

June 13, 1978

The Lutheran Ambassador

Country Summertime

Roger C. Huebner, D. D. S.



MEDITATION MOMENTS

IS IT TRUE?

“Nebuchadnezzar spake and said unto them, ‘Is it true, O Shadrach, Meshach and Abednego, do not yet serve my gods, nor worship the golden image which I have set up?’” (Daniel 3:14).

There is a price to pay if a person is to be a witnessing Christian. It is no child’s play to be a true soldier of the Lord Jesus Christ. It takes a person who is willing and available for a battle. “For we wrestle not against flesh and blood, but **against** principalities, **against** powers, **against** the rulers of the darkness of this world, **against** spiritual wickedness in the high places” (Ephesians 6:12).

One reason the Christian must pay a price to be a witnessing Christian is because the world expects him to do things its way. Satan is a tyrant in the use of force. He forces people to go his way. He uses the persuasion of force in the Christian life and he uses it every day. The fiery furnace of Shadrach, Meshach and Abednego has not cooled down today.

The Christian must be willing to allow Christ to turn him away from the world. The love of the world and the love we are to have for Christ will no more mix than oil and water! Mixing the two always brings confusion to the heart! James says, “. . . know ye not that the friendship of the world is enmity with God? whosoever therefore will be a

friend of the world is the enemy of God.”

Shadrach, Meshach and Abednego made the statement which all true believers must make, “We will not serve thy gods, nor worship the golden image which thou hast set up.” IS IT TRUE about us? Have we made this stand for Christ?

We Christians should be ready to answer this question, “Is it true?” We should be ready to give a reason for the faith that is in us. “Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man” (Colossians 4:6). And this may require paying a price.

If we are living for Christ, it cannot really be hidden. Others will see and will observe that there is something different about us. We either must speak out for Christ or prove ourselves as traitors!

A new convert may have the most trouble with the question, “Is it true?” A new convert may have been able to tell the worst of the dirty stories or may have been able to empty the beer glass the fastest. The world ridicules him in a special way. Are you so foolish as to believe that? Satan wants to force him back into the captivity of sin. Satan really attacks the newly saved because their roots are not deep. The new convert should be urged, as led by the Holy Spirit, to give a testimony for Christ.

If you have trouble with answering this question, then it is time for some real Spirit-led thinking. You need to be equipped by the Lord Jesus Christ to be a witness. In making a stand for Him, we confirm again and again our position at the foot of the cross. And Jesus is able to keep us from falling.

“Now unto him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy” (Jude 24). If we are willing to make a stand for Christ, Jesus will keep us in the struggle.

As one thinks of the young men and women who are now graduating from high schools and colleges everywhere, one is drawn into thoughts of concern for them. Also, we are concerned about those confirmed. And our concern doesn’t end there!

May our Christian young people—may all of us, in fact, make the stand against the worldly forces that surround us. This Shadrach, Meshach and Abednego did and they serve as an example for all of us, whether we be young or not.

There is the precious realization that Christ revives us for the struggle. “Wilt thou not revive us again: that thy people may rejoice in Thee?” (Psalm 85:6). He certainly will. He always has revived the heart of the true Christian. We are made willing to pay the price. We are given the ability to answer, “It is true.”

—Dennis Gray

The Lutheran Ambassador is published biweekly (except the second issue in August) by the Association of Free Lutheran Congregations, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Rev. Raynard Huglen, Newfolden, Minn. 56738, is the editor and all communications concerning content of the magazine should be addressed to him. Subscription price is \$4.00 per year in advance. Subscriptions should be sent to The Lutheran Ambassador, 3110 East Medicine Lake Blvd., Minneapolis, Minn. 55441. Second-class postage paid at Minneapolis, Minn. Volume 16, Number 12

THE PRESIDENT'S MESSAGE

To the Congregations of the Association of Free Lutheran Congregations, and to the sixteenth Annual Conference in session on the campus of the Association Schools, Plymouth, Minnesota, with the Schools and the Association congregations of the Twin Cities area as the hosts, June 14-18, 1978.

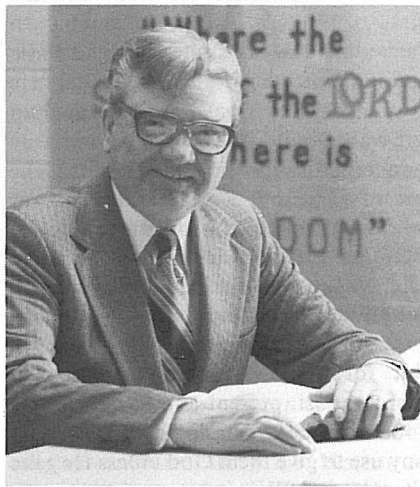
Grace and Peace!

It is good to have our annual conference on this fine campus again. We love these grounds and facilities and are grateful to God for them. It is good to return here often to see signs of growth and progress. What cannot be seen is even more precious: the spirit of humility before God, and the desire to serve Him according to His will. We trust these will become ever more evident in this place.

Some of the landscaping improvements you have noticed have been made through the use of funds provided by the Paul Bjornstad legacy. Mr. Bjornstad loved his Lord and our church. His love is still seen in the different ways his estate continues to provide for the needs of the AFLC. We thank God for Mr. Bjornstad, and many others like him—some are dead, others still among us.

This is the 16th annual conference. We are not an old church, but our roots go back a long ways. Much has happened since the Association was formed in the fall of 1962. God has been wondrously good. We bow before Him in gratitude. But God has given us to a bewildered world at this hour for a needed task. We must believe this.

Our world is sick. Civilization is on the brink of disaster. At any moment the most tragic of events can occur. Unspeakingly destructive wars can break out. Nations are armed camps, each jealous of its own place in history. National, racial, political and religious pride is very high. Terrorists can strike



Rev. John P. Strand

at any time and they appear able to operate wherever and whenever they will.

World hunger is on the rise. A hungry people are a dangerous people. Coupled with hunger is the population explosion. There may soon become more people than our world can support without radical changes, changes that are not welcome. And people have souls.

Inflation is a world problem. This is particularly hard on those with a fixed income and those retired. It also makes all programs increasingly costly. Food is becoming a bigger budget item around the world.

Crime is on the increase. People are no longer safe from attack on the streets and highways. Our legal and judicial system is no longer respected. Homes are crumbling. There seems to be no undergirding of basic standards of right and wrong. Abortion is accepted as being morally right by many. Homosexuality is approved and accepted. Lives are crumbling under the pressures of the day.

In spite of all the sin and suffering, life as usual is the vogue. Materialism and a high standard of living are gods. Big government is looked to for all wants

and needs. And the governments do not have the answers and are unable to satisfy the yearnings and the needs.

There is much religious activity in the world. There is also much Christian work being done. There are some encouraging signs and there are some discouraging signs. Some churches are experiencing good growth (the Association is one of them) and others are shrinking. Many of the so-called mainline churches are suffering membership losses. Few are growing faster than the population.

The evangelical churches are enjoying increased respect and position. Evangelicalism is popular today. This may not be all good, as we remember that the soundest growth is often when the church is in tribulation. A large percentage of Americans claim to be evangelicals. Over one half of our people claim to have had a "born again" experience. This is strange when we see the conditions of life about us. A truly "evangelical" and "born again" people would have a greater influence for righteousness than is apparent today. A true Christian is a new person; "old things are passed away, all things have become new" (II Cor. 5:17). A real child of God is "salt and light" and changes the quality of life. Just what do the statistics and the modern mores of society tell us?

Evangelism and soul winning are popular themes. There is a great deal of evangelistic activity. Some of these programs can quote startling statistics of success. They enjoy tremendous financial support and spend money lavishly. Yet the Christian influence for righteousness in our nation is not stronger. While we are an evangelistic fellowship and love the cause of evangelism, perhaps there ought to be a critical look at popular evangelism and soul winning. According to the Scriptures, at the last judgment some

will say that they cast out demons and did mighty works, but the Lord will say, "I never knew you" (Matt. 7:22-23).

There is a great deal of evangelism effort through the "electronic church" (radio, TV, and electronic gadgets). There is growing unrest concerning the overall result of much of this work. Almost universally the "electronic church" ignores the Sacraments as "Means of Grace." The same can be said of some programs of personal evangelism. The result is often that the people reached do not get involved in the worship and fellowship of a Christian congregation and may actually feel they do not need the church. They continually look back to what they think was a "born again" experience and, at times, the false teaching of eternal security, instead of being grounded in the Word of God, nurtured in a true spiritual reality in their lives (Matt. 13:19-23) and they may actually be worse off than if they had not responded to the appeal (II Pet. 2:20). The appeal is not always Word-centered (sin and grace, and pointing to Christ)—but is overwhelmingly people-centered, talent-centered, name-centered, program-centered, gift-centered, and volume-centered. We must remember that the Spirit comes as a "still, small voice" (I Kings 19:10-12).

God has not left us in the dark as to how His Kingdom is built. It is very easy to drift from the Scriptural methods, however, no matter how sincere we may be. The devil, the world, and our own flesh are very strong and deceptive. One basic portion of Scripture dealing with Kingdom building is the account of the temptation of Christ. The Lutheran theologian, Dr. T. A. Kantonen, in his book, **The Message of the Church to the World of Today**, gives a most helpful analysis of the temptation of Christ as it pertains to Kingdom work. God's method is for all times.

Christ had been baptized and was the Kingdom-building Son of God. What did this mean? What kind of Messiah was He to be? What kind of Kingdom was He to build? Christ's temptations in the wilderness give us the answers. Here we have the trunk-lines of Christ's ministry, the ultimate aims in the strategy of His Kingdom.

Every Christian person must face essentially the same questions as Jesus

did. What kind of kingdom is the Kingdom of God? How is it to be built? What kind of builder am I to be? Surely every pastor must face these questions. Every congregation and every church body must face these questions. The accounts of the temptations of Christ give us the answers. Here we have guidance for our Christian ministries and insight into the essential nature of God's Kingdom.

Christ had fasted for weeks. In the first temptation, He was tempted to make bread out of stones. It was a basic question of what kind of Messiah He was to be, and what kind of Kingdom He was to build. Was He to be primarily concerned with providing what the external, sensory world values, such as bread? Was He to be an economic Messiah? Jesus did not underestimate the value of bread. He fed the multitudes. He taught that we are to pray for bread. He was hungry and He felt for all the starving millions of history, past, present and future. Surely food must be the basic need! Was there any use to give them God unless He gave them bread? "Was it not mockery to talk to them of the Father's Love, unless He met their human need? And yet you know His answer. He knew what is in man, and He knew that bread alone could never satisfy human hunger. 'Man shall not live by bread alone.' He does not regard bodily sleekness as the highest value. He places a higher appraisal upon an enriched personality than upon a filled stomach. Men need God even more than they need bread. His Kingdom is to be a spiritual kingdom, because spiritual things are the primary things and the lasting things. The inner world is more important than the outer; God, not Mammon, is sovereign. An order of life built upon the externals of sense is not grounded in the eternal nature of things" (T. A. Kantonen).

Our society today basically believes that the true values are exclusively sensory. Men live by values that are external, sensuous, vulgar and erotic. The church and Christian people must not appeal to these values if they would build God's Kingdom. Man must be turned toward the super-sensory values, toward God. God is not stampeded by the demands of sense. The life style of Christians ought to reveal that their

values are not sensory.

In the second temptation, Jesus was tempted to jump from the pinnacle of the Temple, trusting that God would not allow Him to be harmed. Would God act as a charm for Him against all earthly danger? The answer was that He was to submit to God's will, not tempt Him. The Kingdom was to be built not on miracles or events unrelated to the nature of the world. His Kingdom was not to be built by the sensational, either as an exhibition of supernatural power or as a means of gaining popular favor.

Much religious work today is built around the sensational. At times it appears to be a series of contests to see who can be the most sensational, the most astounding, the most entertaining. Each event must be followed by another even more unique, more different, more glamorous, more exciting, and more appealing. The will and mind of God, which should be revealed, is lost sight of. The Kingdom is not built by that which is amazing or exciting, but by that which is often despised, the Word of God, and the Sacraments of the church.

The church is tempted to impress the world by that which is outward. Facilities, organization, programs, rallies, conventions, courses, gifted people, etc., are used to convey thoughts of power and influence, and to attract people. There are places in the world where none of this is allowed and cannot be done. There the church must be very low key, and its outreach limited to the individual believer being salt and light. That kind of church puts the emphasis where it ought be, and is amazingly effective. This gives the right kind of church growth.

We are living in a world where there is much suffering. God does not always rescue His people from suffering. But God is still ruling. Some say God is not, or is evil, because there is suffering. But He is still God. He even allowed His own Son to die on a cross. That cross became the instrument of redemption. "So all things will ultimately work together for good according to God's plan. But the strategy which He gives us to carry out is not idle daydreaming and wishful escaping of cruel realities. It is a realistic facing of the facts but without losing sight of the supreme fact of all, the fact of God."

(Continued on page 7)

NEWS of the Churches

PASTOR INSTALLED, CHURCH DEDICATED IN MINOT

On Sunday, April 23, Rev. Terry Olson was installed as pastor of Bethel Lutheran Church, Minot, N. Dak., and the church building was dedicated. Officiant at both ceremonies was Rev. John P. Strand, president of the Association of Free Lutheran Congregations, with which Bethel is affiliated.

Pastor Strand preached the sermon at the morning service at which the pastor was installed. He had served since February of this year, coming from Radcliffe, Ia. Pastor and Mrs. Bruce Dalager, formerly of Bethel but now at Mentor, Minn., sang a duet.

At the afternoon service of dedication, the welcome was given by Mr. Paul Haakenson, chairman of the congregation. Mr. Hjalmer Johnson gave the Scripture reading and prayer. Greetings were given by Pastor Dalager, Pastor Elden Nelson, Home Mission director of the AFLC, Pastor Rodger Olson, Grafton, N. Dak., and Mr. Chester Reiten, mayor of Minot. Special music was by Pastor and Mrs. Dalager and Pastor and Mrs. Olson. Pastor Strand preached the sermon. The laying of the cornerstone also took place in the afternoon.

Bethel congregation officially began, after preliminary meetings, on April 16, 1975. The first worship service in the new building took place on Sept. 4, 1977. Rev. Rodger Olson served at Minot as a seminarian, as did Dr. James Gerdeen, this past winter. Some service was supplied by Rev. T. K. Skramstad of Minnewaukan, N. Dak. Rev. Dalager was the first resident pastor.

The new church was designed and constructed by Herbert Presteng of Grafton, father-in-law of Pastor Olson. The \$150,000 structure seats 250 people, with additional seating space available in the adjoining fellowship hall.

STEEPLE PLACED ON CHURCH, DEDICATED

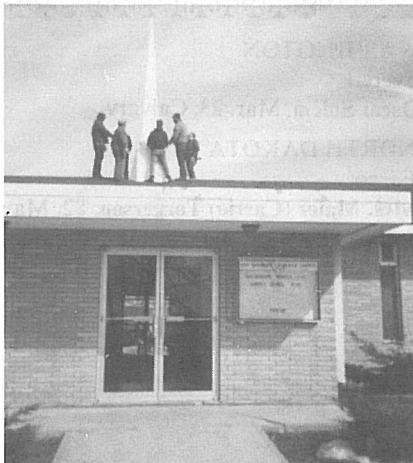
March 25 was a very important day for Our Saviour's Lutheran Church, Zumbrota, Minn., for on that day the men put a steeple and cross on top of the church. Two spotlights light them at night.

There is also a chime amplifying system. It was given in memory of Mr. and Mrs. Peter Vang by their children and their families.

Dedication of the steeple, cross and amplifying system took place on the evening of April 23. Pastor Paul Reppe gave the dedication address.

Rev. John DeBoer previously served the congregation, but it is now being served by Rev. Dean Casselton.

Mrs. E. Mielke



The steeple and cross being placed on the church.

MINNEAPOLIS DISTRICT BIBLE CAMP WILL BE AT WHITEWATER

The Minneapolis District youth Bible Camp will again this year be held at Whitewater State Park, north of St. Charles, Minn. The dates are June 19-24.

Rev. Gary Skramstad, St. Paul, Minn., is camp dean. Speakers are Pastors Dennis O'Neil, Minneapolis,

Minn., Michael Brandt, Amery, Wis., and Ralph Tjelta, DeKalb, Ill.

Those eligible to attend must be entering grade 8 or above in the fall. Total cost for the week is \$28.50 or \$6.00 per day.

TENTH ANNIVERSARY OBSERVED BY WYOMING CHURCH

Hope Lutheran Church of Wyoming, Minn., celebrated its 10th anniversary on April 23. The theme for the occasion was "Unless the Lord Builds the House."

The morning service began at 10:30 with Rev. J. G. Erickson, Minneapolis, Minn., bringing the message. Special music was provided by the Sunday School children under the direction of Mrs. Evelyn Anderson, and a duet by Pastor and Mrs. Wendell Johnson. Mrs. Ruth Thompson from Sunnyside Lutheran, the sister congregation of the parish, was organist for both services.

A fellowship dinner was provided by the ladies of the WMF following the service.

The afternoon service began at 2 with Rev. Francis Monseth, Minneapolis, bringing the message. A solo was sung by Arnes Thompson of Sunnyside. Greetings from Sunnyside were given by Victor Heichert. Mrs. John Berg and Anita Brown recalled some of the earlier days when the church was started.

Since the congregation was first begun by a few people meeting in the Coon Lake community building, there has been steady growth by faith, prayer and fellowship. The Lord has surely blessed us in the building of the House.

Helen Hanke
Christian Education Committee



Hope Lutheran Church

TIOGA CHURCH TO NOTE ANNIVERSARY

Zion Lutheran Church, Tioga, N. Dak., will be celebrating its 75th anniversary on June 24 and 25. A confirmation reunion service is planned for Saturday evening, with coffee and fellowship following.

The anniversary service will be on Sunday morning at 10. A dinner will be served at noon. The afternoon service will be at 2:30, with coffee and fellowship closing our festival weekend.

We are looking forward to many former pastors, confirmands and members returning to share in our services of praise to God for the 75 years we have been blessed and honored to have been in His service.

Mrs. Ron Gravgard

FELLOWSHIP DINNER AT HATTON HONORS THE OLSONS

On April 30, a fellowship dinner was held following services at Zoar Lutheran Church at Hatton, N. Dak. A short program was given at which time a silver server set was presented to Pastor and Mrs. Orville Olson in appreciation for the service given Zoar Congregation and the community of Hatton. Pastor Olson has served Zoar Congregation since the spring of 1976 and is serving as chaplain at the Tri-County Retirement Home at Hatton.

Mrs. Haugen



PREACHING MISSIONS

Newfolden, Minn.

Newfolden Lutheran Parish

Merle Knutson, pastor

July 5-9 (Meetings in Village Hall)

Rev. Raynard Huglen, speaker

PERSONALITIES

Mrs. A. L. Hokonson, formerly of Silverton, Ore., is now a resident of Bethany Home, Everett, Wash. Her husband continues at the family home in Silverton. The Hokonsons lived in Everett some years ago when Pastor Hokonson served Calvary Lutheran Church there.

Rev. Einar Unseth has resigned as pastor of Ortley Lutheran Church, Ortley, S. Dak., to accept a call from the Board of Home Missions to begin an AFLC work in Bismarck, N. Dak. The Unseths will move to Bismarck in August. He is interested in hearing about relatives and friends in the Capital City who might be interested in an AFLC congregation there. Write to him at Ortley.

the Lutheran Evangelistic Movement (LEM), sponsor of Deeper Life at AFLBS. Evening sessions begin at 7:30 o'clock and will continue Monday through Saturday evening.

Day sessions begin on Tuesday with Studies in Prophecy by Rev. Roger Carlson, pastor of Hope Lutheran Church, Minneapolis. The Bible Hour will continue each day at 9:00 a.m., and on Sunday, July 2, at 9:30 o'clock.

Following a 10 o'clock Assembly Hour, Pastor C. M. Hanson, assistant pastor at Emmaus Lutheran Church of Bloomington and former director of Zion Society for Israel, will lead a Deeper Life Hour at 11:00 a.m.

Classes for youth will be under the direction of Pastor Jim Minor of Newport Lutheran Church, Newport, Minnesota. The Camp Ambassadors will be in charge of Bible lessons, crafts and recreation for the children.

The week will close with a Sunday morning worship service at 10:45.

A special event on Thursday, June 29, at 7:00 p.m., will be the Homecoming Concert of The Living Dimension, LEM's year-round team, which has been traveling in the central and eastern United States since last fall.

This week at Medicine Lake is the first of 13 LEM-sponsored conference weeks in the United States and Canada. The week at AFLBS will be followed by three weeks at Lake Koronis Assembly Grounds, Paynesville, Minn., July 2-July 23.

All sessions and classes are open to the public.



WASHINGTON

Everett

Oscar Solem, Mar. 23, Calvary

NORTH DAKOTA

Fargo

Mrs. Maier (Carrie) Torgerson, 82, May 8, St. Paul's (funeral at Aadalen, Fairdale, N. Dak.)

A PAGE FOR CHILDREN MISSING THIS TIME

We regret that the page for children, usually carried on page 7 of each **Ambassador** was not available for publication this time.

Look for the resumption of our visits to the Johnsons at Happy Acres farm next time.

In the meantime, why not review some of the Bible verses you have learned from the other chapters?

The Editor

LEM TO SPONSOR DEEPER LIFE WEEK AT MEDICINE LAKE

Pastor Bob Griffin of Otisville, New York, will be the evening speaker at the Deeper Life Conference to be held at Association Free Lutheran Bible School, Minneapolis, Minn., June 26-July 2. Pastor Griffin is eastern evangelist for

Women For Christ

BESSEMER CHURCH SITE OF WMF RALLY

Our Saviour's Lutheran Church of Bessemer hosted the spring Rally for the Northern Michigan Women's Missionary Federation on Saturday, April 22.

The theme for the day was "A Time to Love." Mrs. Helen Woimanen, the district president, presided over the sessions. After the opening hymn, "Love Lifted Me," Mrs. Kenneth Pentti of Bessemer extended a warm welcome to everyone attending. Mrs. Ennie Gregas of Bessemer had morning devotions, reading several portions of Scripture pertaining to God's command for us to love one another.

A trio, Janet Tyner, Ann Pasco and Ruth Brown, of Calvary, Eben Jct., favored us with a song, "Just a Carpenter's Son."

Mrs. Berdine Peterson of Ishpeming conducted the morning Bible study on Philemon. She said, in Philemon, Paul shows a love and concern for his fellowman, teaching brotherly love. We should thank God for one another. Christ died for our sins, this is the ultimate in love. A morning offering was taken for district expenses. The business meeting was conducted and we recessed for the noon luncheon.

Mrs. Vivian Matero of Bessemer led in devotions and prayer in the afternoon session. We were favored by an organ-piano duet by Maxinne Doney and Helen Lindquist of Bessemer, after which the ladies of Bessemer sang two songs, "If That Isn't Love" and "Fill My Cup, Lord."

Our afternoon speaker was Norma Stoffl of Ironwood, a missionary who has served in Bolivia and Cuba. She presented a very inspiring message concerning loving the brethren. She

stated that God is the author of love and His love always reaches us. She exemplified this love in witnessing to prisoners and refugees, and many received Christ.

We all joined in singing "It Pays To Serve Jesus." An offering was taken for the General Fund. A time of sharing followed.

It was a blessed and rewarding day for all.

Irene Kangas
Secretary

GRAFTON CHURCH HOSTED WOMEN'S GATHERING

The Eastern North Dakota District of the Women's Missionary Federation of the Association of Free Lutheran Congregations met Saturday, April 29th, at Bethel Lutheran Church, Grafton, N. Dak., with 152 registering.

The theme for the rally was "Power in Prayer," with the theme verse being James 5:16: "The effectual fervent prayer of a righteous man availeth much."

The morning session opened with a prelude of organ and piano music by Mrs. John Donnelly and Mrs. John Presteng. The hymn sing was led by Mrs. John Mundfrom. Devotions were by Mrs. Vince Larson, reading from I Thessalonians 5. Mrs. Roy Mohagen, the local president, welcomed the guests and Miss Pearl Aanstad, the district president, responded.

The rally hymn, "Only Believe," was sung several times during the sessions. Mrs. Mark Thompson, from Grand Forks, sang "I Am His and He Is Mine." The Bible study was led by Mrs. Dean Casselton, who recently returned from Brazil, on "Why Pray?" She also told of some of the needs of the mission

field. A trip from St. Paul's of Fargo sang "A Fellowship Sweet." After the program a short business meeting was held. The Cradle Roll reported 17 new enrollees. It was voted to send half of the offering to the General Fund and half to foreign missions. Mrs. Rodger Olson sang "Lead Me, Lord." Mrs. Sherman Severson gave the closing prayer.

The afternoon session opened by singing "He Is Lord," "Christ For The World We Sing" and "God Is So Good." Devotions by Mrs. George Oien, Jr., reading from I Peter. There was a musical selection by the ladies from Trinity Lutheran of Grand Forks. Rev. Casselton spoke on "The Power In Prayer." Rev. and Mrs. Rodger Olson sang "Unto Jesus I Surrender." After the rally hymn was sung, Rev. Olson, host pastor, closed with prayer and the benediction.

Mrs. Vernon Russum
Secretary

ELIM WOMEN HONORED BY WMF

The December, 1977, WMF meeting was especially enjoyable when Elim at Lake Stevens, Wash., had as their guests the ladies from Calvary Lutheran in Everett and Our Redeemer Lutheran in Kirkland. During the program three Elim Women were surprised when they were presented with Honorary Membership pins. Judy Bunch, herself an honorary member, presented the pin to Ann Mayer. Ann has served in various capacities at Elim and is presently the West Coast District president. Helen Rux, another honorary member, presented the pin to Karen Martell. Karen has been active at Elim and just completed her second term as WMF president. Helen then presented a



Pictured, left to right, are: Ann Mayer, Jeannie Brandt and Karen Martell.

pin to our beloved Jeannie Brandt. Jeannie served as WMF advisor at Elim until the Brandts moved to Amery, Wis., in January where Pastor Brandt is serving a home mission church. She was always a joy and inspiration to all of us. We continue to pray that the Lord will use them in a mighty way in Amery.

Sharon Mulligan
Secretary, Elim WMF

MINNEAPOLIS DISTRICT WOMEN MET AT ZUMBROTA

On Tuesday, April 11, 1978 the Minneapolis District Women's Missionary Federation met for the Spring Rally at Our Savior's Lutheran Church of Zumbrota, Minn. Over 145 members and guests registered for the meeting. Fifteen out of 20 district churches were represented at roll call.

Mrs. Irvin Hodnefield of Radcliffe, Ia., presided at the meeting. She opened by sharing Psalm 34:1. The theme of the day, "Take My Life And Let It Be," was repeated in the opening hymn. Mrs. Oswald Torkelson of Wanamingo, Minn., had as morning devotions the theme verses of I Cor. 12:4-7, 12-26. Mrs. Glenn Overland, the president of the local WMF, extended a welcome.

Mrs. Victor Parsons sang "He Touched Me" before the morning offering.

The morning message was presented by Mrs. Eldon Knnunen of Minneapolis, Minn. She introduced her message as "Pillow Talk" and by using the theme verses from I Corinthians 12 and numerous hand-crafted pillows she made her point. She showed how she can fashion many pillow shapes, types and uses from different fabrics and materials just as God can use all of us in our many shapes, ages and talents. She also had made miniature pillows for each guest including in the pillow a prayer request. These were at our plates on the luncheon tables at noon.

A business meeting concluded the morning session. The constitution committee presented amendments to the constitution which will be voted on at the 1979 spring rally. The election of officers took place with the following elected: Mrs. Marlin Benrud, Goodhue, Minn., two-year term of president; Mrs. Kinnunen, re-elected to two year term of treasurer; and the nomination

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Perhaps I was DREAMING

DO WE BELIEVE IN GOD?

The Russian constitution guarantees religious liberty, but the government is stubbornly opposed to every form of religion, and is working strenuously to establish atheism.

German Nazism, we are told, tolerates Christianity but limits the freedom of the pulpit. "It would replace the cross with the swastika, the Trinity with Woden Thor, and Freia, and the Gospels with Teutonic mythology." From a Christian point of view, this is sheer atheism.

The so-called upper classes in South America are reported to be almost unanimously atheistic, and the same, it is rumored, is the case in several other countries.

All of this is distressing. It looks like an ominous foreboding of coming persecution, so luridly depicted in the last book of the Bible. But more to be dreaded than philosophical atheism in foreign lands is the practical atheism in our own.

Practical atheism is different from philosophical atheism. The philosophical atheist reasons his way to the notion that there is no God; the practical atheist may be a loyal churchman. He may go to church with praiseworthy regularity, and might feel insulted if one were to insinuate that he doubts the existence of God. But in his daily life between Sundays he seldom thinks of God, and more seldom does he seek the guidance of God.

How often does the typical capitalist consider what God wants him to do about this or that investment? How many toilers turn to God for guidance in the solution of their labor problems?

Indeed, do any of us walk with God without faltering? Does not practical atheism encroach upon us all? Must we not all confess that "other lords besides Thee have dominion over us"? If we search our innermost honestly, perhaps we shall discover that Matthew 15:8 applies to us also. Then we shall value Psalm 51:10-11 as we never did before, and John 1:18 will become a halo about the head of the Son of Man.

—C. A. Wendell

editorials

WHAT KIND OF CHURCH?

This is being written just over two weeks before the start of the 16th Annual Conference of the Association of Free Lutheran Congregations. When it is read, the Association will have elected a new president or certainly be on the verge of doing so.

So it is interesting to think about the kind of church our new president will be leading and of the kind of church it must be if it is to fulfill its purpose.

The AFLC came into being out of a number of real concerns on the part of the founders, pastors and laity alike. First, there was the desire to be conservative in theology. Now that means to be strongly Biblical and to hold a very high allegiance to the written Word, the Bible. It means to reject the idea that the Bible is primarily a human book, even though we acknowledge that God used human agents to write it, and to insist that it is first of all a divine book, God's Word to man. Further, it means to confess without reservation that the power and authority of the Bible come from its inspiration by the Holy Spirit and, conversely, to reject any suggestions to the contrary.

Now Christians, evangelical Christians, even, do not interpret all Scripture the same. They differ in such areas as Baptism and eschatology, or the doctrine of last things, for instance. Lutherans hold opposite views among themselves in regard to the latter. But whatever these differences, there must be a high view of the Bible. There must be the conviction among those who preach, teach and hear the Word that it is from God.

A small church body, such as we are, can be even more of one spirit than a large one. Certainly we can't insist on blind uniformity on all points of exegesis of the Scriptures, but the basic overall commitment must be there and is there. This is a real source of peace and satisfaction in the church.

Second, there was the desire to escape theological entanglements through the World Council of Churches and National Council of Churches. This, too, was a reflection of the desire to remain theologically conservative. It goes without saying that the membership of these organizations embraces all shades of modernism and liberalism, together with some conservatism and everything in between.

It is true that we don't hear as much about the WCC today as we did 15 or 20 years ago and it doesn't seem to have become the potent force we thought it might have by this time. But that doesn't lessen our conviction that it is better not to have joined, nor is there any likelihood that the AFLC ever will. Our position remains the same, to have fellowship and to cooperate locally where this can be done without compromising faith or life.

Third, when the AFLC began there was a strong feeling that the local congregations must be entirely free of external compulsion, save that of the Word and the Holy Spirit. In fact, that feeling was so strong that there may be a few congregations which have never formally affiliated with the AFLC even though in heart they are along.

Everything possible has been done to assure local autonomy. Fortunately, alongside of that, our churches have found joy and taken pride in their involvement in the Association. And if that weren't so, there could be no effective common or joint work.

Coupled with the term "free congregations" is the word "living" congregations. As we have noted before, we may have done better in the first than in the second. To be sure, it is a never-ending concern that our congregations be living and in the Association we trust what the forefathers called "quickenning preaching of the Word," that preaching being the instrumentality of the Holy Spirit.

Fourth, there was the conviction that pietism was something very much worth preserving and championing. Sometimes we use the adjective "wholesome" to describe it. This means that we are not advocating a legalism, which contends, "Because I don't do this or that, I am a Christian."

No, we don't mean piety as legalism, but we do mean that a Christian believes that because he is identified with Jesus Christ his life will be different. He is committed to new ideals, new standards. We are not alone in preaching this, but we do so without apology.

As an example, in a day when we are hearing much about the problem of alcoholism, and it is good that it's being brought to public attention, it should be pointed out that it is the Association's position that it is much wiser not to drink—at all. Our pastors strongly warn against the use of strong drink. In addition to Biblical admonitions, the record of alcohol-related problems in the world fully justifies such an attitude.

While it wasn't identified as such in the beginnings of the Association, a fifth area of concern then and now is that we should have strong pride in our Lutheranism. In the nature of things, Association congregations have often found fellowship with non-Lutheran but evangelical churches in their communities. We trust that some Lutheranism has rubbed off on them. Some of their influence has rubbed off on us.

As Lutherans we believe in regeneration in Baptism and the baptism of infants. It has been good to have had some clear statements about this in recent times both in sermons and **Ambassador** articles. Perhaps one of the greatest contributions the AFLC will make on the Lutheran scene in the U.S. is to preach clearly these three truths: 1) it is possible to be kept in the covenant of Baptism; 2) it is possible to fall from the baptismal covenant; and 3) when that occurs, one must repent and be converted in order to be restored to fellowship with

God. May all of our teaching and preaching be definite on these points.

In speaking of Lutheranism, it would be good if our congregations would take greater interest in hymns of Lutheran background and tradition. We are in the process of losing something in our hymnody. It would be good if we would be willing to take a serious look at the words (theology) and music of the songs we use. Are we doing the best we can? What should we be doing?

As a new president assumes office, he will find a church which is growing, not spectacularly, but steadily, still very much rural, but expanding through the home mission program into some larger population centers, especially in the Upper Midwest. It is a church which is doing mission work in Brazil and which may for the first time be willing to give serious thought to entering into another country, totally different, with the Gospel.

Annual Conference, 1978, finds our theological seminary maintaining quite an acceptable level of student population, while the Bible school enrollment seems to be settling at a lower level than seemed likely even two years ago. The potential is there and the question is how can we best make our facilities and faculty available to a larger number of students.

The Association has an evangelist-youth worker who has been kept busy through invitations from the congregations. Other pastors in the church are employed from time to time

also in preaching missions in the church. The Women's Missionary Federation carries on a strong work of aiding the total AFLC program. The Luther League Federation, the youth organization, promotes a biennial convention which is well attended, but continues to largely defy efforts to build cohesiveness between those conventions.

At this point in our history, then, the Association is strong, and in need of strength. It is moving forward and must find ways to continue forward. There is a spirit of love and unity and love and unity must be nurtured and guarded. We have our theological heritage and are proud of it, but we must learn to know our theology better. We are a free church but must learn not only how to protect that freedom, but how it may serve us more effectively. We say that we believe in the need for piety, but while we guard against it becoming legalism, we need to watch lest it become a meaningless word.

There is more that can be said. The new president will express himself, too, as he enters his new duties. And everyone, every member, helps to shape the church, what it is and what it will become. That is a serious thought, isn't it? May the building we do be good building, something which will endure. To be that, it must be done through Christ's strength and to His glory.

God help us as we go forward as an association of free Lutheran congregations. God give the new president, whoever he is, the strength, grace and wisdom necessary for his tasks.



WOMEN FOR CHRIST

CHURCH EVANGELIST AT WMF RALLY

The Spring Rally for the Women's Missionary Federation of the Northern Minnesota District was held at Westaker Lutheran Church, Newfolden, April 22. Chairman, Mrs. Ingvald Rokke, opened our meeting. Our singspiration was led by Mrs. Tom Fugleberg, Roseau. The theme was "Riches In Christ," and the theme verse was Phil. 3:14: "I press toward the mark for the prize of the high calling of God in Christ Jesus." Mrs. Philip Dyrud was pianist for the morning session. The welcome from the host parish was given by Mrs. Earl Halfaday, president of Westaker WMF. Scripture and prayer were given by Mrs. Burton Rygh, from Ephesians 2:1-10, and emphasizing verse 7. Pastor and Mrs. David Molstre sang a duet entitled "Is My Name Written There?"

Pastor Molstre gave the morning message. He is the evangelist for the Association. He spoke on the riches we have in Christ, from Phil. 3:8-14. Paul tells of the worthlessness of the law and the value of Christ in this portion. Do

you realize how rich you are in Christ? How rich to be redeemed? The two basic riches the pastor shared were 1) Riches in salvation, which includes atonement, preserving power and overcoming power, and 2) The dimension of hope we have in living with God in heaven through the blood of Christ. We will be perfect—this is one of our greatest riches.

After the message we were favored with a duet by Mrs. Charles Jensen and Mrs. Burton Rygh, "How Long Has It Been Since You Talked With The Lord?"

It was decided to send the offering to the general fund of the W.M.F. Elections were held. Mrs. Ingvald Rokke is the president and Mrs. Paul Flaten secretary, for the next two years.

The song leader closed with a song and prayer.

The afternoon session began with the singspiration led by Mrs. Fugleberg, with Mrs. James Olson pianist. Scripture and prayer were given by Mrs. Bernard Dalager from Romans 8:34-39. A duet, "Thirty Pieces of Silver," was sung by Mmes. James and Jerry Olson. A sharing time was given by ladies from the Badger Parish by Mrs. Nordvall on quilt making for missionaries in Brazil

and Nogales, caroling and making the baptismal napkin and visiting old folks homes to share God's Word; Mrs. Dyrud shared from the Newfolden Parish: two organizations, one to which the men come also; they clean the church, buy library books, make quilts and have a prayer chain. Mrs. Don Balmer shared from the Thief River parish: a prayer chain, visit nursing homes, missionary moments (read letters from missionaries and write to them), missionary units; Greenbush parish: Mrs. Jensen shared their projects of painting classrooms, purchasing missionary unit and providing money for Vacation Bible School material. Roseau also shared, Mrs. Nikunen.

A choir from the rally shared a song with us.

Miss Viola Reed shared about her trip to our mission field in Brazil for our afternoon message. After the slide presentation, a duet was sung by Mrs. Jerry Olson and Mrs. James Olson, "Give Me Something Worth Living For." The afternoon offering was received. We closed with our theme song and prayer.

Registration was 109.

Helen Lerud, Secretary

W.M.F. BIBLE STUDY

“At the Place of the Sea” Exodus 14

Have you come to the Red Sea place in your life,

Where, in spite of all you can do,

There is no way out, there is no way back,

There is no other way but through?

Then wait on the Lord, with a trust serene,

Till the night of your fear is gone;

He will send the winds, He will heap the floods,

When He says to your soul, “Go on!”

And His hand shall lead you through, clear through,

Ere the watery walls roll down;

No wave can touch you, no foe can smite,

No mightiest sea can drown.

The tossing billows may rear their crests,

Their foam at your feet may break,

But over their bed you shall walk dry-shod

In the path that your Lord shall make.

In the morning watch, 'neath the lifted cloud,

You shall see but the Lord alone,

When He leads you forth from the place of the sea,

To a land that you have not known;

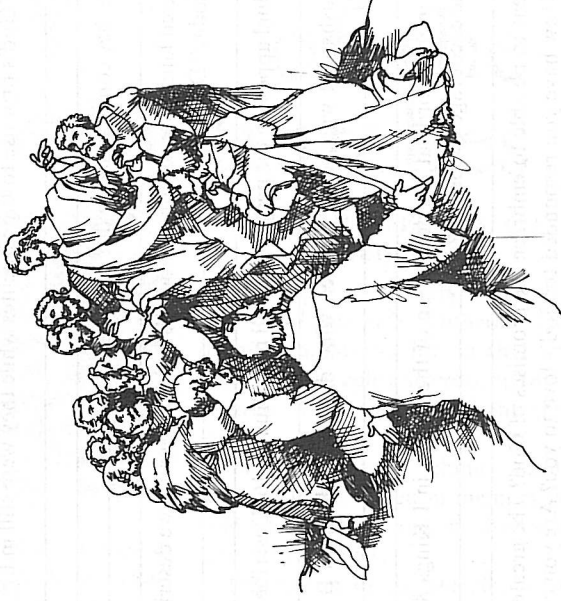
And your fears shall pass as your foes have passed,

You shall be no more afraid;

You shall sing His praise in a better place,

In a place that His hand has made.

—Annie Johnson Flint



July, 1978

PROMISE

Read Deuteronomy 1:5-46.

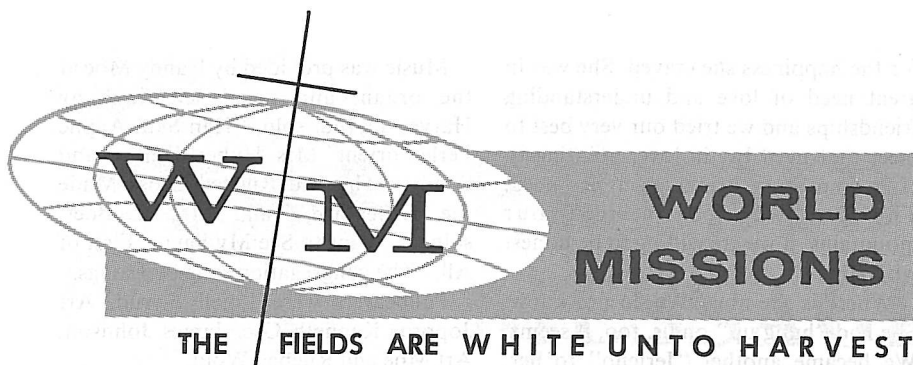
Here we are presented a brief history of the Israelites, their progress and their failings on the way to the Promised Land. Moses reminds them of God's promises, His protection and care, and the people are admonished to put their complete trust in God for the future. Moses organized the people into groups with captains and officers for setting "causes between your brethren" so as to judge righteously with every man. Our government is patterned after that plan. We read also how the people murmured and complained. Isn't this easy to do? They also turned away from trusting God.



1. What is the summary Moses makes of God's guidance in Deuteronomy 3:7b? _____
 2. What was God's promise to the Israelites while they were still in Egypt? Exodus 12:25-27 _____
What were they commanded to do? _____
 3. The promised land bore certain characteristics. How would we describe it in our language today? Deut. 1:25 _____
 4. Joshua's final appeal to the people is found in Joshua 23:16. Describe it. _____
 5. When Jehoshaphat was Judah's leader, what did he proclaim, in II Chronicles 20:20b? _____
 6. Read Solomon's words at the dedication of the temple in I Kings 8:56, 57, 61. How did he encourage the people? _____
- Isn't it great to be able to embrace the promises of God? The greatest? Personal forgiveness? How have you responded to God's love to you? Are you cashing in on God's promises to you? But first, have you asked Him to forgive you, and then, have you turned in your direction? In Christianity, God comes down into the very midst of our world as a man among men. We can speak with Him, live our life for Him, and meet Him at any and all times.
- Read I Samuel 16:7b. Someone has said that God sees right through us. Is it possible that our motives, our deceit, conceit, pride and malice are all known to Him?
7. What is the promise of the Father in Luke 24:49 and Acts 1:8? _____
 8. How did Peter's preaching affect those who heard him? Acts 2:37-41 _____



9. How inclusive are the promises of God? Acts 2:39 _____
 10. How has God fulfilled His promise in Acts 13:32, 33? _____
 11. Why was Jesus condemned to death and raised again? Romans 3:23-25 _____
 12. Give Abraham's greatest personal qualification. Romans 4:20 _____
 13. Discuss II Corinthians 1:20. What is the meaning? _____
- Read another precious promise from Titus 1:2. Not only do we have His complete care in this life, but we have a glorious goal. Then what should our attitude be? Maybe this is stated very well in II Timothy 1:12. All of us face many dangers and difficulties. We need a strong arm to keep and protect us. The wisdom of this world will not suffice. Only a confidence in the unchanging Christ can bring true peace to the soul.
14. What are we urged to do in Hebrews 10:23? Why? _____
 15. Read Isaiah 43:24b-26. What is God's promise in regard to our sins? _____
 16. God's promises include especially what phases of our lives? _____
 17. What has God promised to supply in Philippians 4:19? _____
 18. What is our most profitable asset, according to I Timothy 4:8? _____
 19. Read Matthew 6:25-34. What besides people are included in God's wonderful care? _____



WANTED—A TEACHER FOR MISSIONARY KIDS by Priscilla Wold

"A teacher for missionary kids? that's the last thing I'd want to do!" Is that what you're thinking? Well, to be honest with you, that's exactly what I told the Lord when He called me to serve here in Brazil. I was willing to do anything except that. You guessed it—that's exactly what I'm doing now! That was the first thing the Lord wanted me to do when I came here; in fact, it was my first full-time job in Umuarama (both elementary and high school). It's also one of my jobs here in Campo (just elementary for now).

At first I thought it would be so boring and worthless. Staying **inside** the classroom when there was all of Brazil **outside** to evangelize. But then the Holy Spirit began to show me that I was a missionary to missionary kids. That teaching MK's is a ministry in itself, that MK's are a mission field in themselves. MK's have unique privileges growing up in a foreign country but they also have special responsibilities and real problems. And one problem is learning to read and spell in English and to use our phonics and grammar. Therefore, we receive school material from the States and have our own American school here in Campo. Thus, the MK's study in Brazilian schools in the mornings, where they get their Portuguese language, Brazilian social studies, science, math, etc., and in the afternoon they study in our American school to get their English, reading, phonics, spelling and American social studies, to prepare to continue their schooling in the U.S.

Yes, MK's have special privileges and special problems. Therefore, they need a teacher who can dedicate time to them, who understands them and their

responsibilities and problems, and who loves them. However, MK's are not just **children** of missionaries, they **are** missionaries themselves, witnessing to Brazilian friends in school, in church, downtown, etc. Besides this, Christ calls many MK's to be missionaries themselves when they're adults, having given them the vision when they were children or young people. So just think of the ministry a missionary teacher has! Helping to train present and future missionaries! Having a part in their lives! What a challenge!

However, this doesn't mean a missionary teacher just meets the scholastic needs of the MK's. No, not at all, spiritual needs also. Yes, MK's do have many spiritual problems and needs which the Lord, through the teacher, can meet. There are also many MK's who do not know Jesus personally. What a privilege and challenge the teacher has to introduce them to the Teacher of teachers! You see what a mission field the MK's are!

Now this is where you come in. I'm going home on furlough the end of this year. Who will be here next year to teach and help the MK's? Yes, it's true that there might only be the three oldest Dyrud children in the elementary grades of our American school. But each of them has special needs and they **do** need a teacher.

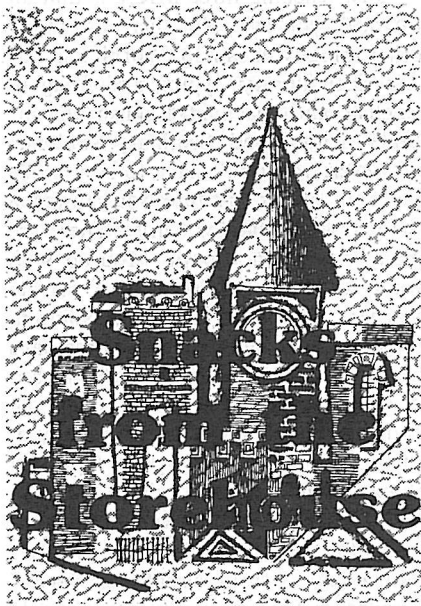
"Going to Brazil to work and not knowing a word of that strange Portuguese language!" you exclaim. But you don't need to, all your teaching is done in English. Besides, you will learn some Portuguese here as you visit with the Brazilians. That's what happened to me in Umuarama. I arrived there only knowing "Obrigada" (thank-you) in Portuguese. But through visiting with Brazilian friends I picked up a little of the language so that I could shop, travel and carry on a small conversation of my own.

"Just teaching three MK's, is that all I'd do?" you ask. No, there are many other things you can do. Working in our American library, typing and filing in English and teaching English to our Bible School and Seminary students. However, you don't have to stay **inside** the walls of our Institute; you can reach the people **outside** for Christ. There are many people in Campo Mourao who want to study English with a private teacher. People of all ages: children, young people, adults. Some Brazilians here already know English quite well but want someone with whom they can converse in our language. And many of these people are hungry for spiritual things! What an open door you can have, teaching and conversing in your own language, and through this witnessing to them about our Savior! Besides, witnessing isn't just done in words but also in actions and attitudes and love.

"Then who can go?" you ask. Anyone, anyone who faithfully wants to serve our Lord. You might be young, just out of college (like I was when I went to Umuarama). You're interested in foreign missions but you're not sure of the Lord's place for you in His field. What better chance can you have than this? Getting a firsthand look, studying, working, praying, right on the field! Give the Holy Spirit a chance to show you what He wants you to do through firsthand experience. Then after a year or so you can go back home and prepare further for God's plan for you before going out again for a full term. Maybe you're middle-aged and just want to do something different for the Lord for a year or so. Maybe you're retired and looking for a place where you can serve others and also where Christ can use you. Maybe you're single, maybe married. A single person with God can very capably handle this work. But there's also enough work for a married couple, if you're willing.

Do you know of anyone who can accept this challenge? A friend? a neighbor? What about YOU?

(For more information write to Pastor Eugene Enderlein, president of the Board of Foreign Missions, AFLC, Box 275, Thief River Falls, Minn. 56701. Also, write to me, Priscilla Wold, C. P. 44, 87300 Campo Mourao, Parana, Brazil. Especially, talk to your heavenly Father about this.)



THE MOUNTAIN OF "JERICHO"

"And the Lord said unto Joshua, 'See, I have given into thine hand Jericho—'" (Joshua 6:2). The folks at Gilgal had made a tremendous step forward toward their "inheritance"—Canaan. The "invasion" was a success. They were in the land. Their rededication in circumcision was completed. They had met their real Commander, the Lord of Hosts. Everything seemed set for a quick march forward. Then, into the path came Jericho. A potential "mountain" to overcome. And it was "given" them by God. Does that experience somehow fit into your crossword puzzle called life? Things were going forward so well and, bang—a mountain? What would you have done if you had lived at Gilgal? Would you have said: "Thank you, Lord, for the gift"—and then stepped aside to let Him work it out? Or would you have tried to by-pass the mountain?

So many try just that. A young man was troubled with a deep-seated anger and resentment. He spent large sums on psychiatrists. Their advice was for him to check his reactions to objects or friends and then avoid the causes of his irritations. He found that difficult and sought the advice of a Christian friend, where he found the Answer. But many do try to by-pass "the mountain" in order to find an answer. A friend had lived in a large city all her life but complained that she had no friends. She had moved several times because, as she said, the neighbors were "impossible." She had "moved" from her first husband to another but was still looking

for the happiness she craved. She was in great need of love and understanding friendships and we tried our very best to meet that need by, in love, pointing to Him who alone could meet her need. The One who can remove our mountains, if we are willing to be honest with Him.

Where is she now? We do not know. She had "hung up" on us, too, it seems. We became another "Jericho" to her. She has tried so long to by-pass her real Jericho and is running out of by-passes. She still doesn't see that her real Jericho is herself. And until she does and takes her needs to the Lord, she will keep on trying hopelessly to find the Answer by running away from everything and everyone that might show up the real problem—herself.

Karl G. Berg



TARKE OSE, ONE-TIME MEMBER OF THE HOME MISSION BOARD, PASSED AWAY IN APRIL

Mr. Tarkel Ose, Thief River Falls, Minn., who once served on the Board of Home Missions in the Association, passed away on April 29 in the Convalescent and Nursing Care unit of Northwestern Hospital in Thief River Falls. He had resided there for about eight years, after a disabling stroke. During all this time he had been unable to speak, but enjoyed company and knew his friends.

Mr. Ose, a farmer by occupation, was 82 years at the time of his death. He was a member of Our Saviour's Lutheran Church, where his funeral was held. Burial was in the Satesdal Cemetery, near the church where he belonged for many years previously.

Rev. Eugene Enderlein conducted the service and preached the sermon. Greetings were brought by Rev. J. H. Valtinson, a son-in-law; Rev. Gaylen Ose, a son; and Rev. John P. Strand, president of the AFLC. Dr. Roger Ose, a missionary in Madagascar had sent a cablegram which his brother read. It stated: "Dad is home. Rejoice!"

Music was provided by Randy Moe at the organ, and vocal selections by Harvey Dyrud, solo, "Han Skal Aapne Perle Porten," Mrs. Hubert DeBoer and Sandy, "The Old Rugged Cross Made the Difference," and Mrs. DeBoer, solo, "I Want to See My Savior First of All." The congregation sang two songs.

Pallbearers were Loeffel Dyrud, Art Joppru, Kenneth Ose, James Johnson, Art Moe and Rueben Wold.

He is survived by his wife, Elaine, three daughters and five sons; also by one sister, Helga, Mrs. Chester Dyrud. One daughter preceded him in death.

Blessed be his memory.

(Ed. note: Some time ago the **Ambassador**, in one of the excerpts from N. N. Ronning's book, carried a sketch of one Johan Gunning. Mr. Ronning wrote of him, "When he warmed up in a conversation, his face fairly shone." I thought of Tarkel Ose when I read that. He was earnest and intense, with a great love for the Lord's work. We are grateful to God for his years with us and thankful now for his release.)

(Continued from page 4)

God does not attract people by false promises of immediate and miraculous success. He asks us to follow Him, even where He has no place to lay His Head and has only a cross to offer.

His Kingdom will ultimately triumph. "Life will work in God's way, and in no other." We are to seek His Kingdom first of all and we find it only in that which appears for some too ordinary: the Word and Sacraments. They must always be apparent as central in the life of the congregation, and in the life of the individual believer. Anything that detracts from them must be avoided.

In the third temptation our Lord was offered all the kingdoms of the world and the glory of them if He would only worship Satan. Here the question was a matter of earthly power and success. Jesus could have them at the expense of obedience to and worship of God.

(To be continued)

(Continued from page 8)

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committee for a one-year term, which has Mrs. Robert Dietsche of Sand Creek, Wis., Mrs. Arnold Hagen of Cumberland, Wis., and Mrs. Robert Knowles, Minneapolis.

Rev. John DeBoer, host pastor, led the table prayer and lunch was served by the WMF of Our Savior's.

The afternoon session opened at 1:15 p.m., with Mrs. Parsons, our district vice-president, leading us in singing "They'll Know We Are Christians by Our Love." Miss Margaret Anderson of Sand Creek used as devotions Scripture from Romans 12, I Cor. 3:16 and II Cor. 3:17. The program continued with Mrs. Arvid Boyum and Rev. Allen Monson of Kenyon, Minn., singing as a duet "Behold the Dying Lamb of God." Rev. Skramstad of St. Paul, Minn., led in prayer before the afternoon offering. A total of \$460.30 was the offering of the day, for the Praise Program.

Mr. Charles Kvanvig, Dean of Men of AFLBS, was the afternoon speaker. He used the theme verses from I Cor. 12, also Scripture from Gal. 5 and Jn. 10. Using the theme, he asked if we really mean it or do we count the cost. He thought four things speak directly of a life to God: 1) a witness of the spirit; 2) a realization of different gifts; 3) a need for a healthy attitude toward God; and 4) a unity in the Body of Christ.

We need to know that God's grace is sufficient. Are we willing to say "Take my life and let it be consecrated, Lord, to Thee"?

The closing hymn was "Trust and Obey."

A standing vote of thanks was given to Mrs. Irvin Hodnefield for her two terms as the district president.

Rev. John DeBoer had closing comments and called upon Rev. Michael Brandt for the closing prayer.

Mrs. Clifford Nelson, Secretary

MISSION THEME FOR WEST COAST WMF CONVENTION

The West Coast District Women's Missionary Federation spring rally was held April 25 at Elim Lutheran Church, Lake Stevens, Wash., Richard Anderson, pastor.

The theme for the rally was "Go Ye into All the World and Preach the Gospel" (Mark 16:15). The theme song

was "O Zion, Haste, Thy Mission High Fulfilling."

Orlan Anderson of Everett, Wash., led the opening prayer session. Pat Sharp, representing the Lake Stevens group, extended a cordial welcome. Our district president, Ann Meyer of Lake Stevens, responded with timely remarks and thanked the women who had spent so many hours preparing for the day.

Pam Jones of Astoria, Ore., led in devotions, reading from Romans 10. Special music for the morning session was provided by Mrs. Lauretta Grothe and Mrs. Kathy Olson of Astoria.

In order that we might become better acquainted with our sisters on the mission fields, each WMF group was asked to secure a biographical sketch of one certain missionary lady, which contained information as to her birth, education, marriage, children, the greatest influence upon her to become interested in missions, a typical day in her life and present needs. The following interesting reports were prepared: Helen Knapp, Jo Lane of Everett, a cousin of Mrs. Knapp; Ruby Abel, Marilyn Pederson of Ferndale, Wash.; Carolyn Dyrud, Peggy Olson of Astoria; Anita Casselton, Karen Martell of Lake Stevens; Judith Wold, Adeline Haugen of Lake Stevens; Priscilla Wold, Alice Bottem, of Kirkland, Wash.; and Mae Swanson, Clara Thompson of Vancouver, Wash.

At the business meeting the following officers were re-elected: Ann Meyer, president, and Marilyn Pederson, treasurer. The offering of the day was to be divided between the General Fund and the Bible School. The Astoria WMF extended an invitation for the fall rally and it was accepted. The roll call showed 73 registered for the day and this included three pastors. Jan Galland served as pianist for the day.

Pastor R. Snipstead of Ferndale led the singspiration for the afternoon session. A beautiful memorial service was conducted in memory of five ladies who had gone home to be with the Lord during the past year: Christine Landrau and Hilda Haakenson of Astoria, Lena Eckrem of Everett, and Mattie Gregor and Selma Horn of Ferndale. Clara Thompson led in devotions for the afternoon session.

Special music for the afternoon included three numbers on the marimba by Marion Rieth of Kirkland. The newly

arrived Pastor Richard Anderson of Elim was introduced as the afternoon speaker. He based his message on John 20:19-23, which includes these words: "As my Father hath sent me, even so send I you." Jesus had received authority from the Father to speak these words. He was sent by the Father as a sacrifice. We, too, must be willing to sacrifice. It will cost us something. We must be willing to die to ourselves. He was sent to be submissive. We, too, must be willing to be submissive to the Father as servants of Him. We need to seek the Giver of peace and joy, Pastor Anderson said.

He went on to declare that the Lord will direct us to those who are in need, those to whom we are to talk, those whom we are to support, not necessarily going to foreign lands, but also in our own surroundings.

Adeline Haugen led in the closing hymn, "O Happy Day When We Shall Stand." Pastor Anderson led the benediction.

We were deeply appreciative for the fine hospitality and fellowship we enjoyed from the Elim, Lake Stevens, ladies.

Solveig Hays
 Secretary

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

BUDGET RECEIPTS (4 months)

(Feb. 1 to May 31, 1978)

Fund	Total Annual Budget	Should have		Total Rec'd to Date	% of Amount
		Received for 4 Months	Received During May		
General Fund	\$ 78,630.00	\$ 26,210.00	\$ 3,358.87	\$16,723.91	63.8%
Schools	143,190.00	47,730.00	7,458.12	29,803.60	62.4
Home Missions	75,000.00	25,000.00	2,714.55	12,195.24	48.8
Foreign Missions	113,512.00	37,837.32	5,514.73	19,716.38	52.
Praise Fund	35,000.00	11,566.68	1,659.21	6,902.39	59.6
Total	\$445,332.00	\$148,444.00	\$20,705.48	\$85,341.52	57.5%
1977-78	\$382,477.00	\$127,492.32	\$24,055.02	\$88,164.26	69 %