

THE LUTHERAN AMBASSADOR

September 22, 1987



photo by Julie Tunheim

Westaker Lutheran Church

Newfolden, Minnesota

1887 - 1987

One hundred years of service

at the MASTER'S FEET

Effective witness

Lord, why am I here? Is there a special reason for my life? Oh yes, I can easily see the many blessings You have bestowed upon me. Within just a few seconds I can enumerate quite a number of them. How can I really give thanks for all that You have done for me? I can easily say, "Thank you, Lord! Now, may I live a life that reveals that thanksgiving! Amen!"

Letting people know what Jesus means to us in our personal lives is just what we would like to do. In other words, then, how can I be an *effective witness* for Jesus Christ? Certainly, this takes more than a certain life-style or a certain plan for the weekly activities, especially on Sunday. To be an effective witness is to not only share the Lord Jesus, but realize that this witness has fallen on good, responsive hearts. Of course, one must be careful that the result brings glory and honor only to Jesus Christ!

Being an *effective witness* for Jesus Christ is the fulfillment of the Christian

life. It's not that I can sit back and say, "Heaven is my home" and then just let the world go by. The joy of the Christian's life is sharing Him now and looking forward to His coming again!

The Apostle Paul said, "I am not ashamed of the Gospel of Christ" (Romans 1:16a) and "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me" (Galatians 2:20a). Could not this be the secret to a fulfilling Christian life, "Christ liveth within me?" One of the key ministries of the Holy Spirit in the Word is to reveal the difference Christ can make in the lives of people! "He lives, He lives, Christ Jesus lives today." Being an effective witness for Jesus Christ is dependent completely upon His living in the life of that witness.

I remember walking into a pulpit once (as a seminary student) and seeing on the pulpit the words: "We would see Jesus!" It was not I the people were thinking of, it was the Lord Jesus. The person of Jesus Christ was the answer to their needs. His Word was the very food they needed for spiritual power and victory!

Our lives really depend upon Jesus for meaning. Might I suggest how we would pray for our lives to be effective for Jesus?

1. That we truly ask Jesus to crucify the flesh with its passions and desires. It is truly the passions and desires of the sinful heart that steal away the allegiance of the Christian. A winning witness is one who realizes our Lord Jesus Christ as the power against temptations. To claim His precious

blood as the means of cleansing the heart and mind is the answer for a peace-filled conscience.

2. That we truly seek first His kingdom and His Lordship of our time and talents. An effective witness is one who calls forth constant submission of our lives to Christ. "Yielding allegiance, glad-hearted and free, this is the pathway of blessing for me"—all depending completely upon the grace of our Lord Jesus Christ!

How precious that time and that talent are that our Lord Jesus has given us! Nothing by accident, but all with a definite purpose of transmitting to others the glory of the name of Jesus!

"O, Holy Spirit, we ask you to inspire and direct us to use these gifts of witness for the glory of our Savior. Amen!" It may not be the thing to do (according to the world), but to surrender all to Jesus means joy and thanksgiving!

Yes, we are here because Jesus has given us life and every means to make that life real! May we realize daily His use of that time and talent He has given us!



by Pastor
Harvey Jackson

THE LUTHERAN AMBASSADOR

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 Wamamingo, Minn.

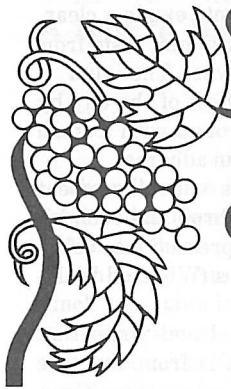
Postmaster: Send address changes to THE LUTHERAN AMBASSADOR, 3110 E. Medicine Lake Blvd., Minneapolis, Minn. 55441.

Vol. 25 No. 17



"HIS KINGDOM IS FOREVER"

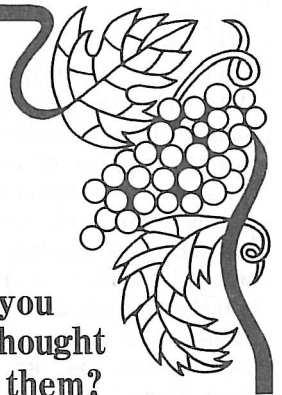
Psalms 145:13



Jacob sends precious gifts to Joseph

by Betty Sorrels
Seattle, Wash.

Have you
ever thought
about them?



If there would have been a newspaper during the 4000 B.C. years, the story headlines would probably have said, "Jacob Gets Corn From Egypt," for we know that fact because it is found in the well-known story of Jacob and Joseph in Chapters 42-47 of Genesis.

Our Redeemer Lutheran Church (Kirkland, Washington) Sunday morning Bible Class have recently been studying this book of Genesis.

As we learned about that happening and were in chapter 43, my interest as a gardener was aroused when the gifts that Jacob sent to Joseph, in verse 11, were listed: almonds, myrrh, balm, spices and nuts. I needed to know more about them.

Genesis 43:11: "And their father Israel (Jacob) said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds" (King James Version).

By examining resource materials (see bibliography)*, Bible translations, and the help of Pastor Kenneth Moland (ORLC, Kirkland), I intend to present the meaning of Jacob's gift for Joseph in three ways: horticulturally, symbolically and theologically, in order to satisfy my questions—"Why did God

present this story in Genesis 43:11 for our learning and knowing?"

The translators of God's Word differ slightly in the kinds of precious gifts that were included. I will confine my explorations to the two most familiar translations.

King James Version	Revised Standard Version
Balm	Honey
Honey	Gum
Spices	Myrrh
Myrrh	Pistachio nuts
Nuts	Almonds
Almonds	

Note that these plants of balm, myrrh, almonds and spices were included as the same items that the Ishmaelite caravan was transporting when Joseph was sold to them, as they were coming from Gilead and heading for Egypt (Genesis 37:25).

Using an alphabetical order, let's now explore these plants:

The *Almond* (*Amygdalus comminis*) was apparently common at the time when Jacob sent his sons to Egypt.

This tree blooms very early in the spring with pinkish white flowers. Even in its wild state, it has the ability to grow in rock crevices. It is a peach-like tree in appearance with grey bark and grows to a height ranging from ten to 25 feet. The fruit is born on spurs on two- to five-year-old wood.

Eleanor Anthony King, in her book, *Bible Plants for American Gardens*, states that the Hebrew word "shaked" (almond) literally means "to watch for." The Hebrews watched for the almond flowers as a sign of the awakening of spring. Because of its early flowering habit, a branch of an almond tree became a symbol of the early fulfillment of a promise.

The flowers then produce a nut that is encased in a hard covering and a husk. The nuts are shaken from the trees, the husks removed and then the nut is dried out in the hot sun. It is used both for food and oil.

The *balm* plants that furnished the gum resins of balsam (balm) grew, for the most part, in India, China, Africa and Arabia. These countries exported this product by slow traveling caravans (E. A. King).

After my studying of the writings of biologists and translators, it is easy to deduce that these persons differ in their conclusions as to the derivation of the balsam (balm) written of in Genesis 43:11.

However, they somewhat agree that balsam is any of a group of aromatic oleoresins that contain benzoin or cinnamic acids and yield essential oils for either medicinal use or perfumes. Some authorities suggest that the balsam could have been the balm of Gilead. ◇



"Why did God present
this story in Genesis 43:11
for our learning
and knowing?"



GIFTS . . .

Harold N. Moldenke and Alma L. Moldenke in their book, *Plants of the Bible*, feel that the balm of Jacob's gifts was the product of the "lentisk" or "mastic tree" (*Pistacia lentiscus*). This tree is a bush from three to ten feet tall. The gum exudate is secured by making incisions in the stem and branches usually during the month of August.

Depending upon its quality it has many uses such as: an astringent and aromatic in medicine and an ingredient in varnish.

E. A. King writes that the source of the "balm" plant may be known as *Balanites aegyptiaca* which abounds in Egypt, northern Africa and in the plains of Jericho and the bordering Dead Sea. It is a desert-loving plant. It is a small tree, nine to 15 feet tall, with slender, thorny branches. Oil is obtained by pounding the fruits, then boiling them.

More researchers, however, believe that the balm of Genesis 43:11, was the *Pistacia lentiscus*. The Moldenkes write that this plant, a bush or shrub, and the "balm" (Hebrew, "tzari") is a fragrant terbinthine and produces a gummy exudation from the sap secured by making incisions in the stem and branches. It is known in commerce as "mastic," "mastick," or "mastich," and has been an article of trade since the earliest of times. Even today, the children in eastern lands often spend their coins for this material, which they use like chewing gum.

Honey causes the Bible plant investigators some variations in their definitions, beginning with the belief that bees were known when Jacob and his sons were tending their flocks. Those shepherds probably knew where the wild bee trees were located and the Israelites then gathered the honey.

The Moldenkes report that bees are mentioned in the Bible but four times, while honey is mentioned 49 times.

G. E. Post feels that a plant (*Saccharum sara*) is the wild cane of the Old Testament. Although the process of making sugar was probably not known, the cane's juice could have been used for sweetening food and drinks (honey).

Others think that the "honey" could have been the results of boiling down

"Others think that the 'honey' could have been the results of boiling down the juice of grapes and used as a sweetening agent."

the juice of grapes and used as a sweetening agent. (While I was volunteering with the Peace Corps in the deep jungles of Brazil, I witnessed the villagers boiling down tropic fruits to the consistency of aplets and delighting in their taste.)

Gum is listed, by the Revised Standard Version, as part of the gifts sent by Jacob to Joseph. Authorities again differ, but some agree that gum is derived from a plant that grows in desert wadis (*Acacia seyal*).

Today gum acacia (*Acacia arabica* and *Acacia senegal*) serves as a thickening agent in jam recipes in the preparation of marshmallows, syrups, jellied candies and cough syrups.

Myrrh from the Arabic word "mur" (bitter) appears many times in the Bible. According to Cuden's *Complete Concordance* it is mentioned 16 times.

In Exodus, myrrh was recorded as an ingredient in Yahweh's instructions to Moses for inclusion in the holy compound (Exodus 30:23) and in the New Testament as one of the three gifts, along with frankincense and gold, that the wisemen presented to Jesus following His birth.

Myrrh (Hebrew "mor") is, as John L. McKenzie, S. J., states in his *Dictionary of the Bible*, a spice produced from the gum resin of a large bush or small tree (*Commiphora myrrha*). The aromatic gum appears when the thin bark is pierced; it hardens and turns red when exposed to the air.

However, J. L. McKenzie continues by saying that the "myrrh" from the Hebrew "lot" is the aromatic gum of the rockrose which grows abundantly in Palestine.

E. A. King, too, believes that "myrrh", translated to "fragrant gum," comes from several species of the flowered rockroses (*Cistus ladaniferus*) and related species.

These rockrose plants exude a clear, fragrant, bitter tasting gum resin from their stems and leaves. The gum is collected during the heat of the day by a soft stick wound around with a small cloth to which the gum adheres.

Then the peasants wipe the sweet substance from the shrub and round it into balls. It is then pressed into cakes and used for perfumes (Winifred Walker).

The Moldenkes feel and write that the source of myrrh is from the tree (above) or its closely related one (*Commiphora kataf*), "also known as *Balsamodendrum* or *Balsammodenron myrrha*."

These trees are native to Arabia, Abyssinia and the Somali Coast of eastern Africa and yield a gummy exudation which constitutes most of the myrrh of commerce. They are low, scrubby, thick, stiff and branched, and grow in rocky places, especially on limestone hills.

Spices present a variety of beliefs as to what they might have been. Some researchers have suggested spikenard saffron, cinnamon and the aloes. These few possibilities will now be given brief descriptions.

Cinnamon (*Cinnamomum zeylanicum*) has always been regarded as an important spice by the Hebrews. It is noted for its fragrance. It is one of the ingredients of the "holy oil."

Cinnamon (Hebrew "Kinanon or Kinanon") is recovered from the inner bark of the tree and it is obtained by making longitudinal incisions in the branches. The bark then dries and peels off, rolling itself into tubes of various diameters. The finest grade of

HE THAT OVERCOMETH

He that overcometh

Shall eat of the tree of life;
The second death will not hurt,
For he shall never die.

cinnamon comes from the younger branches.

The spice, *Spikenard*, is either *Andropogon aromaticus* or *Nardostachys jatamansi*. An aromaticus (Hebrew word "keneh," meaning the good cane) may be the common grace whose leaves are highly odoriferous when bruised and taste strongly like ginger, the so-called "lemon-grass" or "sweet cane." Botanists differ in their feelings as to whether the Bible references are translated to be "sweet smelling" or "sweet tasting" and this fact could determine the plant's derivation.

The Moldenkes state that "nardas" (*spikenard*) were plants with fragrant roots and were secured from India (*Nardostachys jatamansi*). They were highly prized by the Hebrews as a perfume and stimulant.

The Moldenkes continue: the nardas grow naturally in cold, dry, alpine pastures of the Himalayas and are brought from there to the plains of India. The Arabs compare the plant to the tail of an ermine because of its shaggy appearance imparted by the woody fibers of the stem and branches, which remain as a protective coat for the plant in the cold and comparatively dry climate where it grows. The Hebrews and Romans used the fragrant ointment from this plant in the burial of their dead.

Saffron is the product of several species of crocus and especially of the blue-flowered plant (*Crocus sativus*), native to Greece and Asia Minor.

It is harvested during the autumn. The stigma and upper portion of the style are collected shortly after the

"The wood, especially the darker part, is fragrant, particularly when in a partial state of decay."

flower opens. They are then dried in the sun, pounded and made into small cakes or powder. It is used principally as a yellow dye and coloring for foods. It is soluble in water. Because it requires 4000 stigmas to make an ounce of saffron, it is very costly even today.

The *Aloes* sources, the Moldenkes describe, may be different in the Old Testament than in the New Testament. The "Aloes" of the Old Testament were probably either *Aquilaria agallocha* or *Santalum album*, but those brought by Nicodemus to embalm the body of Jesus were the true aloes (*Aloe socotrina*) and this plant is a succulent one with stiff fleshy leaves similar to our familiar century plant.

The *Aquilaria agallocha* is not a true aloe, but the lofty tree of the eagle-wood. The wood, especially the darker part, is fragrant, particularly when in a state of partial decay. It was valued for perfume, incense and fumigation.

Or in the Old Testament, it may have been the sandalwood tree *Santalum album*. Its odor is repellent to insects.

Now that we have a brief acquaintance with some of the precious gifts that Jacob sent to Joseph, let us explore a few illustrations of symbolism.

For one thing, we know that these items must have been precious. The Ishmaelite caravan traveled long distances through harsh weather and climate conditions between Gilead and Egypt.

E. A. King suggests that the almond symbolized the tree of life. These trees are the promise of immortality, she continues, as they withstand all weather if they have some water. In their growth habits the trees reach toward heaven. The seed has to be planted in the earth, die, then grow. It brings the first blossoms of spring—following a long winter of dormancy.

Symbolically, states D. A. Anderson, of *All The Plants of the Bible*, the almond is used as a token—to times out of date (Exodus 25:32-38). It is also a

figure-type of old age, for the almond tree has the appearance of the head of an old man when the white or pinkish flowers appear before the advent of the leaves. In Genesis 43:11, the almonds may have signified that Jacob (the old) was sending the fulfillment of the new—Joseph.

The Lehnerts, *Folklore and Symbolism of Flowers, Plants and Trees*, suggest that the almond blossom stands for hope and watchfulness, and the flower of Annunciation.

E. A. King tells us that only trees that were good for food were a blessing of God. Hebrew law valued trees that bore fruit highly and their law forbade their destruction, even if they be that of the enemy (Deuteronomy 20:19-20).

The almond is also the sign of divine approval as illustrated with the miraculous blossoming of Aaron's rod (Numbers 17:8), when his "rod" budded and brought forth blossoms signifying Aaron as God's choice to be priest of the Lord.

G. G. Sill in her book, *A Handbook of Symbols in Christian Art*, writes that *mandorl* means almond in Italian. It is the word for the halo that artists used to include around the heads of Jesus and Mary in their paintings.

G. G. Sill also writes that flowers, fruits and nuts are products of the earth and suggest the cycle of life, death and resurrection in the round of the seasons.

Spices have many symbolic properties such as embalming, preservatives and sweet fragrance.

We have now somewhat covered but not exhausted the plant derivations and a few symbolic suggestions of Genesis 43:11. Let us now explore the possibilities of the theological aspect of the written word concerning the precious gifts that Jacob sent to Joseph.

First, it was God's work. Jacob had already been given the name of Israel by God. Jacob and his 12 sons were Israel. God's remnant needed to be sustained; Joseph needed to be in Egypt in order to be in the right place for Moses to lead the Israelites to the Land of Caanan (Promised Land).

In many ways Joseph foreshadows the life and ministry of Jesus Christ (see the January 1987 issue of "Daily Walk"). Joseph was the well-beloved son of his father (Genesis 37:3). He

cont. on p. 16

Hidden manna from on high
Sustaineth him alway;
He shall rule with iron rod;
The nations, shattered lie.
He that overcometh
Shall have the morning star;
The Book of Life e'er retain
His name in registrar.
In the temple of his God
A pillar he shall be;
He that overcometh shall
Sit on My throne with Me.

(Rev. 2-3)
arr. by Faith Call
Westby, Wis.

Our hymn study

Concordia, No. 326

Hans Nielsen Hauge, 1799

Tr. P. A. Sveeggen, 1931

Tune: *Passion Chorale*

Hans Leo Hassler, 1601

Arr. F. Melius Christiansen, 1907



"... They laid hands on the apostles, and put them in a public jail" (Acts 5:18).

The author of this hymn spent a good deal of time in jail, the penalty for his religious convictions. Here is his testimony from inside the prison walls where he extolls the grace and peace of God.

With God in grace I'm dwelling,
What harm can come to me
From worldly pow'rs compelling
My way thus closed to be?
Though they in chains may bind me
Inside this prison cell,
Yet Christmas here can find me;
Within my heart 'tis well.

The evil crowds perceive not
The Spirit's power and grace;
Believers they receive not,
Except with scornful face.
They see not, not aspire
To seek enduring peace;
But race in vain desire
To pain without surcease.

Our God has promised surely
To free each seeking soul,
Who walks in spirit purely
With truth as way and goal.
Whose heart the world's deceiving
Can never lead astray
Who, constantly believing,
Will walk the Kingdom's way.

Beloved friends, as ever,
We who in Christ are one
Must fight with brave endeavor
The battle that's begun.
Our ranks must never waver,
Deceived by worldly wiles,
But onward with the Savior
Through all these bitter trials.

God grant us now His power,
And help us by His might
To follow truth this hour,
All guided by His light;
And may we work together
As one in mutual love,
Forsaking self and gather
At last in heav'n above.

Hans Nielsen Hauge was arrested for preaching. He was a farmer and it was against Norwegian laws for lay people to preach without the permission of the parish pastor. He was jailed near Trondheim and tried on December 23rd. Judgment would not come until January so he spent Christmas in jail writing this hymn, inwardly rejoicing in his trouble and persecution and knowing that "the Spirit still shall win and Christmas shall be celebrated." But as for his persecutors, "... They laugh with their mouths, but in their hearts they must tremble when they see the light that fills all of God's children."

Hauge was born of God-fearing farmers and reared in the pious teachings of Luther, Arndt and Pontopidan. But, as much as anything, it was the hymns that formed his Christian character and inspired his ministry. (See #315 for an account of Hauge's remarkable inspiring.) Singing hymns was especially important to Hauge and his followers, particularly those of pietist Hans Adolf Brorson. In a very significant way, Brorson and Hauge served each other. Brorson provided the pious hymns and Hauge delivered them to Norwegian hearts and minds.

Of Hauge's hymns, few survive today. As he himself humbly wrote, "I'm an untaught farmer's boy." Typically, his hymns encourage sanctification and an active faith. Hauge had a keen discernment and expressed his insights

regarding extremes in church music in the preface to one of his collections: "There are some who through natural gifts alone, without spirit or feeling, put together dry verses... some of which can sound quite good and coherent, but do not enliven hearts. Then there are others who sing from superstitious fancy something which does not have the spirit of Scripture, nor does it follow the teachings of Jesus in their true context."

For P. A. Sveeggen, see #369.

For *Passion Chorale* and Hans Leo Hassler, see #167.

For F. Melius Christiansen, see # 90 and #247.

The fear of General Booth

The late General Booth, founder of the Salvation Army, feared the coming of a day when men would preach "salvation without regeneration, faith without repentance, heaven without hell." That time is upon us.

John R. Rice

Why parents get gray

If you are a parent, reminisce with me for a while. If you are not yet a parent or are a parent-to-be, take heed, it happened to us and it will happen to you! Even Grecian Formula 44 won't help. Only God can help. I saw a poster a few years ago that had a small boy hanging on the receiver end of the telephone and the caption was "Hello, God? It's me again!!!" I am totally convinced that God hears from more parents than anyone else. I know he heard from me more often when I had what I thought was a real problem with our son (our only child) than at any other time.

Let us go back a few years. When you got married it was automatically accepted that you would have a family. When that didn't happen within a respectable amount of time the relatives began their haranguing about having a family.

Then one day it happens and you settle down to wait for the blessed event. This is when the "grays" begin. You and your mate must decide all the important things before the child comes along, such as whether to buy baseball bats or frilly dresses, what color to paint the baby's room, whose family to name the baby after or do we wish to bring on the wrath of both sides and come up with our own name? Now the time has arrived and when do we head for the hospital? When the pains are five minutes or six minutes or seven minutes apart? What did that doctor say?!? It's time and your husband says, "Shall I shave?" Answer: "NO!!! New fathers are supposed to look haggard!" He then asks, "Shall I wear a suitcoat?" Answer "NO!!!" Time had arrived; let's gooo!!!!

What a lovely sight a new baby is. They are God's perfect creations and each one different from the other but yours is somehow heads and tails above the rest.

The day has arrived for the new family to go home and suddenly the full impact hits you both. That child is

completely dependent on you both for everything! Do you have formula made and ready? You both must adjust to a new schedule that is dictated by your baby, known as 2-6-10.

As your child grows, he experiences all sorts of things. As a parent, it is very difficult not to jump in when you see a potential hurt coming to your child. From the very beginning our job is to teach our children to be independent and to grow away from us, to be their own selves. That's not easy to do. You pick them up and soothe the hurts from falls and later from hurt feelings and still later from failed relationships. You want to protect them from everything but that's not how they learn. We all learn more by our mistakes than anything. Our children must explore new fields on their way to adulthood. Many is the time they will test us and that puts more gray hairs on the head. Remember "potty" training? All parents who survived that with any semblance of sanity should get a gold medal.

When our child was about six years old, karate was very big on TV. He saw, absorbed and then practiced on Mom and Dad. Several times as my husband and I were sitting in a chair with an arm hanging over the back, we would hear the familiar "Hiya!" yell of a karate warrior and immediately feel pain in the upper arm. He had the yell down pat with the exact moment of impact with the side of his hand hitting our arm. Finally, in complete frustration, we cured him by hitting him back. It was the only way he understood the full impact of his hit.

When he was a new teen we had a real problem with him lying. We prayed and tried everything we could think of to solve this problem, to no avail. We consulted a Christian friend who works with troubled youth and he agreed to befriend him. Finally the answer came from God. Our son didn't understand the hurt involved in lying. One night my husband said, "Son, I

can't seem to do anything to make an impact on you, so you will stop. You don't seem to understand how much this hurts. To help you understand you are going to strike me until it hurts me. Then maybe you will understand." Our son struck him three-four times and went to his room in tears but never lied again. My husband said that answer came from God and he knew it was right.

Our son had another problem with self-esteem and again we prayed and talked. We sent him to a Christian psychologist for help. He saw him twice and that was all.

You'll notice that on both occasions we consulted Christians, first our pastor and then other Christians who would reinforce faith in God. That is terribly important. You need God to rely on and your children need to know that God is there for them also.

Today our son is 18 and ready to embark on a new road in his life and head for college. I could write a book about all our experiences with him, just like any other parent. His leaving has prompted many thoughts of his years growing up. The most important thing we have given him is a belief in God. He is proud to say he is a Christian and let others know. That's not "macho" in today's world.

Prov. 22:6: "Train up a child in the way he should go: and...he will not depart from it." I believe this to be very true. We thank God for our son. He is a precious gift from God. He trusted us to care for him and we pray we have done as He would have us do.

God is our refuge and hope. I pray He will be there for you as He has been for us. All you need do is ask.

*Mrs. Marsha Stolberg
Rockford, Ill.*

*Member of Grace Lutheran
DeKalb, Ill.*

A clear conscience can only
be destroyed by its owner.

I want to grow, Lord!

by Mrs. Richard (Clara) Gunderson,
Lake Stevens, Wash.

Cords of love

Apron strings . . . my apron strings . . . my own apron strings being pulled, loosened, pulled tighter, loosened ever so little, pulled up sharply and then tugged and tugged!

When did the first tug come? When the oldest child started kindergarten, beginning a life independent of me? Yes, that was surely a time to begin letting go. Now today, 25 years later, I have said farewell to this child and her brother at the airport and the letting go was even harder! A few days before I had bid farewell in North Carolina to another of my grown children and found myself having to go through the mental and emotional process of giving him and his family back to God.

I thought I had had enough experience in releasing my children, trusting the Lord for their salvation, their choice of mates, their personal satisfaction in their life's work. Surely the years on the mission field, putting the children in boarding school and trusting others to guide and care for them prepared me to let them be independent, even as those years prepared them to be independent! But over the years I have learned through experience that each time does not get easier. Perhaps it is even harder because the pain is now a known entity. So again the doubts and fear crept over me and I knew that my *mistrust* of God's all-knowing, His power, His love and His purpose was *hindering my relationship to Him*.

"Oh, Jochebed, what anguish was there in your heart when you delivered a boy baby, knowing Pharaoh's edict that they were to be cast into the Nile River? What miracle of letting go, of trust was yours as you prepared the basket and placed little Moses in it,

yourself! Did you run back home with tears blinding you? That night did you wake up with a start, hearing a cry from his empty crib? And, Sarah, were you not also being tested when your young son set out with his father? Had you learned early to let go of this son for whom you longed so many years, this son of your old age, this miracle of life? And, Hannah, I remember when I first realized in reading about you that you actually *left* young Samuel at the temple! It was no overnight experience, no picking him up the next day. You fulfilled your vow made at the Lord's altar and *gave him back to God!* What anxiety and bewilderment were yours, Mary, as you were faced by your 12-year-old Son's disappearance and reminded that He, though your firstborn, was *not* tied to your apron strings!"

What encourages me most about the above ladies is that none of the sons failed God's purpose for them. Whatever their mothers' feelings were, their fears and anxieties must have been dealt with rightly by God's grace, through His Holy Spirit. As always in my growth in the Lord's ways, there is a mixture of my making the decision, the effort to rely on God, and His supplying the grace to do it. My act of will to do it is, of course, even by His strength. "I can do all things through Him who strengthens me," says Paul in Phil. 4:13.

"...over the years I have learned through experience that each time does not get easier."

Returning to my experiences at the airports when I saw that once again I had to both emotionally and mentally let go of my children, I remembered from past experiences that I could not be released emotionally until I had mentally freed them. And God's Word flooded my mind, allowing this miracle to happen. It began with Psalm 94:19: "When my anxious thoughts multiply within me, Thy consolation delights my soul." Here, then, began my real struggle... would I *allow* (could I trust) His consolation to flood my soul? and, more

importantly, *what* consolation? Again Scripture came, this time from Deut. 11:18 and following... the blessings promised to parent and son and grandson upon obedience to God's way, writing His laws on our own hearts and that of our children. This was a consolation to me because we have done that! Another portion came, one I keep running back to time after time: Jeremiah 29:11: "For I know the plans that I have for you, declares the Lord, plans for welfare and not for calamity to give you a future and a hope." These words were written in a letter to God's people in exile.

Oh, the hope in the hearts of those who heard this letter read! The parents and grandparents must have shared it with the younger generation. "Trust, trust in the Lord," they must have taught. Still other portions came: "Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6) and "...being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ" (Phil. 1:6). Yes, the consolation is abundant! Will I let it bring delight to my soul, soothe my heart? Will I let it still my fears? My friends, I have to let you know that the consolation of our God, His Word and His Holy Spirit, does indeed dispel mistrust and brings peace. Another encouragement is that the many years of trusting in the Lord and seeing promise after promise fulfilled builds my trust in Him more and more.

Now when I feel deeply the need to be with my grown children I turn that longing into prayer on their behalf. When I have feelings of sadness because I am not as much a part of their lives as I would like to be, I remind myself that cords of love must replace the apron strings and they are, after all, much more binding!

You can never do a kindness too soon, because you never know how soon it may be too late.

A heart full of love always has something to give.

editorials

THE BROTHERS DYRUD

Each year we try to give special recognition to those who have served two consecutive full-term board positions in the Association and thus cannot be re-elected. We feel that this is no more than right because ten years, at least, is a significant period of time put in for the advancement of God's kingdom in a particular area.

This year we have the unique situation of having two brothers win the honors, Mr. Harvey Dyrud and Rev. Amos Dyrud. Harvey, the older, not only has completed two five-year terms on the Stewardship Board, where he served faithfully, but he was on the original Board of Administration for the AFLC, elected at the organizational Conference in Thief River Falls, Minn., in 1962. This board soon became the Co-ordinating Committee, due to technical legalities, and in 1963 Mr. Dyrud was elected to a four-year term. Thus, he was in on the Association work from the beginning, has missed few Annual Conferences and has been a staunch prayer supporter of the Association work. It is good to know that the latter will continue even though he may not, now on the "sunny side" of 80, hold any further board positions in our church. This writer and Harvey Dyrud attend the same mid-week Bible study in Newfolden and we can attest to his love for the Word and the fellowship of believers.

His youngest brother (there were four brothers), Rev. Amos Dyrud, steps out now as a member and chairman of the World Missions Committee. Out of his own rich background as a missionary to Madagascar over a 20-year period, first under the Lutheran Free Church and then the American Lutheran Church, he brought a wealth of experience and insight to his Committee membership. We understand that he will continue to be available to the Committee as a consultant and that is good. We know that, as with his brother, his stepping down doesn't mean a diminishing of interest in the kingdom work. Far from it. Interestingly, another brother, the late Chester Dyrud, was a member of the World Missions Committee for a few years.

Pastor Dyrud also served our theological seminary and Bible school for 12 years as a teacher, dean of the seminary for ten of those years and acting dean of the Bible school for one. Actually, his service to the Schools has been longer since he has continued to "help out" in one way or another after retiring in 1981. He is remembered with affection and gratitude by a host of people who knew him as teacher and friend in the Schools.

The Association wishes to express appreciation to these brothers for their deep involvement in the work we share.

Commendation should also be given to Rev. Michael Brandt, who relinquished his position on the Board of Trustees after eight years, the latter part of it as chairman. But he will without doubt be serving in other board and committee capacities in the church in the future and we look forward to that.

THEY ARE GONE NOW

With the death of Dr. John Stensvaag, 76, in British Columbia, while on vacation, at the end of August, the last of the four dominant personalities of my era in the Lutheran Free Church is gone. The others were Dr. T. O. Burntvedt, who was president of the LFC for 28 years, Dr. Bernhard Christensen, president of Augsburg College and Theological Seminary for 24 years, and Rev. C. J. Carlsen, sometime vice-president of the church and a leading parish pastor.

Dr. Burntvedt and Pastor Carlsen died before the merger of the LFC and the American Lutheran Church on Feb. 1, 1963. I can only conjecture, but I believe Dr. Burntvedt would have favored that merger all the way through, although he would have sorrowed at the division which occurred when some of us for conscience' sake did not enter the merger but formed the Association of Free Lutheran Congregations instead. He would have opposed our action, but I think he would have understood it.

Pastor Carlsen opposed the merger at the time of his unexpected death at age 65. He had given more than moral support to Rev. Fritjof Monseth and others who were striving against the issue, being especially critical of the World Council of Churches. What would Pastor Carlsen have ultimately done had he lived into those early '60s? I won't venture an opinion here.

Dr. Christensen favored merger. With his broad ecumenical outlook, it seemed natural for him to do that. And Dr. Stensvaag, who early on was against the merger idea, came to be a strong supporter of the movement and when he became president of the LFC in 1958 became the point man for union. What he did he did wholeheartedly and out of deep conviction that his cause was right he set about to bring his whole church into, if not the formation of the ALC in 1961, then at least into the smaller merger of 1963.

But some of us were deeply enough set in another opinion and there were conflicts. We didn't feel that the procedures used in a Lutheran "Free" Church were fair to congregations supposedly completely autonomous as far as human authority goes. Yet, the courts sided with Dr. Stensvaag and other leadership and that settled that.

I remember personally the time when Dr. Stensvaag, knowing that I had asked to not be certified to the ALC before the impending merger, called me by telephone to try to talk me out of that course of action. His call wasn't unexpected and I could appreciate his attempt, but my decision had been made and there was no turning back. For me, the decision has been right.

Having said all of this as a brief history, I would now like to pay tribute to Dr. Stensvaag as a teacher. He was my "Book Studies" teacher, as we called it, in my freshman year at Augsburg College, in the Gospel of Mark. In the seminary he was my teacher in Old Testament, the Hebrew language and one year of Homiletics (preaching). Dr. Stensvaag was an inspiring teacher who made the Old Testament come alive. I think of his classes in the Pentateuch (first five books

◇



Pastor Stalsbroten passed away

Rev. Lars Stalsbroten, oldest pastor in the Association of Free Lutheran Congregations, passed away at his home in Mt. Vernon, Wash., on Aug. 19. He had celebrated his 100th birthday on July 21.

He was born in 1887 at Eggedal, Norway, to Lars and Sigrid Legaarden Stalsbroten. He came to the United States in 1905. He graduated from Aaker's Business College in Grand Forks, N. Dak., in 1910 and from Lutheran Bible School and Seminary, Wahpeton, N. Dak., in 1915, being ordained into the ministry of the Church of the Lutheran Brethren the same year.

Lars Stalsbroten married Minnie

Aasland of Ada, Minn., in 1910. She passed away in 1945. On Oct. 17, 1946, he married Esther Fuglestad of Wahpeton. He travelled as an evangelist and served as a pastor for more than 60 years in CLB, the Lutheran Free Church of Norway, the Lutheran Free Church in the U. S., and the AFLC. He lived for many years at Eugene and Woodburn, Ore., and more recently at Mt. Vernon.

He is survived by his wife Esther; one daughter, Bernice Johnson, Holiday, Fla.; one son and daughter-in-law, Dr. and Mrs. Oliver (Valerie) Stalsbroten, Anacortes, Wash.; six grandchildren; six great grandchildren; and one nephew, Robert Hagen, Berthold, N. Dak. He was preceded in death by one son, Lloyd, and six sisters and brothers, all in Norway.

The funeral service for Pastor Stalsbroten was held on Aug. 24 in New Life Lutheran Brethren Church in Mt. Vernon. A Pastor Larsen officiated and preached the sermon. Prayer was given by Dr. Larrie Lindquist and a greeting and song were given by Dr. Silas Bergstad. A ladies' trio sang "Amazing Grace." The audience song was "Blessed Assurance." Dr. Stalsbroten spoke on behalf of the family. Pallbearers were Earl Cook, Jim Fugleberg, Al Kleps, Ken Loge, Stan Dokken and Rudy Colliander. Interment was in Anacortes.

Blessed be his memory.

(Ed. note: News of Pastor Stalsbroten's death came at the last minute as this issue of the *Ambassador* was being prepared. An editorial tribute will be carried next time.)

1987 camp attendance report

Family Camp, Lake Bronson, Minn. NORTH DAKOTA

Binford—6, Buxton—8, Edinburg—2, Fargo—13, Grafton—24, Grand Forks—12, Hampden—6, Hatton—7, Larimore—8, Leeds—8, McVile—9, Tolna—1, Valley City—4.

MINNESOTA

Cloquet—6, Clearbrook—2, Dalton—2, Fergus Falls—2, Goodridge—2, Greenbush—13, Karlstad—4, Minneapolis—3, Newfolden—18, Roseau—

6, Sebeka—2, Shevlin—6, Thief River Falls—18, Wadena—7, Warren—1.

SOUTH DAKOTA

Summit—2.

Grand Total: 211 (1986—181; 1985—177).

Statistics of Children and Youth: (Included in camp grand total).

Children—67

Teen—17

(Last year children 11 and below totaled 33; those 12-19, 29.)

It is better to ask the Lord to direct your paths than to correct your mistakes.

EDITORIAL . . .

of the Bible), Job, Psalms, Isaiah, Jeremiah, the ones that come to mind at the moment.

He was a demanding teacher. I often thought that if each teacher required as much as he in outside studies, it would be impossible to comply. Fortunately, they didn't. He had no patience with tardiness in coming to his classes. As a preacher he was basic, not fancy. He believed in personal relationship to Jesus Christ as being that of personal conviction.

Today all of the four major leaders of the LFC in my adult life are gone. Not many years ago all of my full-time professors in seminary still lived. Now only one remains. And so the years go by.

—Raynard Huglen



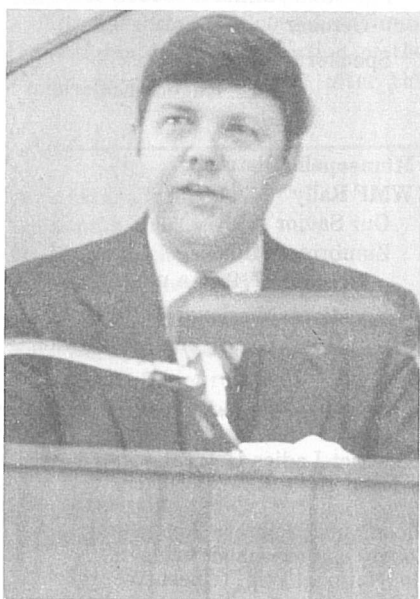
A children's class taught by Mrs. Karen Knudsvig and Mrs. Chris Finstrom.

AFLBS opens for new year



Sara Huglen, Roseau, Minn., her mother, Mrs. Erling Huglen and Carla Osland, Sycamore, Ill. arrived at the 4 p.m. opening service.

Seventy-six students from New York to Washington gathered on September 13 for the new school year. After the opening service and dinner, the AMBASSADORS gave their last concert of the summer.



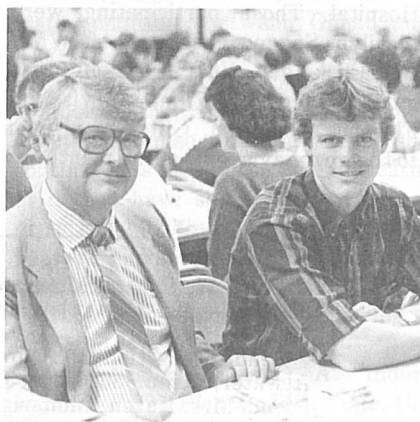
Rev. Donald Greven, Dean.



The Rev. Larry Syverson family, Roseau, Minn., helped Laureen get settled in her room. Mrs. Syverson (Maureen Hartsoch) is a member of the first AFLBS class, 1966-67.



The AMBASSADORS at their home concert.



Mr. Gordon Jameson, Earlville, Ill. and son, Steve, first-year student.



Faculty member, Mrs. Eugene Enderlein, caught up on the news from Sarah Bergstedt, Negaunee, Mich., second-year student. Wayne Peterson, Thief River Falls, is in the background.

A letter from one of our new WMF groups

Our women's group has been meeting for several months now and especially enjoying the Bible Study on Romans. Since we are new to the Association we are very excited to learn about the WMF projects and missions. We would like to be a part of this work and will be sending in our monthly offerings to support them. We hope the small part we play may be used for the work of our Lord.

We are prayerfully remembering the WMF and consider it a privilege to be a part of your organization.

In Christ,
Sharon Craig
Our Savior's Lutheran
Chillicothe, Illinois



Minot, N. Dak.

Bethel Free Lutheran WMF held their Cradle Roll Program on a Sunday afternoon. A skit on the "Lost Coin" and the "Lost Sheep" was presented. The children were taken on an imaginary journey to the Holy Land. Each child was given a coin from Israel.

Pictured (L. to R.) are the four graduated: David Franz, Lisa Glasoe, Lee Whitson, Michael Hussey and Hildur Nordin, Cradle Roll Secretary.

Leeds, N. Dak.

On May 21, the Lebanon WMF was hostess for the monthly birthday party

DROP IT ALL

If anything takes your attention away from your children; if it be pleasure or recreation, business or social obligations, women's clubs or political meetings, charity collections or relief drives, even certain forms of church work itself, drop it all and with God's help give your children the wisdom that starts with "the fear of the Lord" and leads to His everlasting adoration in heaven!

Dr. Walter A. Maier, Sr.

at the long term care unit at the Rugby Hospital. Those participating were: Marilyn Sogge, President of WMF, Bev Flickinger, Vice President, Marlene Halverson, Wilma Mavis and Florence Anderson. Gifts were given to the birthday people of the month.

Women's Missionary Federation

In memoriam gifts

Iver Lalim, Tioga, N. Dak.
Clara Madden, Webster, S. Dak.
Pearl Gruenig, Pukawana, S. Dak.
Emil R. Hass, Sr., Valley City, N. Dak.
Donald Hellickson, Valley City, N. Dak.
Matthew Kiefert, Valley City, N. Dak.
Jenny Sorenson, Drummond, Wis.
Wilma Quanbeck, McVile, N. Dak.
Ruth Kuhlman, Shevlin, Minn.
Alice Takvam, Shevlin, Minn.
Mrs. Frank (Betty) Johnson, Valley City, N. Dak.
Peter Roesler
Gladys Simon, Tioga, N. Dak.
Jeffrey Helstad, Roseau, Minn.
Ole Fossan, Dalton, Minn.
Marit Hermunslie, Fergus Falls, Minn.
Ann Knutson, Drummond, Wis.
Orville Nelson, Minneapolis, Minn.

*Blessed are
those who die
in the Lord*



Fall Rally schedules

Southwest Central Minnesota District WMF Rally

Christ the King Free Lutheran
Pipestone, Minn.

October 6, 9:30 a.m.

Speakers: Pastor and

Mrs. Eugene Enderlein

Minneapolis District WMF Rally

Our Savior's Lutheran
Zumbrota, Minn.

October 17, 9:00 a.m.

Speakers: Missionaries

George and Helen Knapp

The S.W. Central Minnesota District Ladies Retreat will be October 23-24, at the Green Lake Bible Camp, Spicer, Minn.

Send reservations to Laura Bloomquist, R.R. 2, Box 168, Atwater, Minn. 56209 by October 1. Come and bring a friend. Mrs. Karen Knudsvig, the National WMF Executive Secretary, will be the speaker. All ladies are welcome.

by Raynard Huglen
Editor

The miles flew by as my trusty Ford sped onward over the great expanses of the northern part of North Dakota on an early August morning. Noon lunch was eaten in Rolette and a pleasant stop it was at a rather new cafe in a town which like so many in Dakota has wrestled with declining population and business in the trade area. It is encouraging when business people have the faith to build and remodel in what are in many ways not the best of times.

Then it was on up to Highway No. 5 and to drive past Dunseith and Böttineau with the Turtle Mountains to the north. It was in them, at Lake Metigoshe, that I first took young people to Bible Camp as a pastor, for four years.

What great farmlands North Dakota has! What did we read recently, that the state has a greater percentage of its land under cultivation than any other? Perhaps so. While the crops did not look of the "bumper" variety, there would be a fair to good harvest.

I had to drive through a town of my boyhood, Westby, Mont., without stopping to see anyone, and the same for Plentywood, where I have friends. Since I had been in the area just two weeks before for a church anniversary, this time I had to forego the pleasure of saying hello. When in Plentywood a couple of years ago I had been amused at the sign in the west part of town: "Grasshopper crossing next 100 miles." Fortunately, such a sign wasn't necessary this year.

Scobey was my lodging place for the first night at a fine new motel. Between Plentywood and Scobey I had seen evidence of unusually heavy rain very recently. I saw this in Navajo and at places on the highway where water had crossed the road from one ditch to another on slopes and left the telltale debris.

It had been over 30 years since I'd been to Opheim, the first town of size to the west and I drove there for breakfast. I was impressed with the long sweep of the land west of the Peerless corner, something I had forgotten from my previous trip there. In Opheim an attractive cafe is situated in an old

hotel building. Again, someone had taken pride in making a nice place in which to eat in a town of 250-300 people.

At Opheim, if you come from the east, you have to go either south or north and I turned to the north to get into Saskatchewan. For some distance now the territory was new to me. I came upon Rockglen in a pretty valley location. I had read that south of town there is a nesting place for blue herons. I did not see any, but they apparently nest in the valley ravine through which the road passes.

I had intended to say hello to a family in Assiniboia whom I had met some years ago and who befriended me as a stranger after a Sunday morning church service and invited me to their home for dinner. Alas, they were gone for the day. Mrs. D. was raised by Cottonwood, Minn., and she was related to the late Knute Twedt of McHenry, N. Dak., who had had grandchildren at our Bible school.

Assiniboia is a fine business center and evidences a good economy from one source or another. But I had to go on and I ate my noon lunch at Lafleche, which is one of those Saskatchewan towns where the Roman Catholic Church physically dominates the skyline. The restaurant was operated by a Chinese family, something which is often found in western Canada small towns.

In going first west and then north from Lafleche to get to Trans-Canada Highway No. 1, I thought of how stark a contrast those treeless prairies presented to immigrants from a country like Norway, for instance, for some of them came to areas like that, Aneroid, being one, to the west. It must have taken a great adjustment, but most of them were able to do so.

On through Chaplin to Central Butte which is some miles north of Hwy. No. 1. There I learned that Mr. O., who was born in Roseau County, Minn., had passed away since my previous visit some years ago, but I visited with Mrs. O. for a while. Like many a senior citizen today she does some tour group

Retracing steps

traveling and had recently been to Alaska.

Now my destination was Penzance on the west side of Last Mountain Lake, where I hoped to spend the night. I cut across country and in so doing crossed three valleys of which Saskatchewan has many. The road across the one immediately west of Craik has as steep an incline as one is apt to find these days.

After supper in Craik I drove out to the B. farm. It is one I remember from childhood and I've mentioned it before in other trip accounts. No one lives on the farm now but a great grandson of the elder Mr. B., who came as a homesteader from Farmington, Minn., works the land now. I have seen five generations of that family. The house still stands and various outbuildings. There is a good grove surrounding them. Some of the farmsteads in the community have been obliterated. Few people live on the land now. There is a spirit of loneliness.

In Penzance I was invited to stay overnight at the B. home, the parents of the man who works the farm. They showed me the senior center and community building across the street. He is only about 73 but they say they are the oldest people in the senior group. The town consists of younger people. The B.s intend to move to Moose Jaw permanently this fall. They spent last winter there. They belong to a Lutheran church in a town 35 miles away, but occasionally attend the services of the only church in the hamlet, the United Church, which has none too many members. We had our devotions after the TV news and then retired.

I drove to Regina the next morning and had noon lunch with Mr. and Mrs. A. in their apartment. Mrs. A., then a relative newcomer from Norway, was hired girl at our home when my brother was born in the early '30s. I try to see the A.s when I can. That night found me at the T. home west of Bul-yea. Mrs. T. is a cousin of Mr. B. at Penzance. Again, people welcomed a wayfarer in unannounced to eat at

STEPS . . .

table and spend the night. We drove over to see the country Lutheran church and to visit neighbors. That lady, Mrs. N., remembers my parents on honeymoon in 1918. She was but a girl when they and Rev. and Mrs. M. E. Helland, who lived in Govan, came visiting at their home. I find it amazing to meet her, and her two sisters as well, who also remember that long ago time.

After breakfast the next morning I headed in a northerly direction, stopping to look at a deserted house north of Bulvea, which I remembered from childhood. For the first time I had a close-up look and found it to be made of earth or mud. The outer walls, as well as the inner ones, were 18-20 inches thick. Straw was evident in the mud and I thought of the Israelites in Egypt, who used straw in their bricks. I have since read that a number of such houses were made in the area. An outer building was of the same construction.

East of Srasbourg I visited a lady in the Last Mountains whose mother had been born near what would one day be Newfolden. The family moved to Saskatchewan in 1904. Near this lady's home there were many dead small poplar trees. I was told they had been killed in a hailstorm the year before.

Govan, my old hometown, was my destination that day. I had a Denver sandwich, soup and coffee in the town cafe. I recognized no one. But in the next hours I met a number of old acquaintances. Had afternoon tea and supper with Mr. and Mrs. P. I visited with Clarence L., at whose home I stayed overnight two years ago. He had since lost his wife and her sister, as well as two brothers. I spent the night at the home of Ray L., 75, whose wife, that sister, had died about a year ago.

After supper I rode with Ray to Nokomis where he was to enter an angel food cake he had baked in the fair to be held in two days. I felt sorry for him when he was told in a nice way that angel food cakes weren't being accepted this year. It had to be chiffon. So we took the cake over to his late cousin's wife's home where it was served to us with ice cream and tea. It was a good cake. We drove to the cemetery northwest of Govan where

we saw the four recent graves as well as others. One was that of the four-year-old daughter of Rev. and Mrs. Ellef Christiansen, who will be remembered by some of our Wisconsin readers, at least. This little one died sometime between 1914-17. In early dusk, the moon, three days from being full, hung low over the ridge of Last Mountain in the southeast sky. We could see to the horizon in every direction in that prairie flatness. I felt as though I stood in the center of the world.

After a stop at Ray's farm, now occupied by a daughter and her family we went to his home on Main Street. Should say that Govan gained some notoriety of a good sort earlier this year when Prince Philip of England visited the game preserve at the north end of Last Mountain Lake, northwest of town, to dedicate a plaque. He also circled in a helicopter a model whooping crane on the outskirts of Govan. The game preserve is said to be the oldest one in North America. Among its yearly visitors are the whooping crane and the sand-hill crane, the latter in much greater numbers, of course, for there are more of them. I have lately read that the Mexicans call the sand-hill cranes "campesinos."

Following breakfast and prayer the next morning I left another hospitable host, stopped in to say hello to Earl D., who as much as anyone else is Govan to me, and headed for Watson and Quill Lake. In Watson I greeted a lady who has a brother and sister at Newfolden. At Quill lake I visited and had dinner with Mother's third cousin, Kristi E., now 94, and her son and daughter at home and also saw another son, and his wife and a daughter. A couple of the ladies were planning to attend a revival tent meeting in town that night at which a sister of Johnny Cash was to sing. In Quill Lake I also said hello to a sister of the late George L., who used to live in Newfolden, and her husband, and it being his birthday, I shared cake and ice cream with them. It was good to see all these people again, but there wasn't time to stay for more than a few hours. I wanted to get into Manitoba before nightfall.

I spent the night at Russell and drove home the next day, a Saturday. Again, I found Manitoba a pleasant province to drive through. It is a com-

cont. on p. 16

Preaching Missions

Spicer, Minn.

Green Lake Lutheran Church
Rev. Rodney Johnson, pastor
Oct. 11-14

Speaker: Rev. Paul Nash,
Warroad, Minn.

Thief River Falls, Minn.

Our Saviour's Lutheran Church
Rev. Leslie Galland, pastor
Oct. 11-14

Speakers: Jonathan Maraj and
P. C. Verghese

Dalton, Minn.

AFLC Parish
Merle Fagerberg, lay pastor
Oct. 11-14

Speaker: Rev. Steve Lombardo,
Newark, Ill.

Hatton, N. Dak.

Zoar Lutheran Church
Dale Finstrom, lay pastor
Oct. 11-14

Speaker: Rev. David Barnhart,
Eagan, Minn.

Minneapolis, Minn.

Medicine Lake Lutheran Church
Rev. Laurel Udden, pastor
Oct. 18-22

Speaker: Rev. Herbert L. Franz,
Dollar Bay, Mich.

Let the whole church sustain these evangelism services in prayer. Expect great things from God.

In Memoriam

Key: The name of the town was the address of the deceased. Following that is listed the name of the deceased, age, date of death and the church in which he held membership.

MINNESOTA

Spicer

Harry Edwin Hanson, 94, Aug. 15,
Green Lake.

SLAVIC GOSPEL ASSOCIATION FOUNDER DIES

Peter Deyneka, Sr., founder of the Slavic Gospel Association, passed away on July 26 in Wheaton, Ill. He was 89. A newly established SGA Radio Communications Center in Wheaton will be named in his honor.

news of the churches

from here and there . . .

Devils Lake, N. Dak.—Received into membership in Christ Lutheran on May 31 were Mr. and Mrs. Mark Erickson, Kari and Daniel; Mr. and Mrs. Donnie Hanson, Don, Wade, David and Ryan; Mr. and Mrs. Morris Hietala, Susan, Sarah and Barbara; Mr. Roger Joramo; and Mrs. Mildred Newgard. A fellowship dinner and Sunday School picnic followed the worship service and the congregation enjoyed an afternoon together of recreation and fellowship.

Badger, Minn.—Rev. Gerald F. Mundfrom of Mercy and Truth Publishers spoke at services at Badger Creek

Lutheran and Oiland Lutheran on Sept. 21-22.

The Majesty Team from the Association Bible School spent one week in the parish. They led a youth outing, evening church services and morning children's programs in the park in Badger. Student pastor Brian Pearson was the guest speaker. Over 100 children and many adults attended the meetings.

Canton, S. Dak.—Rev. David C. Molstre, Fargo, N. Dak., is the speaker at special meetings at Redeemer Lutheran this week, Sept. 20-23.

Personalities

New address for **Pastor and Mrs. Wayne Hjermstad** is 1151 Geranium Ave. E., St. Paul, Minn. 55106. News and articles for the **WOMEN'S PAGE** should be sent to this address or to the AFLC headquarters.

ONLY A PARENTHESIS

History is but a parenthesis between two great utterances of God's Word, the first sentence of the Bible, "In the beginning God . . ." and this sentence, spoken at the end of human history, "It is done. I am Alpha and Omega."

Clarence E. Macartney

Westaker women and served by the ladies of Bethania Lutheran, the other congregation in the parish.

In the closing service on Sunday afternoon, Pastor Gene Sundby, Outlook, Sask., who served Westaker some years ago, preached. Rev. and Mrs. Larry Haagenon, Grand Forks, N. Dak., sang a duet, as did Bill Wagner and Reuben Haugen. Rev. Haagenon was pastor of Westaker until May of this year. Stanley Holmaas was leader of the service. Closing hymn was "Now Thank We All Our God."

Westaker shares in a radio ministry, "Trumpet of Truth," a half hour program on Sunday evenings over KTRF, Thief River Falls, with Bethania and Hegland Lutheran Church, Strandquist, Rev. Charles Knapp, pastor.

Pastors who have served Westaker over the 100 years are: Elias Aas, 1887-89; Hans Ostgulen, 1899-1906; Martin Bjornson, 1907-12; Albert Gilseth, 1912-19; John Hjelmeland, 1919-27; G. P. Ronholm, 1927-45; Ernest Raaum, 1945-52; Gordon Berntson, 1953-58; Elder Oscarson, 1958-62; Gene Sundby, 1963-69; Rodney Stueland, 1970-73 (four years); Merle Knutson, 1975-80; Larry Haagenon, 1981-87. Edwin Mathison, Wm. Goodman and Hubert DeBoer have served as interim pastors at various times and Rev. DeBoer is the present interim pastor. Students Elias Berlie and Robert Lee served as student pastors in the congregation. Pastors Karl Berg and Herbert Larson helped out for brief periods. Three summer interns from the Association seminary have assisted at Westaker: David Abel, Bill Moberg and Charles Knapp.

Newfolden Church observes 100th

Westaker (Vest Aker) Lutheran Church, the youngest of four rural congregations which once made up the Lutheran Free Church parish of Newfolden, Minn., together with Bethlehem in town, celebrated her 100th anniversary July 17-19. The other three congregations in the parish were Alma, Bethania and Folden. Many people of Westaker first belonged to Folden, which had been organized three years earlier. Westaker was begun so that there could be a church in the neighborhood southwest of what would later become Newfolden.

The congregation was organized Feb. 13, 1887, and plans were made immediately for a 16 x 20 foot log church in New Folden Township. Elias Aas, who lived in St. Hilaire, was the first pastor.

In 1899 a new frame church was erected less than a mile from the original church. Lumber was hauled from Thief River Falls. In October, 1963, this church was moved into Newfolden, placed on a full basement and enlarged. In 1972-73 a second building program took place in which the sanctuary was enlarged to the west and a pastor's study in the church provided, with basement.

At the opening service of the centennial festivities, Rev. Richard Snipstead, Minneapolis, Minn., president of

the Association of Free Lutheran Congregations, preached the sermon and brought greetings from sister AFLC churches. Percy Stokke, vice-chairman of Westaker, extended a welcome. Emory Flaten was the leader of the service with special music provided by Harvey Dyrud and a men's group. The anniversary theme was "Revive Us Again" and the text, Habakkuk 3:2.

On Saturday morning, Rev. Wm. Goodman, Bemidji, Minn., interim pastor in 1980-81, brought the message. Harvey Dyrud led the meeting and Deb Peterson and Jennifer Flaten sang.

That evening Rev. Jerry Holmaas, Ottawa, Ill., a pastor son of Westaker, spoke. He said that if people yield to Jesus Christ revival fires will burn. Children of Jerry and Darlene Olson and Emory and Jennifer Flaten sang, as did Mark Knutson and Gary Hodne and Marsha Anderson (brother and sister). Darrin Bengtson was the leader.

Emory Flaten and Pastor Holmaas sang two duets at the Sunday morning worship service, which was conducted by Rev. Hubert DeBoer, interim pastor. Pastor Rodney Stueland, Roslyn, S. Dak., former pastor at Westaker, delivered the sermon.

About 150 people shared the noon meal Sunday. It was prepared by

STEPS . . .

fortable land. Somewhere east of Winkler I saw a pattern of flowers along the roadside on my left. As I sped by I recognized the words: "Let God Love You." Here was a word to passers by tastefully done. May it cause people to stop to remember that, and let the Lord enter their lives.

Some of the things I've written about in this account I've mentioned before because much of this trip covered territory I've been to in recent years. I beg your indulgence for that.

GIFTS . . .

testified against his brothers' sin and they hated him for it (Genesis 37:2, 4, 5). He was tempted and did not yield (Genesis 39:7-12). Joseph was sold for 20 pieces of silver (Genesis 37:26-28). He was raised from the place of death by the king of the land (Genesis 41:14), and Joseph became the deliverer of his people (Genesis 47:25).

The Israelites ran out of food twice. It was during the second trip, when Jacob sent his sons to Egypt to buy more grain, that the precious gifts were sent to Joseph. Some students of the Bible feel that the gifts were sent to pacify wrath as the brothers had been accused of being spies to Egypt. Others feel that Jacob was showing gratitude for the grain of the first trip. Matthew Henry writes that Jacob desired mercy from Joseph as we Christians ask for mercy from Jesus Christ and God.

It is interesting to note that those precious gifts were all from living sources—not gems or stones—or made by man.

Botany research/writers may differ in their conclusions as to the plant origins of Jacob's gifts to Joseph, but we Christians must conclude that it was, indeed, God's work. God works in mysterious ways.

For us to come to God we must repent, accept Jesus and be faithful in order to receive His mercy and be saved (remnant by salvation). All of these aspects are met in the story of Joseph when he brought his brothers (he forgave them) and his father Jacob (Israel) "out" and settled them in the land of Goshen as the first step of the Israelites' journey to the promised land of God.

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Robert Morrison Anniversary

Robert Morrison came to China in 1807 and began a 27-year missionary career. Throughout his life he evidenced a special greatness whether by his character, virtue, courage, wisdom, energy, planning or enthusiasm. Not only is he recognized as the pioneer Christian missionary but his contributions have left a deep impression. In evaluating a person's greatness the ancient Chinese spoke of the Three Imperishables, namely, 'Virtue,' 'Achievement' and 'Words.' In regards to Morrison's achievement while in China, it is possible to say he ranks as one who attained all three and can rightly be hailed among the imperishable greats of the world.

At the time Morrison came to China, the country was not open to outsiders and self-contained, seaports were closed and foreign missionaries were prohibited from entering China to proclaim their teachings. On his arrival in China, Morrison was a young pastor who did not know the Chinese language or understand their customs. He was thousands of miles from home in a

life-threatening environment and needed the spirit of one who could face "nine deaths and one chance to live." Had he not had ample courage, and a superior ability, he could not have survived. In order to stay on in Canton he took his employment with the East India Company, lived in miserable quarters, applied himself to learning Chinese, made translations of famous Chinese writings and proved himself an outstanding scholar. His employment by the East India Company was out of necessity but he never lost sight of his calling as missionary to China. As a result he carried a double load of work and remained loyal to God and faithful in his business duties. It is to be noted that both among fellow Christians as well as among those outside the church, Morrison had a good reputation for being a person of virtuous character.

Considered the greatest achievement in words by Morrison was his translation of "The Word of God" into Chinese. In 1813 the New Testament was published and the Old Testament came off the press in 1823, becoming the first translation of the Bible to be circulated in China.

This year is the 180th anniversary of the coming of Morrison to China. We observe this event with heartfelt gratitude for the accomplishments of this great man who truly influenced the development of Christianity in China. And in our remembrance of Morrison and his life, may we give all glory to God! (Excerpted and loosely translated from *Taosheng*, May 1987 issue.)

—Pastor C.K. Li

(Chinese Rhenish Church)

—Lutheran Literature Society for the Chinese *Bulletin*, June, 1987.

On our way to the promised land of God, we can be thankful for our grain (bread) and at the same time give of our precious gifts in order to continue the Church of Jesus Christ and God, by using the lesson of Genesis 42-47, that reveals the story of Jacob, his sons and Joseph's forgiveness and the salvation of Israel as our constant guide.

**(We regret that Miss Sorrel's fine bibliography cannot be reprinted here. Anyone wishing to secure a copy of it, please send a stamped, self-addressed envelope to us and it will be sent to you.)*
—Ed.)