their prison background. Occasionally even well-meaning Christians will make sly and inappropriate remarks. The ex-offender is keenly aware of this and he is sensitive to it. He tends to withdraw from society just at a time when he really needs the love and fellowship of the local church.

No one can adequately explain what it is like to be locked up. A prison sentence can be a terrible thing. The trauma of arrest, prosecution and incarceration is an unforgettable experience. If the ex-offender has served a long prison sentence, he may tend to be a loner and seem indifferent at times. He may never fully return to society as we think of it. However, most ex-offenders are gradually able to forget their prison experience and put it behind them. It takes time for them to slowly re-establish a normal attitude and lifestyle again. While some ex-convicts will repeat their crimes and go back to jail, nearly two-thirds of them will never enter the prison system again. This is remarkable because each one has a previous felony record and at least one strike against him already if he ever faces a judge for sentencing in the future. It takes a few months to put the trauma of a prison experience behind him and resume his normal role in society.

"Occasionally even well-meaning Christians will make sly and inappropriate remarks."

The ex-offender is dealing with several personal problems. He was "busted" when many other crimes like his were overlooked. Inasmuch as only a small percentage of law breakers are ever caught and incarcerated, he tends to think that society has singled him out for punishment. He doesn't fully trust the justice system any more. He feels that many of the same people who were not caught for their own crimes now tend to shun him. He may have lost his wife or girl friend while he was in prison. He doesn't have a job and he needs steady employment. Maybe he deserves everything he got from the judge for his crime, but he still feels he was "over prosecuted" because so many others went free without a prison term. Now he must deal with the righteous brother who does not understand what he has actually been through and who will not accept him.

If the ex-offender has turned to Jesus Christ as his personal Savior, he has been forgiven by God. When he finished his prison sentence, he was forgiven by the government and now we as fellow Christians need to truly forgive him also and welcome him back. He has paid his debt to society and he needs to be treated as such. Let us agree with the father of the prodigal son in Luke 15, verse 21, when he says, "This brother of yours was dead and is alive again; he was lost and is found."

(Ed. Note: Allen Hanson lives at Ottertail, Minnesota. He is an ex-offender who has written many articles on prison ministry and prison reform.)

by Pastor M. W. Brandt
Amery, Wisconsin

Building to last

Establishing a home mission congregation is an exciting adventure. Setting a firm foundation is essential. The Scriptures reveal this truth in I Cor. 3:11, "For no man can lay a foundation other than the one which is laid, which is Jesus Christ." Just as this is true for the individual who desires a right standing with God, so it is true for a congregation. New or old, a church, to be pleasing to God and to effectively carry on the work of God, must have its foundation in Jesus Christ. Christ alone can make an individual or a church truly living and free. Upon this foundation the Church builds. Again, Scripture zeroes in on a vital admonition, "... But let each man be careful how he builds upon it (foundation)" (I Cor. 3:10). With this in mind, let's examine the setting of Scriptural standards which will make a lasting framework for a home mission congregation.

Setting the standard of a *Word-centered congregation* is of first importance. A Word-centered worship service where preeminence is given to the preaching and singing of the Word is crucial. Members need to have doctrinal convictions which are based in the Word. Thus, Lutheran doctrine, espe-

cially in the area of the Sacraments, has to be taught from the Word. Home mission congregations are organizing Sunday Schools, women's fellowships, Bible studies and leagues; therefore, care needs to be used in establishing and maintaining these organizations according to the Word. The point is this, from worship to doctrine, to individual groups and everything in between, the framework of a Word-centered standard must be a conviction in order for a congregation to stand.

A second standard to set is a *loving congregation*. Jesus gave the command to love one another; the early Church was known by the love of its members for one another; Peter and James admonished believers to love without partiality; and Paul encourages us to bear the concerns of the brethren as though they were our own. The foundation of a church is based in God's love and the framework cannot accept anything less. This is a standard to set and seek with all diligence: a loving congregation which looks to the interests of one another and not just self, where members are patient with and yet willing to admonish one another, where the outsider is welcomed and the elderly and lonely not neglected, but comforted.

Thirdly, the framework of a congregation requires the standard of a *lay ministry*. According to the *Funda-*

damental Principles of the Association of Free Lutheran Congregations, individual members are to be encouraged to use their spiritual gifts. To achieve this standard, training and equipping of the congregation is needed (II Tim. 3:16, 17). To simply declare this standard is not enough. Lay people want to serve; pastors are called to shepherd; Christ desires an effective working body; the opportunity must be seized. The long-range goal of a home mission church cannot rest in the tireless efforts of a living pastor. The framework of a living, lay ministry is a must.

The fourth standard, a *working congregation*, is closely related to that of lay ministry. A new congregation needs the conviction of caring about God's work. It is not our work, but God's. It is not our duty, but our privilege. Motivated by Christ's love, the members give without constraint in every area from the offering to the painting of the trim. A member works as if only he is accountable to God. Along with this conviction of stewardship, comes the enlarged vision of the entire work of the AFLC. From the beginning a home mission congregation should sense that this work belongs to the local church.

A *soul-winning and nurturing congregation* is the fifth standard. Constrained by God's Spirit the congregation works for the salvation of souls and the quickening of spiritual life in believers (*Fundamental Principle #12*). This will

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The blessing of sacrificial giving

Have you experienced the joy of giving sacrificially? Sacrificial giving goes beyond the tithe. Let us observe how our Lord viewed the people in the temple as they put their gifts into the treasury. He was more interested in their *attitude* than in the *alms*. The rich gave from their abundance but our Savior was deeply moved with the poor widow who freely gave two small coins which represented "all her living." Her example has inspired many believers to be more sacrificial in their giving, motivated by love for our Lord and Savior.

Christian Stewardship is the fruit of the Gospel and is an expression of faith. Freely we receive—freely we should give. Every member of our AFLC is a steward of God and is responsible to Him for the use of his time, talents, body, mind, personality and possessions. We are not our own, we have been bought with a price, therefore we should seek to

glorify the Lord with the life He has entrusted to us.

As we practice Christian Stewardship we realize that these principles and practices should be taught throughout our congregations, and our pastors, Sunday School teachers, trustees and deacons should be an example for the flock. We should convey the joy of giving that others may have the opportunity to hear the Good News of the Gospel.

The secret in our Christian living is contentment, being content with what has been entrusted to us and giving as the Lord has blessed us with our time, talents and means. A Christ-centered life is radiant with His presence, vibrant with His inspiration and overflowing with joyful hope and expectation. Surely no Christian would want to miss the glory of living such a life. To miss this would be missing a blessing indeed.

Yet in this very matter many are like the man who refused to pay 'one cent postage due' on a letter addressed to him and therefore it was sent to the Dead Letter Office. The postmaster later disclosed that, when the letter was opened, it contained a check for \$450."

Friends, let us by God's grace be

good stewards who will give sacrificially of that which the Lord has entrusted to us so that the work of the AFLC may continue to go forward.

Rev. Ernest J. Langness

Faith, S. Dak.

Member, Stewardship Board

Take my life,
and let it be
Consecrated, Lord
to Thee;
Take my moments
and my days,
Let them flow
in ceaseless praise.

Take my love;
My Lord, I pour
At Thy feet its
treasure store;
Take myself,
and I will be
Ever, only, all
for Thee.

—Frances R. Havergal

PEACE . . .

and compassion may indeed speak louder than your words of well-wishes.

It is not suggested that we revolutionize our New Year's greeting. The bastion within which it is enshrined remains unassailable. What is important is for the Christian to be reminded that there is something more, namely, that our sincerity is enhanced when our life and words come under the scrutiny and direction of God's Holy Spirit. Thus, even "Happy New Year!" can convey "Grace and Peace from God our Father and our Lord and Savior, Jesus Christ." And now may you have a happy New Year, filled with the grace of God and the peace that our Savior can give.

BUILDING . . .

build sound family life. Families living for Jesus will, in turn, give stability to the congregation. A congregation with this conviction will not only grow in membership but in depth of faith. Having God's values in heart and mind sets the stage for an effective ministry within the community. The value of a soul to God is seen in the price He paid. A congregation that wins and nurtures souls is wise and reflects God's values.

Finally, home mission congregations must erect the standard of a *heavenly-minded congregation*. Sensing the urgency of the day and the nearness of Christ's return, a congregation builds with eternity in

view. Keeping heaven in mind will bring strength during the times of trial and bring hope when the outlook seems dim. New and old congregations face these needs. Churches and individual members having the goal of heaven in mind should be moved to keep their priorities in order. When their treasure is in heaven their hearts will be in heaven's work. A new congregation ought to build to last for all of earth's tomorrows, yet look for Christ's return today.

There are many more standards that God sets for a congregation. These are just a few, but when tightly knit together they build a stable, growing congregation: a congregation built to last.

world mission news

Paraguay report



by Missionary
Charles Knapp

Greetings in Jesus' name, the One who came not to be served but to serve and to give His life as a ransom for many (see Mark 10:45).

Recently we received the book *Improve Your Serve* by Charles Swindoll from Ruth Holmstrom, Strandquist, Minn., and I am finding that to be quite an inspiration. How much I have to learn yet in becoming meek and mild like our Savior and Lord!

Sunday, the 18th (September), we had quite a day. It rained all Saturday night but Sunday was only cloudy, patches of sun once in a while and some sprinkles. We left home about 8:30 as usual to go to Bertolino Westphal's place. Soon after we got off the asphalt road, onto the muddy road, we picked up a man who was walking. He lives in Santa Rosa. We were going to leave that man in Los Cedrales, hoping he would get a ride from there on. In the meantime we had picked up a lady and five children we were trying to get to Los Cedrales. It was sprinkling somewhat. No buses run on days like that Sunday. We dropped off the lady and children, then the man asked if we wouldn't please take him to Santa Rosa. We found that it was only some 25 kilometers out of the way so we went. Well, the road had recently been graded and with all the rain it had gotten quite bad. It took us two hours to go and come back and was a good 30 kms. each way.

We got to Nicolino's place a little after noon and ate dinner there. Before getting to their place we picked up another five people who were headed out to a place just beyond the village near Westphal's. We had dinner and left. Luiz came with us. Used four-wheel drive quite often.

Got to Westphal's without any problem.

We had a very good time there. Bertolino had prepared several questions based on the book of Galatians and his wife and daughter (who has been there visiting this month) had studied them and they had a quiz time. Very good for Luiz to observe this personal initiative the Westphals took in studying the Word. After another study from the Word yet that afternoon, later in the evening we had quite a lengthy time of hymn singing. In all it was a good time of fellowship and was very good for Sr. Luiz.

We left around 8:30 p.m. Sr. Luiz really wondered about driving way down into Westphal's (guess I did, too, somewhat). I put the car into reduced and took off in third and then went into fourth. The car literally shot out of there—no problem. Maybe the angels gave a good shove also! I was surprised how quickly it went out of there. That grayish-white clay is quite slippery when even a little wet.

We got past Cruz Ferreira (the village near Bertolino's place) and a man stopped us asking about a ride. He was somewhat drunk and wondered if we would go back some distance to pick up someone else. Well, the circumstances didn't sound good so we started to go on. The car stopped. The distributor had gotten a little wet during the day and moisture had condensed inside. So I dried it out. Another pickup pulled up alongside and stopped. Those people were having generator problems. Luiz helped push them some distance to get them going. We followed them. Then we came to a hill and that pickup stalled part way up. We made it around them, then decided to pull them. I didn't have a cable. They had a short one so I tied it around the bumper support. Pulled a ways and cable came loose. Same thing again. And my exhaust pipe broke off and that broke a hose on

the brake line. Now I had no brakes but the other vehicle kept me from rolling down.

Got under the car in the mud to check things out. The man had tied the cable around the spring and over the exhaust pipe. I was able to get the exhaust back on without a problem. Now what to do about the brake line? There was no way at all to connect it, so I knew I had to seal it off to at least have brakes in the front. Finally I had the God-given idea of putting a screw in the end of the broken hose and that worked. I was sorry I couldn't help those people more, but I was tired and so was the family and we had to get home, not knowing exactly how the car would run. Guess that isn't exactly the servant-spirit, is it? We dropped Sr. Luiz off at his place and got home without any other problems. It was 11 p.m.

Monday afternoon we left for Asuncion. We had to kill several chickens in the morning as they were old and were eating each other up.

We had a good trip to Asuncion. Joyce's check-up (her due date is the latter part of March) went well and everything is going fine in the pregnancy. Got the paper work done on getting Rebekah's "cedula" also, as last time in I didn't have a translation of her birth certificate. We came back from Asuncion on Wednesday evening.

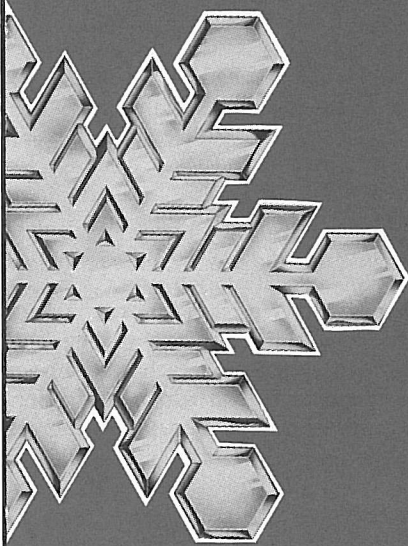
On Friday I took the Rural to a local mechanic to get it fixed and a hitch put on it. His generator didn't work so we didn't get the hitch made.

This past Sunday, the 25th, we went to Nicolino's. No problems and we had a very good time of Bible study and fellowship. Luiz has had quite a bit of his land cleared of stumps this year so that it can be mechanized. He is also renting out some more of his land on the basis of clearing it of jungle. So we took a ride around some of his fields Sunday. It is spring here so work is getting on in plowing and planting—a busy time for the farmers.

Well, as of this writing the back hitch is still not on the Rural, though they did get one on the front. I have a decent towing cable now so can be

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NEW YEAR'S DAY



By God's unending grace we meet
Another year of grace to greet;
But as we enter now the new,
And as we make a brief review,
Of days and years that lie behind,
Our sin and guilt we call to mind.

How oft in vain the Lord hath sought
The fruit His children should have brought;
Though in His vineyard we are found
And planted there in holy ground,
While for us nothing He did spare
Of loving grace and tender care.

And though we failed good fruit to bear;
From year to year He did us spare,
For Jesus Christ did intercede,
The merits of His blood did plead
For us, for whom He came to die;
Another year He still would try.

Our gracious Lord, we do confess,
That we so often did transgress;
The fruit of faith we failed to show,
In Jesus' steps we failed to go;
Our sin and guilt forgive, forgive!
And by Thy grace help us to live!

We praise Thee, Lord, for mercies shown,
That Thou wilt call us still Thine own;
We praise Thee, Saviour, for Thy prayer
And for Thy love and patient care!
Our life has been so full of grace;
O, bless us, Lord, in future days!

C. K. Solberg

PARAGUAY . . .

of more help when needed. By Oct. 9, next time we go out to Bertolino's, I do hope to have the hitch on the Rural so we are prepared. This coming week, while we are in Campo (Mourao), I have loaned the Rural to Jim Steenland, as his little car has been giving him lots of problems lately and he is having trouble getting parts, etc.

Today I am going to Foz to get some chicks, etc. Will pick up some lumber a man in Stroessner is offering to us free. Then this afternoon I must go over and dig up a garden area for the general secretary of city hall, partly in thanks for his having arranged getting the trees from Itaipu for the outside of the block here.

Guess that about covers our activities of life. The other day I

hauled a trailer load of firewood for Sr. Joaquim. Guess they walked over here on Sunday to visit us, not knowing that we would be gone.

We have been having sunny weather now and a good north wind for about five days, so I figure that by this weekend we should have rain again.

Thank you all for your prayers and continued support.

editorials

OPEN HEARTS

The death of Rev. Carl J. Field on December 8th in Grand Forks, N. Dak., prompts me to write the following.

On the first day of May, 1963, I came up to Hatton, N. Dak., from South Dakota to help Zoar Lutheran Church in that town and Ny Stavanger Lutheran in Buxton as they were forming a new parish (later that summer Valley Lutheran in Portland would also come along). I wasn't the first to give them pastoral service but would be spending some months with them.

The reader must understand that this was three months after the merger of the Lutheran Free Church and the American Lutheran Church. A small portion of the LFC did not enter the merger and so in some communities feelings ran high and there was some unpleasantness. The congregation in Hatton had for years been part of a three-point parish served out of Northwood. But it had elected to be a part of the Association of Free Lutheran Congregations and so had severed itself from its previous associations. It wasn't a large congregation and no doubt the other Lutheran people in the area secretly questioned the wisdom of the people of Zoar. Fortunately, the church had suffered few defections over the decision it had made.

But it was into this situation that I came and I wondered just what sort of reception I would get in the community. To my pleasant surprise I was welcomed and well received. One of the ALC pastors in the town was Carl J. Field, who served a rural parish of two or three congregations. He accepted me warmly as a brother pastor. I was extended every courtesy. It was the same way with the pastor of the "big Lutheran church" in town, Rev. Leonard Thompson. We became friends. I was asked to take part in the baccalaureate service and graduation exercises even though I had been only days in the community. These pastors invited me into their homes. In one instance I was at the Field's for dinner while Rev. Peder Nordsletten was in the rural parish for special meetings. Some of our readers will know the name of Pastor Nordsletten.

What I am saying is that these pastors might have been far less cordial in their attitude. They might have given me the cold shoulder and no one would have known the difference. Or they might have been formally polite and left it at that. Instead they showed real Christian warmth and friendliness. The same was true of the pastors in Northwood, one of whom had previously been the pastor of Zoar congregation. I am glad that a year and a half ago, when I chanced to meet Pastor Field after many years, I could express to him personally some of these thoughts, and now I can express them publicly.

Not all Association pastors were as fortunate as I was in Hatton. Some ALC and Lutheran Church in America

pastors, for reasons best known to themselves, felt that they couldn't afford to be magnanimous toward AFLC pastors and relationships were only formal, if not strained. But for all those situations there were many others where the right hand of fellowship was extended as it was to me in Hatton in 1963.

The '60s were not always easy. Thank God conditions are much better now. Where there is a oneness of spirit, pastors and congregations can work together in God's work. Where there is the spirit of people like the Fields and Thompsons this can be done.

—Raynard Huglen

THE NEW YEAR

The Association is well into her third decade. It is a decade that promises to be much more momentous than the second one. What are the bright spots we see?

The AFLC is a fellowship which is growing, not spectacularly, but steadily. Very likely there will be some accessions of already existing congregations as a major merger of Lutheran bodies takes place toward the end of this decade. But it would be well to not count on very many. It seems likely that some non-merging congregations will set up their own autonomous group under a constitution which will best suit their needs and ideals.

The AFLC has enough new work underway, mostly through Home Missions, to assure continued growth even though it may not be possible to live up to the projected goal of 30 new churches in ten years.

Not only is Home Mission work growing, but the World Mission scene is bustling. At present Brazil and Paraguay seem to be our only fields where American nationals will be working in the near future. It would be good if several new missionary couples or single missionaries could be sent there in the next few years. Quite a transition has taken place in the Brazil work. From a work concentrated around Campo Mourao, we have branched out to Rondonia and to the cities of Curitiba and Victoria, the latter in the state of Espirito Santo.

It is good to see that the pastoral supply is improving. We have generally had more men in the seminary the last few years. But this flow has to continue.

On the problem side, if we can put it that way, there are several items. First, our finances aren't as good as we'd like. Take time to study the Budget Receipts in this issue. Only 53% of the minimum goal had been reached after ten months of the fiscal year. Is the problem economic or only economic? Or are we like the African porters who, when asked why they had stopped to rest, said, "We have to wait for our souls to catch up with our bodies"? Are we destined to live on a plateau for a while before moving onward? Are we carrying on our work wisely or must we do some re-thinking? Things to think about.

◇

Vacationing in the West or Southwest?

If so, why not visit our Association churches in these locations? The pastors and members would be glad to have you worship with them.

Arizona

Nogales: Triumph Lutheran Church, 1548 Patagonia Road. Pastor's telephone: 602-287-5318.

Tucson: Living Faith Lutheran Church, 6000 S. Cardinal (2 miles west of I-19). Pastor's telephone: 602-294-7329.

Oregon

Astoria: Bethany Lutheran Church, 575 - 34th St.. Pastor's telephone: 503-325-3652.

Eugene: Spencer Creek Lutheran Church, 86286 Pine Grove Road (this is a rural church. Pastor's telephone: 503-687-9306.

Washington

Arlington: Atonement Lutheran Church, 5th St. just off Main (worshipping in the Junior High School). Pastor's telephone: 206-435-9306.

Everett: Calvary Lutheran Church, 1711 26th.

Ferndale: Triumph Lutheran Church, Mountain View and Church Road. Pastor's telephone: 206-384-3419

Kirkland: Our Redeemer, 11611 Northeast 140th St., Church Office: 206-821-3434.

Lake Stevens: Elim Lutheran Church, 11504 - 26th St.. Pastor's telephone: 206-334-5672.

1984 DATES TO NOTE

Feb. 22-25 — Winter Bible Conference, Grand Forks, N. Dak.
Feb. 29-Mar. 4 — Winter Bible Conference, Virginia, Minn.
Mar. 1-4 — Winter Bible Conference, Eugene, Ore.
June 20-24 — AFLC Annual Conference, Minneapolis, Minn.

two publications name new editors

The publications of two inter-Lutheran groups in the U.S. and Canada have named new editors recently.

Morning Glory, organ of the Hauge Lutheran Innermission Federation, will now be edited by Rev. Ronald Wik, Borup, Minn. He succeeds Rev. Arnold Windahl, Fergus Falls, Minn., who served as editor for a 14 years.

Morning Glory is published twice a month.

The other publication, *The Christian Fellowship Banner*, will have Rev. Wayne Hjermstad, Eden Prairie, Minn., as its new editor, succeeding Mr. Alvin Larson, Ogema, Minn.

The Christian Fellowship Banner is published by the Hauge Foreign Mission, Inc.

Mrs. Hjermstad (Solveig) will assist her husband in the work. She also does the layout work of *the Lutheran Ambassador* and edits the Women's Page in it.

Country Style Devotions

A New Year's Baby

"Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

Heavenly Father,

Today I hear the sound of a Holstein cow down by the barn. Her mooing won't let me forget that there is a newborn calf in the barn.

The calf bawls for help as it attempts to get to its feet and try its new existence and each one of its cries is heard by its mother. She has stationed herself outside the barn so she can hear and answer her offspring.

Father, today as I look into the face of this new unknown year, I feel like that wobbly little calf, unsure about its next steps. But when I remember this promise You made in Jeremiah, the New Year loses its dread. All I need to do when things seem uncertain or my knees become shaky is to open my mouth and my cry will be heard by someone who cares for me—You, my dear heavenly Father. And what's more, You even promise some surprise answers.

I come on this New Year's Day in Jesus' name.

AMEN

—Doris Stensland
Canton, S. Dak.

EDITORIAL . . .

The Association has too many inactive pastors for our size church body. It is a sensitive subject and very likely one that can't be discussed in general meetings of the public. But here are some of the questions that have to be asked. Do some of our congregations have a wrong concept of the work of a pastor? Do some of our pastors have expectations of the congregation beyond reality? Do some pastors have a wrong concept of the ministry? Does our seminary properly train the students in the practical aspects of theology? Let there be some real soul searching in this area early in this third decade of our life as an AFLC.

Thirdly, we live in a world where the pressures of ecumenicity are all around us and they will only become

more intense with each passing year. Thought must be given to a united policy vis-à-vis the extent of the participation of AFLC congregations in ecumenical services (there is some of that now) and political and social undertakings by churches. How much are we influenced by Reformed theology? What should be our attitude toward changing Roman Catholic practices, if not theology? How willing are we to "go it alone," if need be, in the midst of dramatic changes in the religious scene?

So there are enough issues to occupy our attention in this twelvemonth and beyond. The Lord never said it would be easy for us and for others. This is a day fraught with promise. And it is a day fraught with danger. May the Lord give us the wisdom to live and work and dream wisely in the days and years which may be ours.

13. Jesus said: "I am come that they might have life, and that they might have it more abundantly." What does it mean to have life more abundantly? II Cor. 9:8

This abundant life is available to those who make Him the Lord of their lives!

Are you saved? If so, praise and thank God. If not, search Him out and open the door of your heart to Jesus. Perhaps you have a loved one or friend who is longing for a personal relationship with Jesus Christ. Oh that we may be daily prepared to be the Lord's vessel in leading such a one to Him. May we consistently grow in His Word, be guided by the Holy Spirit and give God all the glory and honor.

Dear Lord Jesus, Thou art the Door of the shepherd, the Door of Thy sheep and the Door of Salvation. Call all into Thy fold. May all see that they cannot come by any other door, but by Thee. In Jesus' name, Amen.

HE IS THE DOOR (tune: "Into My Heart")

*He is the Door, He is the Door,
Where all of His shepherds enter,
He bids them in, He leads them out,
They follow and know their Master.*

*He is the Door, the Door of the sheep,
The Door of the sheep is Jesus,
The only way, the truth, and life,
The Door of the sheep is Jesus.*

*He is he Door, open to all,
The Door of Salvation is Jesus,
Receive Him now, grow in His Word,
And faithfully serve your Jesus!*

February, 1984

WMF BIBLE STUDY

Lesson II The "I am's" of Jesus

I AM THE DOOR (John 10:7)

It is a beautiful February day. The ground is covered with a lovely blanket of newly fallen snow. The children are busy writing on valentines for their school party and you are busy getting ready to go to the neighbors for a "coffee get-together." As you arrive and approach the door you get a mysterious feeling. Perhaps this is because of what it might lead to. You are wondering what is on the other side of that door! Is it sadness, happiness, a gossip session, a good friendly visit or a time of sharing God's Word? Yes, all are possibilities! And so you go in the door and come out again with an added learning experience.

There is another Door which has only good for those who enter in. This Door is Jesus! He said: "I AM THE DOOR." Let us turn to Jn. 10:1-9 where we will see Jesus compared to three doors.

1. THE DOOR OF THE SHEPHERD — by which the shepherd enters (Jn. 10:1-6).

1. This parable is a result of the miracle of Christ performed in Chapter 9. What was that miracle? _____ (vs. 1-34)
2. What did the Jews do to this man? _____
3. Who was then revealed to this simple-hearted man? _____ (Jn. 9:27-34)

In this parable concerning "The Door" in Jn. 10:1-6 Judaism was the sheepfold. 1. Christ the true Shepherd had come through the appointed door (the prophesied Messianic line) into the sheepfold. 2. The porter (Holy Spirit) opened the fold to Him and His sheep responded (as the blind man of ch. 9) and He led them out. 3. Of the apostasy and unbelief Judaism had degenerated into by rejecting him, its true Shepherd, 4-5." (Unger's Bible Hand Book).

4. What are the marks of the true Shepherd, according to verses 1-5? In the same verses, what are the marks of the false shepherd?

True Shepherd

False shepherd

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

5. a) What does it mean when He says, "He putteth forth his own sheep," in v. 4a? _____

b. Does he drive them out? _____

c. How do the sheep respond? _____

6. Did the Jews understand the meaning of this parable? v. 6 _____

7. To what is one likened when he has no understanding and as a result is slow to believe?

Ps. 49:20 _____ Ps. 32:9 _____ Prov. 12:11 _____

Prov. 18:2 _____ Jer. 4:22 _____ Jer. 5:21 _____

The door is for the shepherd's use; he enters the sheepfold through Jesus the Door!

II. THE DOOR OF THE SHEEP — through which the sheep are led out (Jn. 10:7).

8. What did Jesus try to show when He called Himself the Door for the sheep? Jn. 14:6 _____

9. What name is given to the one who tries to lead people through other entrances to God other than Jesus, the Door? Jn. 10:1b _____

10. a Do we have such persons among us today? _____

b. As His children, what are we to do? Matt. 7:15 _____

c) Match the verses to the given characteristics of the false shepherds:

- | | |
|--|---------------|
| _____ greedy and pleasure-loving | a) Ezek. 34:2 |
| _____ scatter the flock | b) Is. 56:11 |
| _____ lead the sheep astray | c) Jn. 10:12 |
| _____ prey upon the flock instead of feeding it. | d) Jer. 23:2 |
| _____ hirelings forsake the sheep | e) Jer. 50:6 |

No one can come to God but through our Lord Jesus Christ. Many people in these days would like to come to God by their good works. Some would like to buy their way into heaven. But Jesus said, 'I am the Door of the sheep.' He calls us sheep because we follow those who are in the lead, or those we admire, just like the sheep do.

III. THE DOOR OF SALVATION — to enter salvation and liberty (Jn. 10:9)

11. There are three blessings which the sheep receive in v. 9. What are they? What would they mean in terms of spiritual life for the child of God?

1) _____,

2) _____,

3) _____,

12. According to the following verses what must one do to be saved?

II Cor. 7:10 _____

Acts 16:31 _____

Rev. 3:20 _____

Eph. 5:14 _____

Phil. 2:12 _____

Ezek. 18:21 _____

JESUS IS THE DOOR OF SALVATION THROUGH WHICH ANY MAN MAY NOW ENTER!

in praise of the parish petunia . . .

I think it is time someone said a kind word about petunias. Every gardener is eager to show his dahlias, roses, or lilies, but I have never had anyone invite me to look at petunias.

Our conservatories hold flower shows featuring the earliest tulip to the last poinsettias, but no one ever exhibits a petunia.

Brides carry flowers ranging from edelweiss to lilies of the valley, but no bride would consider carrying a petunia.

Everyone ignores petunias, but the "blooming thing" goes right on blooming. It is time someone appreciated it. Flowers remind ministers of people and a group of people has about as many varieties of "plants" as does a garden.

Every group has roses which must be handled with "kid gloves" to avoid pain and hurt. Every group has a few azalias which produce only if shade and sunshine are to their liking—and irises which rot if they are not constantly in the sunshine.

We could go on and on from asters that wilt, to the snapdragons that rust, from the shrinking violets to the stubborn glads.

There are the regal chrysanthemums that stand out in a crowd and fit into a situation only if in command and the tender morning glories which bloom at the beginning of a day, but fade at noon.

Every variety of people needs special attention to make them bloom except the human "petunia." Perhaps you can understand why petunias are dear to a minister's heart. They are those persons who go right on doing their part without any special attention, but like the petunia in the garden, they don't seem to mind.

They contribute their effort without expecting to win a blue ribbon. They give of their beauty without begrudging the demands of others. They cause no trouble, create no commotion. Like the petunias they just keep on blooming the very best they can. It takes all kinds of people to make a world.

Every minister knows that some varieties will always need special attention to help them bloom. He expects that there are always those who

need extra encouragement and those who want to be recognized for every deed. But when the day is finished and it has been especially disappointing, there arises from the quiet of the pastor's desk a very simple prayer, "Dear Lord, thank You for the 'petunias.' "

Submitted by Ella Bjornson
Grafton, N. Dak.

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 she held membership.

MINNESOTA

Spicer

Emma Gravgaard Larson, 87,
Nov. 15, 1983, Green Lake

Roseau

Christine Rugland, 82, Nov. 29,
1983, Roseau

Personalities

Mr. Delmar Palmer was ordained into the ministry of the Association of Free Lutheran Congregations at Calvary Lutheran Church, Everett, Washington, on December 11, by Rev. R. Snipstead, AFLC President. He was also installed as pastor of Calvary at that time. He is a recent graduate of the Association Seminary in Minneapolis, Minn.

Two deaths noted

Rev. J.C.K. Preus, one of the oldest Lutheran pastors in the U.S., died on Dec. 8th at the age of 102. He was believed to be the oldest living alumnus of Luther College, Decorah, Ia. His father and an older brother had served as president of Luther.

He was an ordained minister for 78 years. He was translator and editor of the popular book *Linka's Diary*. He had a brother who was governor of Minnesota, J.A.O. Preus, and two nephews who became presidents of major Lutheran church bodies. Among survivors is a brother, Dr. Herman Preus, long-time professor at Luther Seminary, St. Paul, Minn.

Burial was at Albert Lea, Minn., where he once served as pastor.

Rev. Carl J. Field also passed away on Dec. 8, at Grand Forks, N. Dak. A graduate of St. Olaf College, Northfield, Minn., and Luther Seminary, St. Paul, and a pastor for 53 years, among his parishes were ones at Fisher-Bygland, Minn., and Hatton, N. Dak. He and his wife lived in East Grand Forks, Minn., in retirement. He was in demand as a preacher for special Norwegian language services.

Pastor Field is survived by his wife, a son and four daughters.

Blessed be the memory of these veteran pastors.

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

Budget Receipts February 1-November 30

FUND	TOTAL BUDGET	TOTAL REC'D TO DATE	% of TOTAL (Ideal 83%)
General Fund	\$187,180.00	\$106,303.64	57
Schools — AFLTS	97,246.00	50,047.72	51
AFLBS	164,839.00	91,182.78	55
Home Missions	219,796.00	105,765.41	48
World Missions	265,975.00	134,563.13	51
Praise Fund	28,880.00	21,019.35	73
TOTAL	\$963,916.00	\$508,882.03	53
1982-83	\$914,003.00	\$537,013.33	59

CAMPUS NEWS

Why Bible school?

by James Lyell Johnson

Somewhere beneath the starry-eyed dreams of college days and scholarships, of getting jobs and striking it rich, of hurrying up and finishing school, a heart stood still and listened.

Somewhere amid the flooded promptings of high school friends and older buddies, or promised dollars and city lights, a high school graduate stopped to think.

Somewhere a graduate decided: "I'm going to Bible school."

But why? they ask. Why Bible school? It costs to go to Bible school, they say. It costs money. Twenty-five hundred bucks a year. Count 'em.

"I'll work."

It costs years. Two big years. Time away from college degrees and starting families and striking it rich.

"Two years is nothing, man. Two years is nothing at all."

And Bible school means labor. It means six quarters of study and 90 credits. Some public universities won't transfer them, either.

"I'll get what I came for. You know I will."

Yes, it costs a person to go to Bible school. Then why do they do it? Why are there so many people that go, like the 84 students now attending Association Free Lutheran Bible school this winter quarter?

The following testimonies offer answers to those questions:

Linda Jackson, 19, Alden, Minn. (Redeemer Lutheran).

"I had decided to attend a Bible school early in high school. My parents had shared with me their experiences at LBI (Lutheran Bible Institute). For them, those years were the most rewarding and valuable of all their college years."

"I knew I wasn't ready for college. I had no idea what I wanted to go into and I knew I needed to be more grounded in God's Word so I would be equipped to share my faith with others. I needed to know exactly what I believed and why I believed. I chose AFLBS."

Marian Quanbeck, 18, McVie, N. Dak. (New Luther Valley Lutheran).

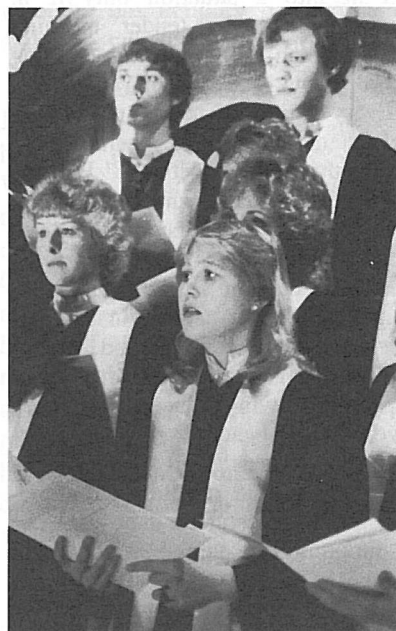
"Going to Bible school is something that I always wanted to do. I think the biggest influence on my decision to attend Bible school came from the students I met who had attended AFLBS. The spiritual growth I saw in them left a big impression on me at a very young age. They seemed to develop a special closeness and unity among each other—something that I really admired in them. These spiritual qualities do not develop by themselves, but it happens by the work of the Holy Spirit through regular study of God's Word. Coming to Bible school allows me to concentrate on that Word, so that I may be 'adequate, equipped for every good work.'"

Kevin Christopherson, 18, Amery, Wis. (Amery Lutheran).

"I felt it was the Lord's will that I attend AFLBS. There are areas of my life that need to be changed or improved. The main thing in my life that needs improvement is in sharing Jesus with other people. Right now I feel so incapable because I know so little about God and His Word that I'm scared to witness to people. What I need is confidence and hopefully it will come by God's help through studying God's Word at Bible school."

Hope Dyrud, 18, Middle River, Minn. (Our Saviour's Lutheran—Thief River Falls).

"A lot of friends attended AFLBS last year and really enjoyed it. They seemed so enthusiastic about it and kept telling me that I should come. Last spring, I came down for promotion days—and then I definitely decided: Bible school was where I wanted to go. I knew there was a lot I needed to learn about the Bible and I loved the idea of all the Christian fellowship. My main objective, now that I'm here, is to grow stronger in the Lord and to totally trust Him with every area of my life."



The 1983 AFLBS Christmas Concert was held December 11. This year's concert featured carols from around the world. The semi-nary chorus also sang.

George Preciado, 33, Nogales, Ariz. (Triumph Lutheran).

"I first heard about AFLBS two years ago from a woman next door who used to encourage me to go to Bible school. At that time I wasn't sure enough to say yes. Then my mother died. I left town and didn't come back until last July.

"I started attending Triumph Lutheran regularly again. I talked with my pastor and I told him I wanted to know the Bible better and I wanted to learn God's will for my life and I wanted to serve Him better. Pastor (Ted) Kennedy then advised me to think about coming to Bible school. I prayed to the Lord for direction.

"And here I am."

And there they are—at AFLBS. They came to study. They came to grow. They came to be equipped to tell others of Christ. They came to prepare for life.

Two years. Twenty-five hundred bucks.

For Jesus' sake.

(Ed. note: Mr. Johnson also wrote the article "AFLC People Meet Francis Schaeffer" in our December issue. Inadvertently, credit was not given.)

Pastor Moland to leave AFLBS, takes call in Washington

Rev. Kenneth D. Moland, a teacher at Association Free Lutheran Bible School, Minneapolis, Minn., since 1975 and dean of the school since 1977, has resigned that position effective in mid-summer and will move to Kirkland, Wash., at that time to become pastor of Our Redeemer Lutheran Church.

A graduate of Concordia College, Moorhead, Minn., and Association Free Lutheran Theological Seminary, Mr. Moland served the Kenyon, Minn., parish before coming to the Medicine Lake campus.

AFLC Schools Missions Week

Feb. 5-8 All are welcome

news of the churches

from here and there . . .

Middle River, Minn. — Eunice Severts was elected chairwoman of Emmanuel Lutheran Church at its annual meeting in November. Marlene Lund was named secretary. The congregation is served by Irvin Schmitke and Don Balmer.

Minneapolis, Minn. — Seminarian Ted Berkas spoke at the Mission Night at Rosedale Lutheran on Nov. 6.

Tioga, N. Dak. — Zion Lutheran has voted to pursue a remodeling project for the church. Bids on the job were being sought.

Spencer Creek celebrates anniversary

The following is an outline of the highlights for the 80th anniversary celebration of Spencer Creek Lutheran Church, Eugene, Oregon, which took place on September 17th and 18th. It was a joyous occasion.

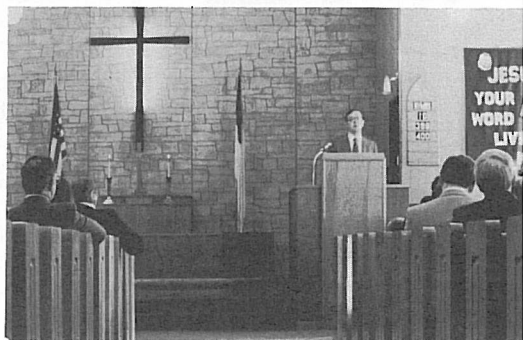
The weekend began Saturday evening with a lovely banquet dinner held at the Thunderbird Inn, with 60 guests. History of the valley landmark was shared by older members and friends. There were several soloists, as well as group singing of a few "old favorites." The highlight of the evening was the message of our special speaker, Rev. Richard Snipstead, AFLC President, who traveled from Minneapolis, Minn., to Eugene, Ore., for the occasion.

On Sunday the celebration continued. First there were the regularly scheduled Sunday School classes and morning worship service. Once again we were blessed by God's Word, shared with us by Pastor Snipstead. A pie and ice cream social / open house atmosphere, made the afternoon a "fun time" for all. There were antique displays throughout the church, annex, and even in the parking lot to bring back the era in which Spencer Creek Lutheran Church was established. To add to the fun and realism, many were dressed in "old-fashioned" attire.



Buxton, Portland, N. Dak.

Pastor Kerwin Sletto, left, is shown with new members received by Ny Stavanger Lutheran Church, Buxton, N. Dak. They are Mr. and Mrs. Ted Morken, left, Hazel Holland and Lloyd Kuster. Taken into membership at Valley Lutheran, Portland, were Mr. and Mrs. Howard Lee.



Rev. Elden Nelson, executive director of Home Missions in the AFLC, is shown speaking at the mission festival held recently in Ny Stavanger Lutheran Church, Buxton, N. Dak.

Shortly before our celebration, restoration of the church steeple began. The final coat of paint was applied at the last minute! This restoration meant a lot to many, as it restored the steeple to its original form. Through the help and generosity of both members and friends of S.C.L.C., and God's help, there have been a few structural improvements of our building. But only through God's help are we able to build and grow day by day, to His honor and glory.

Deborah A. Synkelma
Secretary

Winger has new pastor

Rev. Roy B. Johnson has been accepted on the fellowship clergy roster of the Association of Free Lutheran Congregations and is now serving the Winger, Minn., parish (Dovre, Union Lake and Maple Bay).

Pastor Johnson comes from Dickinson, N. Dak., where he first served a home mission work of the Church of the Lutheran Brethren and then worked as a district representative for Lutheran Brotherhood.

Roy Johnson, now 48, was born in Brooklyn, N.Y., and was raised in East Hartland, Conn. He was brought up in the CLB. He attended Hillcrest Academy, Fergus Falls, Minn., and at that time committed his life to Christ.

He married his wife, the former LaVonne Sjule, Bottineau, N. Dak., in 1956. The couple has five children.

Mr. Johnson is a graduate of North Dakota State University, Fargo, and the Lutheran Brethren Seminary, Fergus Falls. He has served congregations at Malta and Sidney, Mont. He has studied toward a M.A. degree in guidance and counselling at NDSU and has held various positions with the Minnesota Department of Corrections in Clay County.

Winger church honors Theodore Geldaker

On Sunday, Oct. 2, 1983, the day of his 90th birthday Theodore Geldaker of Winger, Minn., was honored at the morning worship service of Dovre Lutheran Church. His seven children and most of their families were present. Some of Ted's favorite hymns were sung, also a special number, "Is My Name Written There?"

Mr. Geldaker has served on the church board as either trustee or deacon for most of his years as a member. He is presently an honorary deacon. He served as Sunday School superintendent for 17 years and janitor for 35 years.

Ted is a Christian witness in our church. Although he is rarely in attendance now, due to failing eyesight and hearing, we know that he is there in spirit and prays daily for his church and its members.

—Corr.

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

Second-class postage
paid at Minneapolis, Minn.

May this, then, be our prayer
on New Year's Day, that our Lord
may let His words in the text
before us (Luke 12:4-9) guide and
direct us in all the days to come.
May we in this year fear God
more deeply, trust Him more
completely, and serve Him more
faithfully than ever before! And
for this may He Himself grant us
His grace and strength of His
Holy Spirit!

Daniel E. Poellet

LIVING IN 1984

Do you wish to be happy in
this new year? Then acknowledge
God in all your ways; consult Him
in all your undertakings; daily seek
His pardoning grace in Christ and
the guidance of His Holy Spirit.
Then rest on His assurance that
He will direct your paths; that He
will lead you safely, for Jesus' sake,
on your earthly pilgrimage to the
heavenly land.

Martin Walker