

December 21, 1971

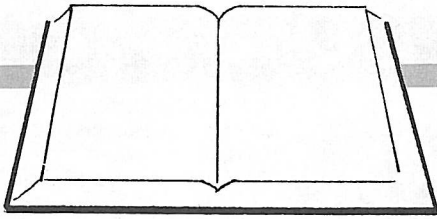
The Lutheran Ambassador



Containing the 1971 Index of The Lutheran Ambassador

EXPLORING THE WONDERLAND

Roger C. Huebner, D.D.S.



According to the Word

GOD'S FAITHFULNESS IS OUR COMFORT

“Behold, this day I am going the way of all the earth: and ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof” (Josh. 23:14).

A common practice of newspapers at the close of the year is to give a review of the highlights of the passing year as well as significant accomplishments in the lives of people. If you were asked to write such a review would the outstanding events be attainments of men or would they be the power, love, and care of God as these played a part in the lives of men?

Our Scripture takes us back into the history of Israel at the close of Joshua's life. Joshua became leader of Israel following the death of Moses. There had been so many evidences of God's faithfulness to Israel. There was the capture of Jericho's walled city through obedience to a simple divine order; the victory of the five kings of Gibeon, made possible by a special miracle of God holding the sun in its course for an additional day; specially-appointed cities of refuge for their protection

and safety; the city of Shiloh where the Lord established the place of His continual presence in their midst through the erection of a tabernacle. God had made these promises to Israel and He had not failed in a single one. They could be assured of His continuing presence, of His never-ending mercy, of His patient love, of His abiding blessing, if they continued in their love of Him, obeyed His commandments and followed His precepts. “He is faithful that promised” (Heb. 10:23).

Haven't our experiences throughout the past year been similar to those of Israel? What did God promise us at the beginning of the year? If we search His Word, we will find any number of life's blessings included in God's promises. We may mention a few: seedtime and harvest, health and protection, the necessary provisions of life, strength in weakness, answers to prayer, victory over the devil, enthronement with Christ, and so on.

Has God kept these promises? If you and I are honest with ourselves, we will have to admit: God has been faithful. We must not forget the greatest of all His promises, His forgiveness in Christ for our every transgression and sin (Is. 44:22; Jn. 8:11; I Jn. 1:9). This has been the most precious of life's treasures, for without it we would be so hopeless and

helpless, but with it we are eternally blessed. This should make a great impact on us. Where could we find a friend so dependable, generous and faithful as our gracious God? Have your friends, your loved ones, your employer, your government been as faithful as He? If your blessings depended on the faithfulness of men, how miserable we should be!

If we acknowledge with grateful hearts the kind expressions of consideration, love and devotion of friends which were so apparent during this Christmas season, ought not our expressions of gratitude be in evidence to our faithful God who made us, preserved us through this past year, has loved us in Christ, and given us every spiritual blessing through Word and Sacrament?

At the close of this year, let us remember God's faithfulness with sincere thanksgiving. Our hearts should be filled with comfort even in the face of the uncertainties of the new year because we know “God is faithful.” If He kept His promises the past year, why shouldn't He in the year ahead? Is He not “the same yesterday and today and forever”? (Heb. 13:8). He desires to give us all things in spite of our undeserving, for God is Love, and faithful. This is our comfort for another year.

—Reuben Wee

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A Portrait of Aging

Ecclesiastes 12:1-7
by Pastor A. L. Hokonson,
Osseo, Minnesota

The Bible, the Word of God, gives us a picture of life and a portrayal of its living. Throughout the Word are gems of thought, picturesque in background, and designed by the Holy Spirit to bring forth a truth or warning, a preparation or a conclusion, to bring us face to face with the fact of the Eternal, that God is the OWNER of all, and that there is a day when every soul must face HIM.

The writer of Ecclesiastes, in chapter 12, the first seven verses, gives us a picture of man's mutability and mortality, depicting for us a double portrait, the one from the experiences of life and its deterioration, superimposed upon factual oriental living in its primitive state. In so doing, he depicts for us a striking representation of the processes of aging. Yet, it is not addressed to the aged, but to the young, for the simple reason that if you wish to apprehend and comprehend the love of Christ in its fullness, you should do so while the powers of such enjoyment are still keen and have not been blunted by inferior gratifications. It is as the prophet Amos challenges, "Prepare to meet thy God" (Amos 4:12), or as Samuel declares, "Prepare your hearts unto the Lord, and serve Him only" (I Sam. 7:3).

And so the writer begins with a keynote injunction, "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them." Old age is described by the term "the evil days." This is a natural or pagan view of old age, which led the pagan to subject aged parents to the elements for destruction.

In the aging process the young grow mature; the mature bloom into the middle-aged; the middle-aged become the elderly, the elderly grow old, the old become the aged, and the aged senile. Appropos to this re-

gression, there are the flattering or non-flattering descriptive denouements as venerable, gray, hoary, patriarchial, infirm, decrepit, ancient and derelict. As we read these seven verses, it is well to repeat the keynote injunction before each allegory to really capture the thought.

The Bible in its totality describes the aging of the individual both from the viewpoint as a Christian, and from the pagan, as in this passage. There is nothing more beautiful and touching than that of becoming old in the Christian Faith. We have the striking examples of the writers of the Gospel psalms, such as Zacharias, Simeon and Elizabeth. The Christian influence of a long life casts a penetrating glow in the sunset trough of the aging saint, beckoning the young to follow suit. Like the stream of water that turbulates from the stern of a ship, depicting its course, so the aging saint leaves a wake of blessing for those who would follow in his train. Psalm 92 pictures the path of the aging saint traveling the sunset years of life. However, in this passage of Scripture, we find depicted for us, from the pagan viewpoint, in colorful and allegorical language, the effects of aging on the mind, then the body, then the functions of the body, and finally on the temper of the mind.

First then, a pictorial picture of the effects of aging on the mental powers. "While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain." Here is a reference to the intellect and reason, with the phrase "and the light" referring to the illumination of knowledge. The "moon" refers to the other powers of the mind such as reflection and memory, while the "stars" refer to the five senses. All these, the sun, the light, the moon and stars are darkened in the aging process, that is, enfeebled; the senses no longer respond to outward stimulus as before, the intellect grows weary with exertion and memory loses its hold. The phrase "the clouds return

after the rain" must refer to the fact that in childhood and youth after a rain of tears, sunshine soon returns; sorrow is soon forgotten, and happiness and hope regain the mastery. But not so in old age; losses and disappointments are the order of the day, and like a cloud returns after the rain, so is the repetition of sorrow and despair. And so it behooves us in our youth to regard Christ, that in old age we may have His grace.

In the next verse, we see the effects of aging on the body. "In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened." Scripture refers to the body as a house, II Cor. 5:1. In a house, the parents are the keepers. In the body, the keepers would be the functioning powers, the brain, arms, legs, heart, lungs, digestive system and blood. These are the keepers that "tremble." In old age, these are the ones that give signs of ill-function. When they do, even "strong men" bow themselves. Even the most robust of men bow to the years. In old age, limbs shake and shuffle, and arms grow shrunken and palsied. In the Eastern home, the grinders were the women grinding the corn between the upper and lower millstones. In Eastern parlance, it is called the "nether" millstone. In old age, the grinders would be the teeth. In our language, we call certain teeth "molars," from the Latin word signifying a mill, and the action of the upper and lower jaws in eating resembles that of the stones in grinding. In old age, "the grinders cease because they are few," having worn and fallen out. Age takes its toll in the loss of teeth. Then follows, "those that look out of the windows be darkened." The women in the Eastern home were always in the house looking out. The house was their abode. The body, as a house, also has its windows, the eyes. In old age, sight fails, and thus the "windows be darkened." Feebleness of vision is common in the east where ophthalmia is prevalent and issues in total blindness. Today, modern science has overcome many of the signs of old age, so that to all appearances, men do not look old

because of these deficiencies. We, today, have many substitutes, such as false teeth, glasses, wigs, dye for the hair, and facial surgery for wrinkles. Yet the aging process is still there, though not so apparent to the eye. Yes, we should remember our Creator in the days of our youth, while we have full use of our faculties to sow and reap in the Spirit.

And so we come to the effects of old age on the functions of the body. "And the doors shall be shut in the streets, when the sound of the grinding is low; and he shall rise up at the voice of the bird; and all the daughters of music shall be brought low." This is a symbol of social intercourse and traffic with the world. "And the doors shall be shut in the streets." When we become old we seek the shelter and refuge of the house, because we cannot withstand the bustle and hurry and scurry of the world. We are not fit for the continuous battle. And the door need not be open. Old age cannot compete any more. Then the writer refers now to the inner cessation of social activities, "the sound of the grinding is low," that is, the whole tone of life is lowered, the passion and pace, the glow of ambition, the noise of exercise is past deciphering any more. Everything is in a lower key. Even the function of sleep is no longer what it was, and so the old, "rise up at the voice of the bird." Then we see the last effect, "all the daughters of music shall be brought low." Music becomes noise to the aged. It cannot contribute to song, and with impaired hearing, cannot bring any pleasure from it. How often we perceive these effects! What force this gives to the injunction, "Remember thy Creator in the days of thy youth."

Then we have the the portrayal of the effects of old age on the temper of the mind. "Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail." Old age is afraid of that which is high. They feel a hill. They exclaim at the feats of youth. While youth is not even aware that an ascent exists, the slightest rise brings old age out of breath. But there is still a deeper meaning. Old age

is afraid of new and novel schemes. They seem so arduous and formidable. "Fears are in the way." Old age sees all the obstacles which youth lightly brushes away. While old age is conscious, of more than its own limitations, youth plunges without hesitation into tasks beyond its powers. The "almond tree shall flourish" depicts the grey hairs, because the almond tree, before its blossoms fall, is one mass of pure white. The next trait described is well-known, "the grasshopper shall be a burden." The grasshopper has always been a proverbial example or image of that which is light and trifling. The least exertion, the most trivial task is a burden to old age.

"And desire shall fail." The caperberry was used by the ancients to give relish to food. "And desire (caper) shall fail." It no longer excites appetite in old age. And so when the desire for food fails, the writer concludes thus, "because a man goeth to his long home, and mourners go about the streets." In ancient eastern countries funerals took place outside the city walls, and hired mourners marched to doleful music as they extolled the virtues of the deceased. And so the writer of Ecclesiastes has pictured the effects of old age and the frailties that precede death itself. Then he concludes by characterizing death itself.

"Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern." Here we have two representations. The one is that of a lamp in a temple suspended from the ceiling by a silver chain, while the oil for it is in a golden bowl. Night and day the lamp burns steadily, and this is compared to the vital force continuing to burn in the human bosom. Through corrosion of time the silver chain snaps; the bowl is dashed to the pavement, and the light is out. So also in death. The other image is that of an eastern well with its bucket suspended by a rope, or wound around a wheel or windlass. Thousands upon thousands of times the bucket or pitcher has dipped and come up, but some day it will descend for the last time. It is broken. So also the heart and lungs have functioned for a life-time,

but at last give their last beat and expansion, and death comes.

The above picture reminds me of an experience alongside a road in Alabama many years ago. We passed by a Negro burying-ground by the side of the road. It was a pathetic scene. We paused to inspect the graves. Every grave was covered with broken fragments of things symbolical of human life. It spoke of broken homes and hearts, broken lives and hopes, broken chords. These fragments were of crockery, dishes, cups and saucers, glass bottles, urns and pitchers, etc. Eccles. 12:6 certainly fitted the scene. Instead of flowers, they used these fragments of things symbolical of human life. It is as the poet Browning wrote, "On earth, the broken arc, in heaven, perfect round."

On another trip, we encountered a similar sight in the Quetico National Forest, rimming Minnesota and Canada. On a fishing trip we became lost for two days with our canoe and fishing equipment. As we portaged from one lake to another, we suddenly came upon some Indian graves. Covering the graves were the belongings of the deceased, knives, tomahawks, clothing, beads, moccasins, etc. It certainly made us contemplate life more seriously, because a few days before, Canadian Rangers had told us of a drowning in one of the lakes we were to cruise. But such is the portrait by the writer of Ecclesiastes of man's mutability and mortality. How different the Christian portrayal. "Death is swallowed up in victory" (I Cor. 15:54). Isaiah 46:4 tells us, "And even to your old age I am he: and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." And Zech. 8:4 tells us, "Thus saith the Lord of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for every age." And many other Scriptures, such as Jn. 14, I Thess. 4:13-18 and Ps. 17:15. And yet how good for us, and especially the youth of today, to read Eccl. 12:1-7 in order to truly appreciate Christ's work on Calvary. He has set aside the "evil days." A wonderful salvation from a wonderful Savior.

THE LUTHERAN AMBASSADOR SCHEDULE FOR 1972

(Please save for reference)

1. The first date given is the date on which the **Ambassador** is printed every two weeks.
2. The second date is the deadline on which material for that issue must reach the **Editor** at **Roslyn, S. Dak.** Please send all correspondence concerning content of the paper to him at that address.
3. Material which arrives late will not be included in the next issue unless it is of an emergency nature.
4. Unsolicited material is welcome, but will be used at the discretion of the Editor and as space permits.
5. All material should be in double-spaced typing. Handwritten material will often be delayed.
6. The first issue in August is omitted. Copy for the second issue of that month must be in the hands of the Editor two weeks earlier than usual.
7. In sending notices of meetings, keep in mind that subscribers receive their papers up to a week or more following the date of publication.
8. Regular writers for the **Ambassador**, as well as other possible contributors, are asked to note the special issues so that they may write concerning those topics if they desire.

Publication Date	Editor's Deadline	Special	WMF Bible Study
January 4	December 18, 1971	New Year	
January 18	January 1		Yes
February 1	January 15	Lent	
February 15	January 29	Lent	Yes
February 29	February 12	Lent	
March 14	February 26	Easter	Yes
March 28	March 11		
April 11	March 25		Yes
April 25	April 8	Mother's Day	
May 9	April 22	Pre-Conference and Pentecost	Yes
May 23	May 6	Pre-Conference and Memorial Day	
June 6	May 20	Pre-Conference and Father's Day	
June 20	June 3		Yes
July 4	June 17	Conference Reports	
July 18	July 1	Conference Reports	Yes
August 15	July 15	Family Bible Camp	Yes
August 29	August 12	Parish Education	
September 12	August 26		Yes
September 26	September 9		
October 10	September 23		Yes
October 24	October 7	Reformation	
November 7	October 21	Thanksgiving	
November 21	November 4	Advent	Yes
December 5	November 18	Christmas	
December 19	December 2	Year's End	Yes
January 2, 1973	December 16	New Year	

PLEASE SAVE FOR REFERENCE!

INTRODUCTION TO THE 1972 BIBLE STUDIES

Dear Ladies of our WMF,

The Lord has laid a wonderful theme for 1972 WMF Bible Studies upon my heart! During the course of this year we will study Bible personalities together, NOT as history lessons, but rather with the intention of asking ourselves each time, "What is God saying to ME through this Bible personality?" I hope that these studies will bless and enrich your walk with Jesus as they have done for me as I prepared them.

I hope that these suggestions will be a help to YOU as you take your turn leading these Bible studies and as you study them together:

1. The most enriching WMF groups are those whose ladies take turns leading the Bible studies themselves. Remember, leaders do not have to know everything. Do not be afraid to volunteer as Bible Study leader simply because you think you have to be a walking Bible commentary. You do not. Of course, you will want to study the life of the Bible person for that month, but your role is actually that of being a guide to the other ladies as you study the lesson together. You will want to ask leading questions and stick to God's Word, and you will actually be learning together.

2. Relax. Give yourself totally to Christ. Ask the Holy Spirit to lead you into His Truth and teach you. Ask Him to fill your mind with good ideas and thoughts to share with the ladies. Ask Him to speak for you as you lead the Bible Study. THEN rest in Him. Trust HIM to fill you and lead you and use you.

3. Your primary role is to help others to trust in our Lord Jesus as their personal Savior and to help Christians grow in their knowledge of Him.

4. Make the lesson personal. Remember that this is not a history lesson. Our aim is to let God speak through His Word to each of our hearts.

5. Try an informal setting, such as around a table, if your group is small. Chairs arranged in a circle have helped larger groups maintain that feeling of closeness and informality.

6. Encourage questions, participation and discussion. When discussion questions are asked in the Bible Study, do not hurry over them. TAKE TIME to ask for comments and answers. Remind your ladies that the Bible Study becomes more meaningful when many share ideas learned from God's Word. But keep discussion centered upon God's Word, not on "speculations" or "feelings."

7. Of course, you will want to make sure that the Bible is your authority. God's Word is infallible and most profitable for right doctrine, correcting error and equipping us to live a Godly life. Stick to it, and hold it in honor. Use Scripture to verify other Scripture.

8. Use visual aids if possible, such as a chalkboard, an illustration or a current magazine clipping which relates to the spiritual meaning of the lesson.

9. Watch the clock and keep your study to a reasonable time limit. You should start with the Bible study while minds and hearts are fresh. Do not relegate the Bible Study to the last half hour of the meeting. Be sensitive to the attention of your group.

10. Be sure that you pray together. Open with prayer, asking the Lord to speak for you and to make each one's heart open to His Voice as you look into His Word. Close with prayer, asking Him to impress the spiritual meaning of the lesson onto your hearts and to empower you to live obediently to Him. Ask the women to pray silently with the one who prays audibly. Ask each one to silently yield herself to the Spirit's control.

The answer sheets for these studies will be mailed to each local WMF President with Mrs. Walla's bi-monthly letters. These answer sheets are meant to serve as a "guide" to you, but it is not necessary to read every answer verbatim to your group.

I know that God will enable, and bless you, as we study His Word together!

*Mrs. Eugene (Beverly)
Enderlein*

Do YOU believe God's promises? What specific promises from His Word do YOU wish to claim for your future?

13. What was her response? verse 15

14. What did God do for her? verse 16

This woman went forth in faith and did just as Elijah told her. This obligated God to fulfill His promise. God delights to honor such faith! The results of obedience are blessing!

15. God is waiting to bless you if you obey His commands. He is eager to reward your faith in Him. Name some Scriptures that tell you what God wants YOU to do. Suggestions: Acts 16:31, Matt. 28:19, Matt. 24:42, 44, Matt. 6:33

16. Day after day this widow had to trust God for food for herself, her son and Elijah. Are we like this? Often we wish for a stockpile of material provisions for the year ahead, or lifetime ahead. Perhaps we wish for enough strength and grace from God for every experience that we must face. God asks us to appropriate it daily. No matter what lies ahead for you and me, God has the provision for our every need if we will claim HIM by faith each day at a time. Read Hebrews 13:5. What really brings contentment to our inner being?

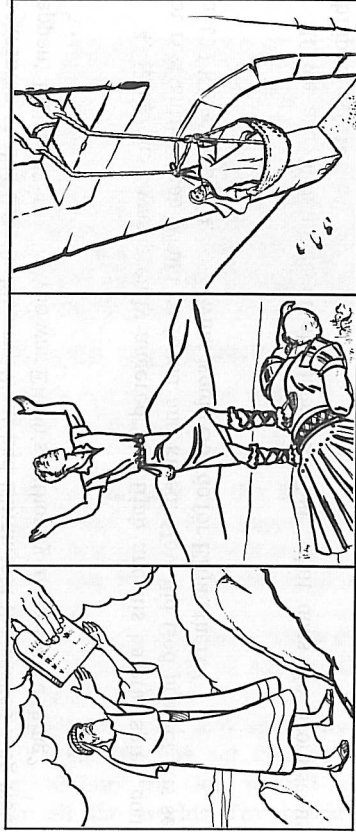
ENRICHMENT AT HOME:

Read I Kings 17:17-24 to see how God allowed a severe trial to suddenly come upon our poor widow. How did Elijah meet this situation? He demonstrated unwavering faith in God. What did God do for this widow? What was her reaction? Also read I Peter 3:12 and Psalm 37:4

Faith, mighty faith, the Promise sees
and looks to God alone,
Laughs at impossibilities
and shouts, "It shall be done!"

WMF BIBLE STUDY

January, 1972



GOD SPEAKS TO ME... THROUGH BIBLE PERSONALITIES

Lesson One: Lessons from a Poor Widow... Obedience Brings Blessing

Scriptural Basis: Read I Kings 17:8-24 and Luke 4:25, 26

As you face the new year of 1972 do you fear the unknowns that lie ahead? Few of us have ever faced the extremity that this poor widow experienced. But God gave her the grace to venture out in faith and to trust Him. Often we want to see the end from the beginning, but faith must be content to go one day at a time, hand in hand with the Lord Jesus. As you look ahead to the new year, do you fear for yourself and your loved ones because of the violent times in which we live? Let us go forth in faith and trust God's promises as this widow did.

1. Describe the days in which this widow lived. I Kings 16:25, 26

2. King Ahab had just ascended to the throne of Israel. How would you describe his life and the things which he did? I Kings 16:30-33

Try to liken these deeds to our day. It would be like having a dictator in the USA who worshipped the occult, the spirit world, and hated all true believers in God. Then it would be far worse to have him take a wicked wife who demanded that all Christians be hunted and killed.

3. Just before we meet our poor widow, we first must meet Elijah, God's spokesman at this time in history. What had Elijah told the wicked king would happen? I Kings 17:1 Who was Elijah's authority to say such a thing?

4. King Ahab was greatly angered at Elijah and his hateful spirit could not rest until Elijah would be found and killed. How did God protect His servant? I Kings 17:2, 3, 4. What would God do for Elijah there?

If we are in a place of obedience to God, what does He promise us? Philipians 4:19

Note that there are times of quietness in every life and times of activity. If God is going to be able to use you or me, He will have to call us aside from busy activity to teach us from His Word, to draw us into intimate fellowship with Him as we pray, and to speak to our inner heart through life's experiences. Then He leads us out among people after He has strengthened us, and uses us as His testimony and example to them.

5. Something drastic happened to Elijah which actually was the result of his own prayers. I Kings 17:7. God had not left Elijah, even though it seemed that circumstances were worsening for him. God was getting Elijah ready for a very important move. Do you think God could have provided water supernaturally? Did He choose to do so in this case?

6. What were God's new "marching orders" to Elijah? I Kings 17:9 Who was God preparing to sustain Elijah during the remaining months of drought and famine?

The word Zarephath means "refining" or "a smelting furnace." This land was ruled by Jezebel's father, who was a wicked idolator like his daughter. In such a dangerous land, Elijah would have to rely completely upon the Lord for safety. It would remove any pride or self-reliance in himself. Has God ever led you into hard places or through trials to teach you to depend only upon HIM?

7. Do you think it would be a humbling experience for Elijah to have to depend upon a poor widow for sustenance? Have you ever thought how wonderful it is that God uses "little things" to accomplish His purposes? Read I Corinthians 1:26-31

8. When Elijah arrived at the gate of Zarephath, whom did he see? I Kings 17:10

9. What was Elijah's request of this poor widow? I Kings 17:10, 11.

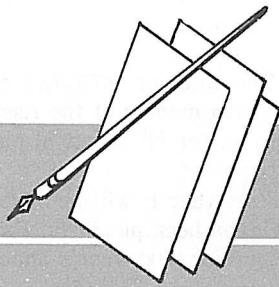
10. Explain her desperate situation. I Kings 17:12

11. Elijah really believed that God kept His Word. What was His word of comfort to her? verse 13a What exactly do these words mean to you?

What are some of your favorite "Fear nots" of Scripture?

12. What was God's personal promise to this poor widow if she would obey Him? verse 14

Faith ventures out and trusts God for results. Circumstances were all against Elijah, this widow and her son, except that GOD had promised to sustain them. Does God always keep His promises? Read I Kings 8:56.



EDITORIALS

THE NEED FOR SEPARATION

"He is aware that there is a separation which is necessary between the Christian and the world."

Declaration of Faith, IV:3

There are a good many passages in the Bible where the word "world" denotes that which is opposed to God and His righteousness. A few minutes with even a brief concordance of the Bible can be the beginning of an interesting study on this subject.

It should be immediately obvious that the world as here used does not refer to the world of nature. Do we not sing "This is my Father's world; I rest me in the thought of rocks and trees, of skies and seas, His hand the wonders wrought"? And who has not thrilled to the words of another song, "O Lord my God, when I in awesome wonder consider all the worlds Thy hands have made"? The handiwork of the Creator in the world of nature ought to draw forth great songs of praise to Him from our hearts.

But notice the use of "world" in these passages:

"Do not be conformed to this **world** but be transformed by the renewal of your mind—" (Romans 12:2a).

"For Demas, in love with this present **world**, has deserted me (Paul) and gone to Thessalonica—" (II Timothy 4:10a).

"They (Jesus' disciples) are not of the **world**, even as I am not of the world" (John 17:16).

"Religion that is undefiled before God and the Father is this: to visit orphans and widows in their affliction, and to keep oneself unstained from the **world**" (James 1:27).

In these and other passages the word "world" indicates something to be avoided. Certainly, this avoidance was not to come from departing from this life, although in God's own time that will be the final salvation. But it was to come from a separation from evil forces. Jesus, in His High Priestly Prayer, from which we have already quoted, prayed that His own would be kept from the evil one (John 17:15). And Paul wrote, "Therefore come out from them and be separate from them, says the Lord, and touch nothing unclean" (II Corinthians 6:17a, b). The latter passage warns against the attempt to find fellowship between light and darkness. That doesn't work.

The idea is not that the child of God is to remain aloof from those who do not share his life in Jesus. Practical life throws him into contact with such again and again. His situation, then, is that he is in the world, but he must not allow the "world" to get into him and thus have its cares choke out his spiritual life.

There must be a separation—always—and the Christian must be willing to pay the price of that separation—always. This will mean that certain places are off-limits for conscience' sake. Some social contacts will be missed. Some business transaction will never be consummated.

The great pulpit master, G. Campbell Morgan, asked the question, "Where ought we draw the line as Christian people?" And he answered his own question thus: "Where the world draws it for us. The worldly man has a very keen and accurate estimate of what the Christian man ought to be" (*The Westminster Pulpit*, Vol. I).

To live the separated life, which involves constant vigilance against the world's desire to squeeze one into its mold (Romans 12:1, **Phillips**) is described by Jesus as a hard way with a narrow gate (Matthew 7:13, 14), but it leads to **Life**. And that makes it extremely worthwhile.

THANK YOU, PASTOR WEE

Pastor Reuben Wee of Granite Falls, Minn., has been careful to write devotionals to fit in with the special themes of the *Ambassador* and there are a good number of them in the second half of a year. We appreciate this aspect of his work also. As an example, in this closing issue of 1971, he writes, on page 2, of the faithfulness of the Lord, a fitting theme for year's end.

For all his work in bringing the devotional messages to our readers these past six months, we express our sincere thanks. The articles have been helpful and they have been timely. God's blessings on you, Pastor Wee, in your continued ministry at Faith Lutheran.

Now it is our pleasure to introduce the writer for the first half of 1972. He is Rev. Robert L. Lee, pastor of the five congregations of the Tioga (N. Dak.) parish. Entirely without previous intent, it so happens that he and our retiring writer began their ministries together at Tioga in 1968 and spent a couple years in that pastoral relationship. But it was a situation which prompted one wag to say, as he heard the combination of Pastors Lee and Wee, that it sounded as if a Chinese laundry had been established in that North Dakota oil town.

But seriously, we believe that Pastor Lee will have much to contribute through our devotional page. As any good pastor should, he enjoys working both with young people and with the older members and all ages in between and does so effectively. He is one of the young men who were pressed into service in the formative years of the Association to serve congregations while still in college. So his span of ministry goes far beyond the three and one-half years since his ordination, and in several parishes, in several states.

We look forward to Pastor Lee's articles in the "According to the Word" series, beginning next time.

NO LACK OF EFFORT

If the Association fails to reach her minimum goals this fiscal year (God forbid), it won't be because the effort wasn't made to carry the message of the church and her needs to the congregations.

Rev. John P. Strand, our president, has gone throughout the AFLC to tell the story of the first nine years of our history and God's working through us. He hasn't done

this to appeal for money, but he has recounted what has happened and what can come to pass if we are faithful to the challenge. The monthly financial reports in the **Ambassador** have kept the people continuously informed of the progress of receipts for the common work.

Then, too, in many of the districts laymen have gone forth to bring the message of our work and stewardship to sister congregations in other parishes. They have performed this task effectively and it has been a blessing to their own souls. In our own district (South Dakota) where the lay visitation to other parishes didn't materialize, we pastors exchanged pulpits on the first Sunday in December for this same purpose. So, throughout the church, the effort has been made.

The task of reaching our minimum goals, however, is a great one, as a look at the treasurer's report for

the end of November shows. The total of \$67,747.50 remained to be taken in with only two months of the fiscal year left. As you read this there is, for all practical purposes, only one month to go.

If we fail to reach our goal this year it will be doubly disturbing after the effort which has been put forth. Failure will raise some real questions for next year's annual conference to answer, if it can.

But, you say, why talk about failure? We are not going to fail. We are going to do the job this year as in the past. That's the spirit, and we sincerely hope and pray that it will turn out that way. The job can be accomplished if the will is there, of that we are certain.

You know the need, as individuals and congregations. Act now. January will be decisive as to the success of this year's ingathering for the benevolences of the AFLC.

SPECIAL MEETINGS CONCLUDED AT GRANITE FALLS

Special Meetings which were held at Faith Lutheran at Granite Falls, Minn., Nov. 21-23, with Ev. Arthur J. Johnson of Willmar, Minn., as speaker, were very well attended. Again God used one of His servants in a special way through the powerful messages from His Word. Special music was furnished each evening by groups from the congregation, Pastor Trygve Dahle, who was present at all of the meetings, as well as from friends from neighboring churches.

—Rev. Reuben Wee, Pastor

PERSONALITIES

Lay Pastor Walter E. Beaman has accepted a call to serve the Shevlin, Minn., parish (Landstad, Trinity and Sell Lake) and will take up the work on Jan. 1.

He formerly served the seven-congregation Greenbush, Minn., parish. That parish has voted to divide into two parishes, each calling its own pastor. The division will be Bethania, Oiland and Badger Creek in one and Bethlehem, Pauli, Zion and Poplar Grove in the other. **Burton Rygh** has served as a lay preaching assistant in the Greenbush parish for a number of years.

PARTICULARS GIVEN ON LEM MIDWINTER EVANGELISTIC CONFERENCE

The Lutheran Evangelistic Movement (LEM) will sponsor its 36th annual Midwinter Evangelistic Con-

ference January 23-28, with conference headquarters at Augustana Lutheran Church, 7th Street and 11th Avenue South, Minneapolis, Minn. Theme of the conference will be "Committed to His Highest."

The Rev. Arnold Stone of Fridley (Minn.) Redeemer Lutheran Church will give the opening message on Sunday, January 23, 7:45 p.m. Dr. William E. Berg, pastor of Augustana Lutheran Church, will bring the evening messages Tuesday through Thursday evenings.

Day sessions will begin Tuesday, the 25th. Speakers will include the Rev. Conrad Lund, president of the Lutheran Bible Institute of Seattle, Wash., the Rev. Omar Gjerness, pro-

fessor of Dogmatics, Lutheran Brethren Schools, Fergus Falls, Minn.; and the Rev. T. A. Hegre, president of Bethany Fellowship, Minneapolis.

Dr. Leighton Ford, associate evangelist of the Billy Graham Evangelistic Association, will be the featured speaker of the Youth Conference, January 28 and 29, at the Minneapolis Armory. He will speak Friday evening at 7:30 and at the closing rally Saturday evening, 7:00 o'clock.

Other youth conference speakers will be Mr. Don Fladland, on the staff of the Seattle LBI; the Rev. Omar Gjerness; Gary Alfson, former LEM youth director; and the Rev. Roy Hendrickson of Lutheran Youth Encounter.

THE ASSOCIATION OF FREE LUTHERAN CONGREGATIONS 3110 East Medicine Lake Boulevard Minneapolis, Minnesota 55441

February 1, 1971 - November 30, 1971

BUDGET RECEIPTS

	Proposed Yearly Budget	Current Budget	Total Received
General	\$ 38,250.00	\$ 31,875.00	\$ 23,410.54
Schools	61,424.00	51,186.66	39,287.04
Foreign Missions	36,000.00	30,000.00	33,629.99
Home Missions	34,245.00	28,537.50	20,519.94
Praise Program	30,000.00	25,000.00	15,323.99
	<u>\$199,919.00</u>	<u>\$166,599.16</u>	<u>\$132,171.50</u>

Receipts last year at same time — \$127,874.29

One Grand Fellowship \$225.00

Library 59.00

Legacies 1,047.76

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