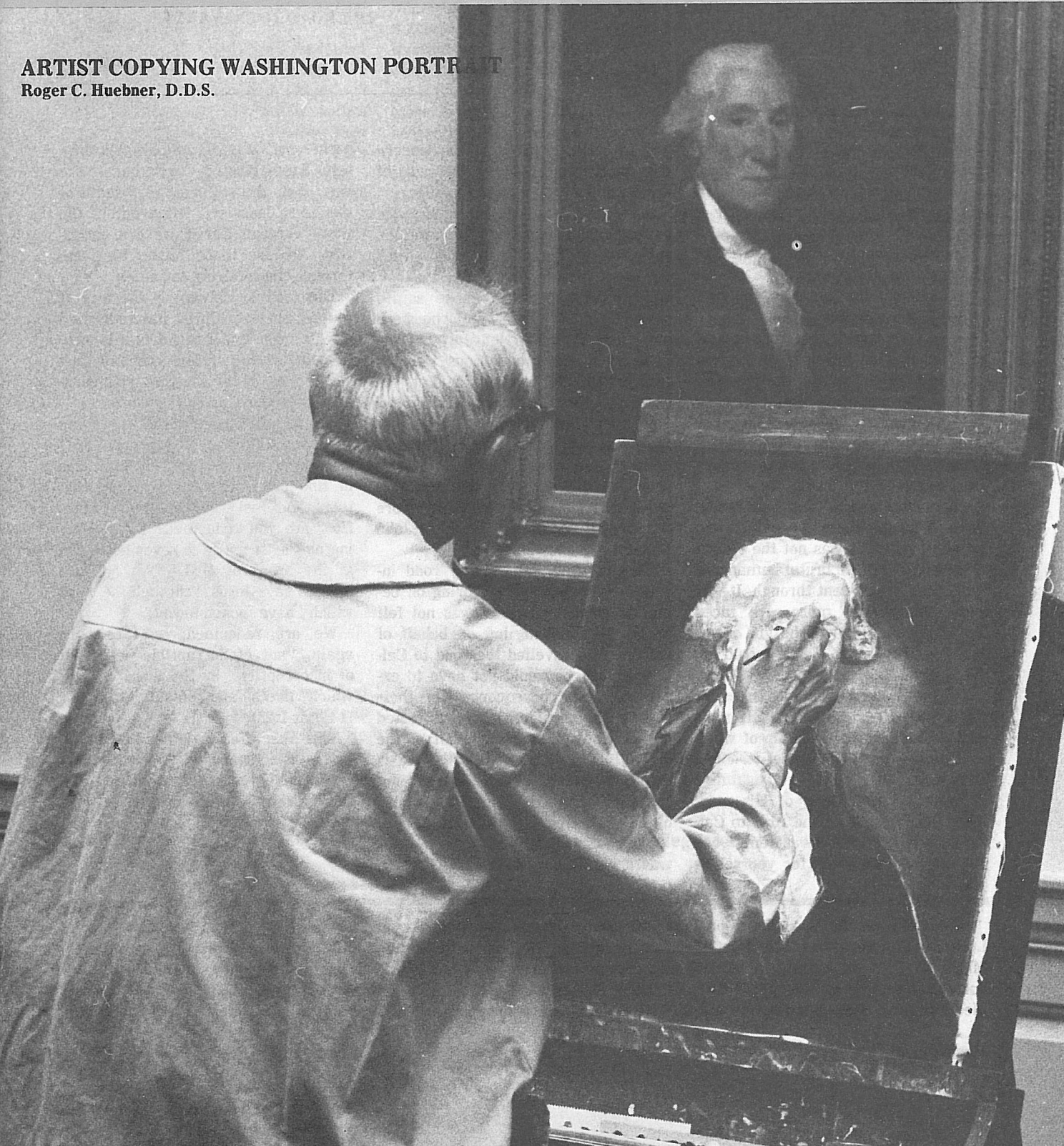


February 7, 1978

The Lutheran Ambassador

ARTIST COPYING WASHINGTON PORTRAIT
Roger C. Huebner, D.D.S.



MEDITATION MOMENTS

THE ROAD TO CALVARY

“And as they led Him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him laid the cross, that he might bear it after Jesus” (Luke 23:26).

You might want to read Luke 23:26-32. Here we see Simon, who at the command of the Roman soldiers, helped Jesus carry the cross.

As Simon carried the cross, he saw an innocent man fall prey to the brutality of wickedness. He saw Him fall prey to the very forces of Satan, as he manipulated human beings to bring Christ to the cross.

Simon saw a lonely man carrying the burden of the cross. He did not see or understand all that was taking place. Perhaps there were few who did understand. It was not the weight of the cross and the brutal human suffering that Jesus went through. It was these things and more. He faced the taking on Himself the sin of the entire world. Only Christ could do this.

Jesus was silent. The only times He spoke were to those about Him. In this instance, it was a group of women. These women were grief-stricken. They wept.

Christ did not speak of His pain. He willingly traveled the road to Calvary. “Daughters of Jerusalem, weep not for me, but weep for yourselves

and for your children.” His concern was for the well-being of the souls of these women and for their families.

It was for them and for us that He suffered. This was God’s plan for the salvation of the human race. Jesus had come to seek and to save the lost. His suffering grew immense as He saw people all about Him who were not followers of His Heavenly Father. It is as if every one of us were in that crowd. He had to die. Yet, He was not alone. His Heavenly Father was with Him. “Father, I will that they also, whom Thou hast given me, be with me where I am; that they may behold My glory, which thou hast given me: for thou lovedst me before the foundation of the world” (John 17:24).

His traveling the Calvary road involved suffering, but suffering on behalf of others. His pain was not felt on His own behalf, but on behalf of sinners. He travelled the road to Calvary so others would not have to experience the consequences of their sin. On the shoulders of Jesus rested the entire burden and weight of the sinful lives of all men. “And He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world” (1 John 2:2).

Jesus was not at His wits’ end nor was He somehow maneuvered into a

corner by Satan. Satan outfoxed himself. Satan wanted Christ out of the way. Yet, the suffering and death of the Lord Jesus put Satan out of the way! Through Christ we are sanctified. We are made clean, forgiven, through His suffering and death.

The road to Calvary is the way of redeeming love. Christ has redeemed us “in order that I might be His own, live under Him in His kingdom, and serve Him in everlasting righteousness, innocence, and blessedness . . .”

Friend, are you redeemed? Are you following God’s plan for your life? The Lord does not put His promises in fine print. He wants you to find them and rest your life upon them. How are you redeemed? By depending on Christ as He is revealed to you in the Word of God. “Now ye are clean,” says Jesus, “through the word which I have spoken to you.”

We are redeemed, we are born again, “not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever” (1 Peter 1:23).

This plan of salvation as announced by the Bible speaks of Christ who was foreordained before the foundation of this world. Foreordained to be your personal Savior.

—Dennis Gray

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Pilate's Testimony Concerning Jesus

by Pastor R. S. Persson
Bemidji, Minnesota

Of all the deadly vices represented in the passion of our Lord, the element of criticism was a powerful motivating factor in bringing Jesus to the cross. Criticism is a terrible and destructive force. It is a failing that one can very easily become enmeshed in, resulting in a negativism which operates as a cancer to destroy a person's joy and hinder the Spirit of God. On the other hand there is the virtue of constructive criticism that speaks the truth in love, restoring one who has been taken in a fault.

There was a pastor who had an unfortunate habit which was a constant source of irritation to another pastor who strongly adhered to a principle of sinless perfection. He often-times chided the erring brother with contemptuous remarks about his habit. Finally, the erring pastor turned upon the critical spirit of the other and retaliated, "You swine, one day God will show you what you have in your heart." God did. In short time the critical pastor was caught in incest and was sent to prison.

Love Is Kind

Alexander the great was to have his portrait painted. The artist had difficulty because of an ugly scar Alexander had derived in a battle. Not wanting to paint something uncomplimentary, he asked Alexander to assume a reflective attitude by covering his wound with his fingers. The incident was related by one suggesting that oftentimes we should place the finger of love over another's faults rather than having a critical spirit.



Pastor R. S. Persson

Pilate on Trial

Pilate is often taken as one representative of a critical spirit. It is suggested that Pilate might be tried for criticism. Indeed, it can be said that Pilate is placed on trial every Sunday when the Apostles' Creed is spoken. You have done so many times. The familiar, "suffered under Pontius Pilate" serves to keep in continual remembrance the governor's heinous failing as he delivered up the innocent One to crucifixion. We very much place Pilate on trial. He is in the court of human opinion. The question arises whether or not we have taken the time and effort to examine the evidence as to the enormity of the Procurator's guilt.

The Evidence

In examining the evidence which is drawn from the four Gospels, we determine the following salient facts. In the interrogation of Jesus of Naz-

areth, it is to be noted that the matter of Christ's kingship was raised 11 times. Such is not to be wondered at in that Pilate was subservient to kingly authority and was himself a sceptre of such authority. Therefore he would marvel at the suggestion of Jesus being considered kingly in the appearance of One who looked more like a lamb being led to the slaughter. Further evidence reveals that four times Pilate questioned the veracity of the reports concerning the Accused who opened not his mouth. In vain effort Pilate questioned, "What is it that these witness against You?"

It is not easy to determine the true nature of circumstances if the defendant refuses to testify on his own behalf. However, the unusual evidence relating to the guilt of Pilate is the finding that eight different times the governor states that he found no fault in the man. Such is a very impressive piece of evidence and especially that such would come from a prosecutor who had interrogated many criminals and as such was to be reckoned as a qualified appraiser of human nature. Pilate was one who could spot a phony. The court will take note that it was repeatedly stated, and publicly, that the acclaimed inquisitor, Pilate, found no fault in the accused.

Yourself on Trial

If it please the court, request is made that those of the court would take the stand. Do you solemnly swear that you have never criticized anyone? Have you ever found fault

OTHERS WRITE

by Pastor Lars Stalsbrotten,
Woodburn, Oregon

A man from Telemark, Norway, writes: "My wife's uncle was home for a visit from Canada. He had been there so many years that when he tried to talk Norwegian he used more English than Norwegian. He attended the first course of Fredtun kristelige ungdomsskole years and years ago, but he was not a Christian now.

The day he was ready to leave Odbjorg, my wife asked me if she could give him your book *Hear Him*. I did not want to part with it for anything, but, of course, I could not say no. His eyes were full of tears as my wife gave him the book. He said, "I will be sure to read it." Now we are praying that the Lord will use this little book to help him to find his way back to the God of his youth."

This is one of my evangelists that has been witnessing in Norway for over a year and now going to Canada, and I am sure that old uncle of Odbjorg's will be saved. Glory to His name!

Today a dear old lady writes from North Dakota: "Send me two books of *We Would See Jesus*."

"I would like to suggest a book or a tract or even an article in *The Lutheran Ambassador* with help for old Christians. I am not very good about talking to others about my Christian life. Everything that I hear and read is mostly for people who are not converted, and nothing for us poor, old Christians who are just trying to hang on."

Thank you, my dear unknown friend, for this suggestion. I am old, too. I passed the 90-year mark last summer, so I guess we are in the same boat.

Let us sit down right now and have a little chat together. What kind of Christmas did you have? The 1977 Christmas was to me one of the most wonderful I ever had. The Christmas message became so new and fresh as if I had never heard it before.

(1) To whom did the message, the

Good News, come first? Not to any of the officials of Rome. Not to any of the traditional representatives of the Temple. It came to the lowly shepherds. Who on the earth would think about the shepherds? Nobody. But heaven did. "Fear not!" the angel said. And they went right to the barn; they came just as they were. They did not change clothes or anything; they smelled of sheep but they found their Savior, praising and glorifying God.

Why did God sent his Son that way?

That no flesh should find any occasion to glory.

That all glory should go to Him which the host of angels sang about.

"Glory to God in the highest!"

"Fear not!" the angel said to the shepherds. How sweet that must have sounded in the shepherds' ears.

The first fear came with the first sin in the Garden of Eden. Jesus came and took away both our sin and our fear by the sacrifice of Himself. There are 365 "Fear Nots" in the Bible. One for each day. Is that enough? Which one of the 365 Fear Nots is most precious to you? I picked Isaiah 43:1: "FEAR NOT, for I have created you; I have redeemed you; I have called you by your name; you are mine." Our hope of eternal life is built exclusively on what He has done. We haven't done a thing to merit salvation. It is all His work, by grace alone. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast" (Ephesians 2:8-9). Isn't that something to rejoice over?

(2) I can so well understand you, my old friend; you are almost screaming for something that will be of help for an old Christian. I have been preaching the Word now for over 60 years, but I have never found it more difficult to live real good with the Lord than it is now. You wonder

why? Because I am getting old. My memory is getting poor. I forget many of the precious promises of God. The Holy Spirit gets less material to work with. Not only that, but my senses are getting more and more dull. It is much more difficult to get anything out of the Word. Isn't that the way you feel, too?

Well, what can we do about that? The Apostle Paul is giving us good advice in Philippians 4:6-7. Read that carefully and prayerfully. Be anxious for nothing, speak to the Lord about everything and His peace will keep your hearts and minds in Christ Jesus. All God's children are in Christ. God does not see us any longer as we are by our old nature, but He looks on us in Christ as if we had never sinned. He has clothed us in the perfect righteousness of His Son. "There is therefore now no condemnation to them which are in Christ Jesus." In spite of the fact that our eyes are getting dim, our other senses are getting dull and our memory is getting poor, our position in Christ remains the same. For He is the same yesterday, today and forever, and His Word that we build our hope of eternal life on never changes.

What shall we then say to these things (Rom. 8:31)? I will say: Praise the Lord! That's good enough for me.

(3) I notice an expression you used in your letter: "And nothing for us poor, old Christians who are just trying to **hang on**." What would you say about me? I am not even hanging on. Many, many years ago, I said to my Savior, "My hands are so weak, I cannot even hang on any longer. If I am going to get saved You have to hang on to me." How glorious it is to hear Him say: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10). That nail-pierced hand has all power in heaven and on earth. His grip on me is much stronger than my grip on Him. Don't you think He is strong enough to hold on to you, too, till He gets you home, if you put your trust in Him?

Wishing all my dear old friends a blessed 1978.

Women For Christ

MINOT WOMEN HONORED BY WMF

A highlight of the August, 1977, meeting of the WMF of Bethel Lutheran Church, Minot, N. Dak., was the presentation of Honorary Memberships to two charter members, Mrs. Alfred Byre and Mrs. Hannah Johnerson. Both of these ladies were active members of their respective churches for over 50 years. Their dedicated Christian lives and testimonies have influenced many people.

Hildur Nordin, president of the local WMF, presented the pins to the honored women.

The meeting was held at the Oscar Folden home and devotions were given by Mrs. Melida Haakenson and the Bible study was presented by Mrs. Folden.

Special guests were Pastor R. Norheim of Pasadena, Calif., a brother-in-law of Mrs. Johnerson, and Mrs. Martha Mostad of Norway, a house guest of Mrs. Carrie Nelson.

Pastor Norheim, Mrs. Mostad and Mrs. Nelson sang a number of old favorite songs in the Norwegian language, to the delight of those present.

A delicious lunch was served by our hostess, Mrs. Folden.

—Corr.



Mrs. Alfred Byre, left, and Mrs. Hannah Johnerson receive their WMF pins from Miss Hildur Nordin.



LIFE-LONG MEMBER HONORED AT SECTION TEN

Miss Selma Alberg, above left, was presented the WMF Honorary Membership pin at the November, 1977, meeting of the Section Ten Ladies Aid. Presenting the pin was her sister Elsie, Mrs. Richard Heinecke. Selma has been a loyal and faithful worker and officer in the congregation and ladies aid and for many years a Sunday School teacher. Rev. Norman Tenneboe is pastor of the church which is located in rural Cumberland, Wis.

School News

MISSION WEEK BEING HELD AT AFLBS

South Korea, Taiwan, Japan, the Philippines and India. What do these countries have that are of interest to AFLBS students? Only one thing—mission fields. Over 800 million people without Christ live within these borders.

As students nourishing upon the Word, we oftentimes lose our perspective of world conditions. A renewed interest in missions must spark our lives. Missions concerns are being presented this week during Mission

Emphasis Week, February 7-12.

Very few students who study the Word of God take an active interest in missions. According to a World Mission Prayer League publication, "the U.S. has over 60,000 young people in Bible colleges, but it is still exceptional for a student-graduate to express interest in becoming a missionary and then to go."

But Jesus said, "Go ye into all the world..." (Mark 16:15). This call to every Christian to be a witness is the theme of Seminarian Ted Kennedy's message. Pastor J. G. Erickson, Medicine Lake Lutheran, Minneapolis, Minn., reiterated the need for missions—"For all have sinned..." (Romans 3:23).

AFLC young people are involved. A new venture of the Luther League Federation was inaugurated last summer under the name **FLY to Brazil**. Six AFLC young people spent the month of July living and working with the Association missionaries in Campo Mourao, resulting in a greater understanding of the Lord's command to make disciples of all nations.

Though everyone is called, not all are called to a foreign mission field. Wherever the Christian is, he has the responsibility to proclaim the message of salvation. Pastor Francis Monseth, AFLC teacher, is sharing ideas on effective communication with the elderly and the children.

Students are being challenged in home missions by Pastor Elden Nelson, Home Missions Director, Dickinson, N. Dak. The primary concern of the Home Mission Board is selecting areas of work where the funds and available men can be most effectively used. Students are receiving first-hand insight into inner city work from Pastor Dennis O'Neil, Faith Lutheran, Minneapolis. Seminarian Dr. James Gerdeen is offering insights on campus missions.

Before the week is completed, students will have heard Pastor B. Rao Dasari, AFLC teacher, describe the qualities of a missionary. The students also will have had the opportunity to participate in prayer time and singing in a missions cantata.

If each one of us allows, by God's grace, His perfect will to be com-

(Continued on page 8)



A PAGE FOR CHILDREN

Happy Acres



THE JOHNSONS PLANT POTATOES

It was Saturday and potato-planting time at Happy Acres farm. But not all the Johnsons were happy about planting potatoes.

"Work, work, work!" grumbled ten-year-old Mark. "Seems like all we ever do on Saturdays is work, work, work!"

"Yes," agreed Ann who was nine years old, "and Lucia Hackley told me, yesterday, that they are going to town this afternoon, and this evening they are going to the movies. But what do we do? Just work and work, sticking these squishy potatoes in the dirt!"

"Wouldn't be so bad if all you had to do was to sit on the tractor and plow. The way Stevie does. Just drive up and down the furrow!" Mark looked enviously at his twelve-year-old brother contentedly steering the orange-colored tractor toward the opposite end of the small potato field. Only a few days before, Mark had overheard Dad saying to a neighbor, "Yes, Stevie can handle that tractor right well. He's getting to be my right-hand man."

Mark emptied his pail of the potato cuttings. Then he started back to the barrel of potatoes he had helped Mom and Ann get ready for planting. "At least one eye to each piece of potato," Mom had cautioned several times because Mark hadn't kept his mind on his work. He had kept thinking about Steve out working with Dad, doing man's work like changing plow shares and fueling the tractor.

Now as Mark trudged toward the

barrel, he muttered to himself, "Steve is the oldest in the family so he always gets to be the first one to do things around here. Sure wish I were the oldest!"

He was slowly filling his pail with cuttings when Dad appeared from the opposite end of the field where he had been planting. Dad quickly filled his two large buckets. Then he looked at Mark and asked, "Something the matter, Son?"

Dad was easy to talk with. You couldn't argue him into letting you have your own way, the way Lon Gardner boasted he could with his father. You just did not argue with Dad. But Dad was always ready to listen, and he was always fair.

So Mark told him, "Well, I just plain don't like to plant potatoes."

Dad smiled. "Know what Mom is fixing for us to eat as soon as we come in this noon? One of your favorite dishes."

Mark brightened. "Oh? Which?" Nobody ever called Mark a second time to a meal. He would rather eat than play baseball, and baseball was his favorite sport.

"French fries," said Dad.

Mark saw the twinkle in his father's brown eyes. Then the corners of his own pouting mouth just naturally began to lift. He heard Dad saying, "There's a verse in the New Testament that we might remember today. It goes something like 'If any would not work, neither should he eat'" (II Thess. 3:10).

Mark had to grin in spite of him-

self. He knew what his father was thinking, and it was true, all right, because Mark could certainly stow away plenty of the potatoes that would grow from these cuttings he was planting now. Planting potatoes and growing them was work. And if you were going to eat—and who wasn't going to eat?—you had to work.

When Dad told what the Bible said in answer to a problem, that settled it for Mark and for any of the Johnsons because they knew that the Bible is God's Word.

MEMORY VERSE: "Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

FAMILY DISCUSSION

1. Why do all Christians, like the Johnsons, know that the Bible is different from all other books? (II Timothy 3:16; II Peter 1:21)

2. Many wicked men have tried to destroy the Word of God by gathering and burning Bibles and by punishing those who printed and distributed the Bible. But no man has ever been able to destroy the Bible because God Himself has promised that the Bible will always endure. You find such promises in: Isaiah 40:8; Matthew 5:18; I Peter 1:25.

3. Why should our family, like the Johnsons, settle our problems with the teachings of the Bible? (Psalm 19:8; John 5:39; Hebrews 4:12)

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LUTHER LEAGUE ACTIVITIES

SIN AND TEMPTATION

As we look at the subject of Temptation it is important we recognize that temptation comes to us in different ways. And as temptation varies so must our defenses vary.

It seems clear from Scripture that the three main areas of temptation are the devil, our flesh, and the world. And while they certainly are inter-related they still have identities of their own.

This time I would like for us to talk about the temptation of the flesh. We will always have to deal with our fleshly desires and this can cause us real problems.

The Bible says that when it comes to dealing with sins of the flesh we must run from them or avoid situations that can drag us down. It is very Biblical to say, "He who fights by running away will live to fight another day," when we are talking about sins of the flesh.

If you have a temptation to strong drink, do not go where it is served. If you have a weakness in the area of sex, be like Joseph and get out of those dangerous situations that tempt you emotionally. It is amazing how much we are being exposed emotionally today and we are not as strong as we think we are.

Martin Luther writes in one of his hymns: "Did we in our own strength confide, our striving would be losing." This means that there are places, there are books, there are films, there are even people we must avoid because of our flesh and what it can get us into.

David, as we read of him in the Old Testament, was a man who experi-

Perhaps I was DREAMING

A LITANY

For our smug contentment with our own comforts and our callous indifference to the needs of our fellow men,
Forgive us, merciful Lord God.

For our glib confession of faith with the lips while the heart is full of distrust of Thee and Thy ways,
Forgive us, merciful Lord God.

For our bitterness against those who displease us and our tendency to put the least charitable construction on all that they do,
Forgive us, merciful Lord God.

For our inclination to fear, love, and trust the world more than Thee,
Forgive us, merciful Lord God.

For our emphasis on trifles and our trifling with essentials in the life of Thy Church,
Forgive us, merciful Lord God.

—C. A. Wendell

enced life as probably no one else in his day.

With this in mind, it is interesting to notice that when he wrote the Psalms he begins our first Psalm with "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful, but his delight is in the Law of the Lord."

David realized how important it is to be careful whom we associate with and where we go and what we do. Our flesh is always a great potential for evil.

When Jesus noticed the sleepiness of His disciples, He made the statement which is recorded in Matthew 26:41: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

Pastor David Molstre

(Continued from page 6)

pleted in our lives, AFLBS students will not join the 60,000 indifferent Bible college students. Perhaps some will respond to a specific call from God this Mission Week. "Pray ye therefore . . . to send forth laborers. . . ." —Candi Weinkauf

WINTER ENROLLMENT AT AFLBS

Enrollment at the beginning of the second or winter quarter at Association Free Lutheran Bible School was 92 students. There were 47 Juniors and 45 Seniors. Girls numbered 48 and boys, 44. The quarter ends on February 22 and the third quarter will begin on February 27. Applications for the spring quarter are being accepted. Contact the office of the president now.

editorials

A MEASURE OF PRIDE

In the report on the Pastors' Conference held in Minneapolis last month, which may be found on page 10 of this issue, it is indicated that there is evidence of a return to study of the Catechism itself among Lutherans, according to Dr. Herman Preus. He had declared previously that churches had turned away from this at the midpoint of this century.

We of the AFLC can take a measure of pride in the fact that there has been more direct use of the Catechism among us all along, necessitating no general "return" to the Catechism as a basic textbook in confirmation instruction. One of the first actions of the Association was the reprinting of the Catechism and the **Bible History for Home and School**.

It is well for us to recall that Martin Luther wrote the Small Catechism as an aid for the instruction of children in the Christian faith. It was his intention that by means of questions and answers important truths could be easily learned by children. His explanations of the three Articles of the Apostles' Creed are great classics of religious truth. How profitable it would be for any adult to go back and re-learn those explanations.

Our Catechisms are made up of the Small Catechism and the Explanation. The latter is a series of questions and answers based on the Small and Large Catechisms of Luther. Unfortunately, not all young people appreciate fully the treasure house of Christian wisdom they have in their Catechisms. Therefore, it would be well for adult Christians to re-read their Catechisms from time to time. The Catechism Review class in our Bible School, for instance, is one of the most appreciated classes offered.

But we go back to our real point here. The AFLC, as a whole, never gave up on the Catechism as a valuable and basic tool of Christian instruction. May we look forward with even greater admiration for this remarkable book which, next to the Bible itself, will give enriching guidance to all who will receive it.

WORK AND LIFE

One never knows what wisdom may be gleaned from our weekly newspapers. For instance, we noticed this gem in a recent issue of the **Reporter and Farmer**, Webster, S. Dak.: "We have too many people who live without

working, and altogether too many who work without living."

Both situations are tragic and both are common. Both indicate deep spiritual problems. We are, of course, in the first instance speaking of those able to work but who are unwilling to do so. For them, life is spent avoiding gainful employment. There is no sense of responsibility for providing for one's own or contributing to the good of society. These people ought to be more the objects of our pity than our displeasure. Perhaps they were never taught the value or the satisfaction of honest labor.

But what does it mean that many "work without living"? Here is the picture of the slave to work, the man who is wedded to his job. Here is no shirker or malingeringer, but an honest worker. But here is also the person who does not take time to live.

We aren't thinking of the man who must work inordinately hard to make ends meet for he is "too proud to beg," but of the one who becomes captivated by the need to make more and more and forgets his family and God in the process.

There is another interpretation, too, and it gathers in a great host of people. For it can be said of all who live without Jesus Christ that they "work without living." Again, they are honest workmen but they do not take God into account. There is no purpose to life except to satisfy bodily needs, to live well now and enjoy a good retirement.

There are many who see only this in life. When pressed to the ultimate they really don't see any purpose in life beyond the maintenance of the physical body. How different the outlook of the Christian believer. He understands that he is here to glorify God and to serve Him and his fellow men. This is living. And he has the longer view, an eternity with God, when the incompleteness of this life will be made up, when the injustice of this world will be made right. Perhaps no one has put it better than the Apostle Paul: "For to me to live is Christ, and to die is gain" (Phil. 1:21).

The original thesis was this: "We have too many people who live without working, and altogether too many who work without living."

FIFTEEN YEARS OLD

With this issue, **The Lutheran Ambassador** begins its 16th year of publication. Fifteen years were completed with the second issue of January.

So the **Ambassador** is as old as the Association of Free Lutheran Congregations. The AFLC was organized in October, 1962, but in a more exact sense it took full life on February 1, 1963, when the Lutheran Free Church joined the American Lutheran Church. Not long after that the first issue of the **Ambassador** came out.

We're not making anything special of this milestone, only mentioning it. God has provided. He will continue to provide.

**DR. HERMAN PREUS
HEADLINED PASTORS'
CONFERENCE**

Dr. Herman A. Preus, who taught at Luther Theological Seminary in St. Paul, Minn., for over 30 years, was the featured speaker at the annual Pastors' Conference of the Association of Free Lutheran Congregations, January 17-19. The conference was held at the Seminary in Minneapolis, Minn.

Dr. Preus, an uncle of the presidents of the American Lutheran Church and the Lutheran Church-Missouri Synod, gave two lectures on the topic, "The Universal Priesthood of Believers and the Office of the Ministry." In the first, he considered the pastor's role in the church and in the second, that of the laity. As to clergy, he pointed out that all Christians are priests, but not all are pastors. The pastor is not better than the laity, but he has the duty to preach the Word.

Dr. Preus said that we speak of the "inner call." It is that which a man feels has come from God. That call must subsequently be confirmed by the church. Luther himself had a pastor-heart. This shows up in his writings. He held that Christ instituted the office of the ministry. We ought to hold the office in honor.

As to the laity, Dr. Preus appealed for an "intelligent laity." By that he meant that religious instruction through the churches must be taken very seriously. He expressed gratitude that a movement back to the Catechism as the heart of instruction is visible today. In the middle of this century, he said, the Catechism

lost its distinctiveness as it was scattered through instruction material.

Dr. Preus reminded his hearers that church history shows that errors in doctrine don't arise among the laity, but among the clergy. The laity, he declared, may be the last ditch in defence of true doctrine. Doctrines are widely attacked today. Has the time arrived for the laity to be that last ditch, he asked.

His own roots being in the pre-1917 merger Norwegian Synod, Dr. Preus told his audience that he has been caricatured as always entering the seminary classroom with a copy of the Book of Concord under his arm. While it is not true that he did so, he said that he wouldn't be ashamed if it were true for the Confessions are a good systematization of the teachings of the Word of God.

The conference opened on Tuesday evening with a Holy Communion service. Rev. John P. Strand, president of the AFLC, was the liturgist, assisted by Rev. Amos Dyrud, dean of Free Lutheran Seminary. Rev. Philip J. Haugen, a teacher in the AFLC Schools, brought the message, based on John 1:1-5, 14-18.

Conference presentations, in addition to those by Dr. Preus, were as follows: "A Christian Dealing with His Frustrations," Dr. Eldon Brue; "Awakening and Conversion," Rev. Francis Monseth of the Association Schools; "The AFLC as I See Her," Rev. David C. Molstre, AFLC evangelist-youth worker; "Standards for Church Music," Mr. Donald Rodvold, director of music, Association Free Lutheran Bible School; and "The Joys and Satisfactions of the Parish Ministry," Rev. Raynard Huglen,



Left to right, Pastors Philip Featherstone, Robert L. Lee, Gary Skramstad and Allen Monson follow a lecture intently.

editor of *The Lutheran Ambassador*.

At the joint chapel service of the Schools on Wednesday morning, Rev. Wesley Langaas, Hampden, N. Dak., preached the sermon, with Joshua 1:6-9 as his text.

The pastors' and wives' dinner was served at the Silver Lake Camp of the Salvation Army on Wednesday evening. Guest speaker was Rev. Roland Schwandt of Lutheran Brotherhood Insurance. Making his first appearance as a speaker since last October, due to illness, he brought a message on "Horses and Chariots of Fire." It was a talk about the forces which should motivate a pastor in his work.

Leading the devotional sessions which preceded each morning session were Rev. Albert Hautamaki of the AFLC business office and Rev. Kenneth D. Moland, dean of AFLBS.

A morning program for pastors' wives was held on Wednesday. A Bible study was led by Mrs. Melvin Walla, Fergus Falls, Minn., a past president of the Women's Missionary Federation, and a lecture was given by Dr. Brue on "Preserving the Unity in the Bond of Peace."



Dr. Herman A. Preus, left, and Pastor John Strand



Pastor and Mrs. Herbert Franz, left, and Pastor Albert Hautamaki

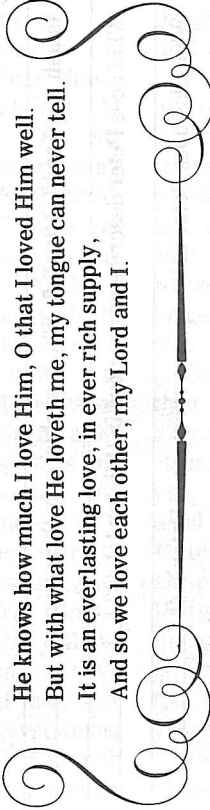
W.M.F. BIBLE STUDY



I have a Friend so precious, so very dear to me,
He loves me with such tender love, He loves so faithfully;
I could not live apart from Him, I love to feel Him nigh,
And so we dwell together, my Lord and I.

Sometimes I'm faint and weary, He knows that I am weak,
And as He bids me lean on Him, His help I gladly seek;
He leads me in the paths of light beneath a sunny sky,
And so we walk together, my Lord and I.

He knows how much I love Him, O that I loved Him well.
But with what love He loveth me, my tongue can never tell.
It is an everlasting love, in ever rich supply,
And so we love each other, my Lord and I.



PRECIOUS IN HIS SIGHT

Read Isaiah 53.

March 1978

Anything that is precious we count as very dear to us. Our children are very precious, as well as other relatives. Dear friends who mean much to us are precious. But the more we read and study the Word of God, the more precious He becomes to us. His presence surrounds us at all times, not because we deserve it, but because of our great and constant need. We are continually mindful of our utter dependence on His mercy and grace.

He gives us courage and joy for each new day. We must not let anything keep us from intimate personal fellowship with Christ.

Longstaff has written in a well-known song:

“Take time to be holy, speak oft with thy Lord;

Abide in Him always, and feed on His Word.

Make friends of God’s children, help those who are weak.

Forgetting in nothing His blessings to seek.”

1. What blessing did Moses give to Joseph in Deuteronomy 33:13? _____
2. What did Saul admit to David in I Samuel 26: 21? _____
3. In Luke 15:3-7, what value is placed on the lost sheep? _____
4. What follows when a sinner repents? v. 7 _____
5. What is counted very precious in Proverbs 3:12-15? _____

In Luke 15:11-32, we read the account of the Prodigal Son. He left his home and his father by his own will. Many people live their lives without knowledge or thought of the love of God. They have good and noble interests which occupy time and talents. There is clean and beautiful joy which enriches life and character. They have been spared impure and debasing things which ruined the young man of this parable. But what attitude is taken toward God and His love? It is unbelievable and incomprehensible that God still loves blood-bought souls, notwithstanding their sinfulness, indifference, ingratitude and rebelliousness. The love of God follows us wherever we go. God grant that there be an awakening in the time of grace, before it is everlastingly too late!

6. What tells us that the father never gave up hope for his prodigal son? v. 20 _____
7. What was the son’s response? v. 21 _____

8. How did the father show his great love and joy? vs. 22-24 _____

9. What reasons did the father give for this rejoicing? v. 32 _____

Through the blood of Christ we have received access to the very household of our Heavenly Father, where we may go in and out every day. Through that same blood, our Great and Holy God can enter into our small and sinful house each day. This is the greatest honor and glory of our lives, to think that God walks among the greater and lesser events which constitute our daily lives. But the evil one is ever ready to cause us to stumble. Let the world see that we are free citizens of the Eternal realms, alive in this world but not of it.

10. What was the payment for our redemption? I Peter 1:18-19 _____

11. As truly blood-bought souls, what is our standing in the kingdom of God? Ephesians 2:19 _____

12. Who is the cornerstone or head? Ephesians 2:20 _____

13. I Peter 2:3-7. What are we in God’s sight? v. 4 _____

14. Isaiah 28:16 and I Peter 2:7. Who is spoken of in these verses? _____

15. What does Peter describe as precious in II Peter 1:1-14? _____

16. What else does Peter indicate as precious in II Peter 1:4? _____

Read Revelation 3:20. We need only open the door of our hearts. Tell God the truth whatever the situation is, and confess your sins to Him. Everything will not always be bright and easy, but to Him we are truly precious. The peace He gives when we have accepted His gift of salvation is the greatest gift and experience this side of Eternity with Him.

17. The word **precious** is sometimes spoken at funerals. From what Bible verse is it frequently quoted? _____



WORLD MISSIONS

THE FIELDS ARE WHITE UNTO HARVEST

BRAZIL'S NATIONAL DAYS

Dear Ambassador Readers,

Here is a photographic glimpse of the annual patriotic events in our country of Brazil. There are three big days here: the 7th of September—Independence Day (like our 4th of July); the 10th of October—celebration of the birthday of Campo Mourao; and the 15th of November—Flag Day (the day to honor the national flag

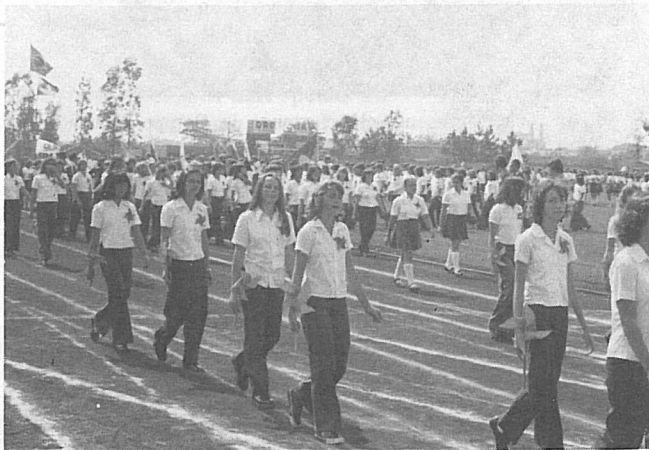
of Brazil).

Last year Camp Mourao celebrated its 30th anniversary, so it was a special time of decking out the streets and having a long (about two miles) parade of floats and bands and marching students. This city now has close to 40 thousand population, and in Junior and Senior and High School alone there are some 4,000 students.

As you see, these scenes recall that

Brazil is rich in 478 years of pioneer and national history. Like the U.S.A., she is a melting pot of nations, people having come here from almost every nation of the world. Especially important in the founding of states and the opening up of this vast country has been immigration, first from Portugal, then Spain, Germany, Italy, other South American countries, Russia, Eastern Europe and, in this generation, the large immigration has been from Japan. All of these represent precious and eternal souls. We are called as an Association to witness to them, making the plan of salvation clear, and to help train their youth and lay leaders so that they may carry on their own church ministry. We count on your prayers and gifts, that from you God will raise up new laborers to go as missionaries to this great land and on into bordering nations.

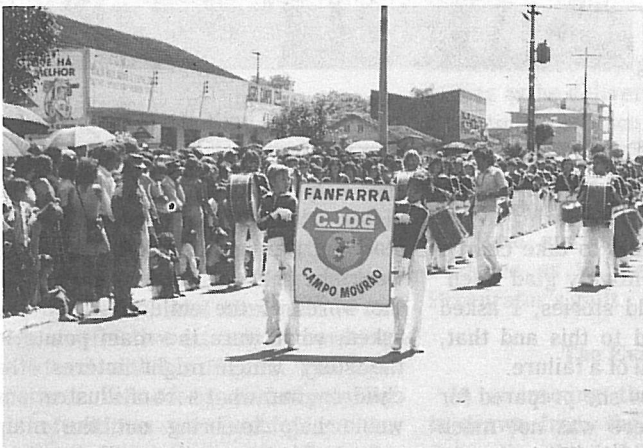
Sincerely,
Pastor John Abel



School girls march in the Independence Day parade on Sept. 7. Priscilla Abel is shown just to the left of center.



The school parade on Sept. 7.



The drum and bugle corps marching in honor of the anniversary of Campo Mourao.



"Brazil! We are your future!"



In the Independence Day parade, students carry placards representing the nationalities which make up Brazil: USA, Germany, Spain, Italy, Portugal, Japan, Indians, Africans, etc.



The Japanese are an ethnic group in Brazil.



The national flag, left, and the Parana flag, right.



Four girls represent ethnic groups in Campo Mourao. Left to right, Spain, Portugal, France and Italy.



A farm couple representing a hillbilly wedding in Brazil.



Cowboys of Brazil.

(Continued from page 4)

the children must be even more well behaved in Sunday School than in public school. She saw to it that they entered and left the church orderly and quietly. As far as I can remember, we never had the slightest trouble with any child. Netta has always been in charge of the Kindergarten. She was a marvel. I attended her department once in a while. It seemed to

me that she could take any lesson and make it absorbingly interesting to the little tots. Once I had to take charge of her class. I was mighty glad when the bell rang. I told stories, I asked questions, I pointed to this and that, but I was a good deal of a failure.

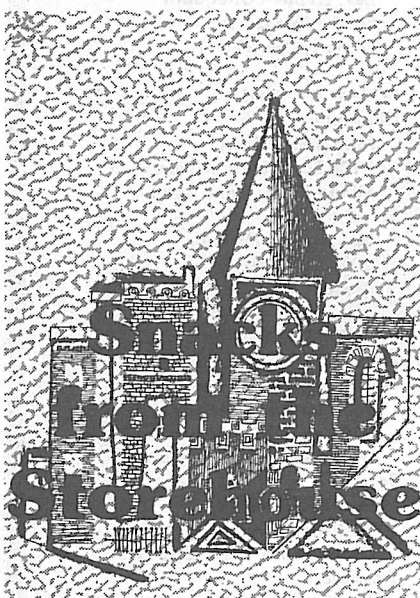
I asked Netta how she prepared for the class. "Oh, there was not much to say," she remarked. When she got home from church and had had lunch,

she helped her mother wash the dishes. Then she read again the Bible story for the next Sunday. During the week she told the story to herself in the words of the children. Then she asked, what were the main points in the story which might interest the children, and what sort of illustrations would help to bring out the main points. Of course these illustrations had to be taken from the child's world.

In case the plan prepared did not work, she had to be ready to go at it in a different way. One can never know what may turn up in a class of little boys and girls. Oh no, there was not much to tell, she said. That brief talk, given in such a humble way, was the best lecture I ever heard on how to prepare a Sunday School lesson. I have made use of it many times when addressing Sunday School teachers' meetings and institutes. I now pass it on to the Sunday School teachers who read this.

How could I serve as superintendent with such a pastor and pastor's wife (Rev. and Mrs. Asmund Oftedal of Olivet—Ed.) and two public school teachers? It was easy. Whenever they suggested something, I said, "That sounds good to me." And it was good.

(From *Fifty Years in America*, 1938)



FUNDS ARE AVAILABLE

"Son, thou art ever with me: and all that I have is yours." We hear so much about the Prodigal Son. He occupies the front page. Many sermons center around him. He demands his inheritance and spends it "in riotous living." We feel sorry for him. We wouldn't want to emulate him. BUT—what about the elder son? What about his inheritance? Isn't it wasted, too? He stays home—and grumbles. His inheritance doesn't mean a thing to him. He is rich and could live as a king but he lives as a pauper—unaware of his riches.

One summer, we planned a trip down the Pacific Coast. We thought we were prepared. We had some cash, our check book—and ample funds—we thought. Half-way down the Oregon Coast, I decided to balance the check-book—just to be sure. That put a crimp in our planning. The check book showed RED. Plans had to be changed. The trip had to be cut short—and spoiled. Arriving home, I took a second look and found my error. I had forgotten to credit a generous deposit in my check book. In other words—funds were available. They were ours. But that didn't help my vacation plans. I wasn't aware of those extra funds and I had to live accordingly—as a pauper.

Folks talk about a "second blessing." They strive to attain to "gifts." They seem to measure their spiritual acumen by emotional excesses. And all the while, they fail to see what they already have—in Jesus. God has blessed us with "all things" in Him. What more do we want? What more do we need? We are "seated in heavenly places" and are "complete in Him" now. How struggling souls need to see that and find rest. As we become aware of what is already ours in Christ, we can begin to really live. So many lives are lived out as that of paupers when God is trying to tell

us "all that I have is yours"—
TODAY.

Karl G. Berg

PERSONALITIES

Lay Pastor Verle Dean has resigned as pastor of Bethel Lutheran, Culbertson, Mont., and Faith Lutheran, Brockton, effective June 1. His future plans are not known at this time.

Rev. Donald Greven has resigned as pastor of Scandia Lutheran Church, Sedan, Minn., and will move with his family to Radcliffe, Ia., when school is out in the spring. Then he will become pastor of Salem Lutheran Church, Radcliffe. Rev. Karl Stendal is serving Salem during the vacancy. He and his wife were called back from a winter vacation in Las Vegas, Nev., to take up this work after Rev. Terry Olson and family moved to Bethel Lutheran, Minot, N. Dak., to begin work on Feb. 1.

Rev. Richard Anderson, who has accepted the call to Elim Lutheran, Lake Stevens, Wash., as previously reported, will be taking up the work there about April 1. He is presently serving at Rosedale Lutheran Church, Minneapolis, Minn.

The address of Rev. and Mrs. Michael Brandt and family in Amery, Wis. 54001, is 311 Montgomery.

JOB OPENINGS


Two teachers—one elementary major (Kindergarten certificate helpful)
one secondary major (any area acceptable—some administrative duties also)

St. Paul's Academy—Cloquet, Minnesota
(an outreach of St. Paul's Lutheran Church)

B.S. degree, Minnesota teaching certificate necessary

Send a letter of application, college transcript, and resume to:

Clifford Johnson, chairman
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St. Paul's Lutheran Church
18th St. & Wilson Ave.
Cloquet, Minnesota 55720



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 name of the deceased, age, date of death
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 bership.

MINNESOTA

Badger

**Mrs. Adolph Grothe, 83, Jan. 21, Bad-
ger Creek**

(Mrs. Grothe was the mother of Rev.
Alvin Grothe, Astoria, Ore.)

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